

بحار الأنوار

BIHAR AL-ANWAAR

ج 31

Volume 31

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi**

TABLE OF CONTENTS

Preliminary Ahadeeth.....	6
The fourteenth – He (Umar) innovated in the Religion, a lot of innovations	6
From these is Salat Al-Taraweeth	6
And from these is that he (Umar) placed the taxation upon the majority of the lands and did not give the owner of the Khums, their ^{asws} Khums, and made it to be dedicated upon the generality of the Muslims	10
And from these is the alienation of Nasr Bin Al-Hajjaj and Abu Zuweyb from Al-Medina without any wrongdoing	11
From these is the innovation of the divorce	12
From these is the transfer of the standing place (of Ibrahim ^{as}) away from its place	14
And from these is the change to the taxation from the Christians.....	15
And from these is the wiping over the socks (during Wudu'u).....	17
And from these is the reduction of (exclamations of) Takbeer from Salat upon the deceased, and he made these to be four	18
And from these – The word with the provision and the prejudice in the inheritances...	20
And from these is the ‘Tasweeb’, and it is the word, ‘The Salat is better than the sleep’ in the Azaan	21
The fifteenth – He used to give from the public treasury what is not allowed	22
The Sixteenth – He was seeking help in the rulings	25
The seventeenth –	25
The eighteenth – What occurred from him regarding the story of the consultation council.....	25
And from these is that he attributed to Amir Al-Momineen with idleness and the slowness.....	29
And from these is that they have reported he (Umar) said, after having been stabbed, ‘If I were to be safe, alive, no doubt would disturb me and I will make him ^{asws} the caliph.35	
The Nineteenth -	38
CHAPTER 24 – HIS (UMAR’S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN^{asws}	41
His lineage and his birth	41
As for his (Umar’s) family (affiliation).....	47
And as for his killing and manner of his killing	49

What flowed between him and Amir Al-Momineen ^{asws}	58
Miscellaneous Chapter	63
CHAPTER 25 – THE ARGUMENTATION AGAINST THE ADVERSARIED WITH WHAT IS REPORTED IN THEIR BOOKS.....	69
The first –	69
The second –	73
The third -	76
The fourth –	78
The fifth –	88
The sixth –	91
The seventh -	98
The Eighth –	104
The Ninth -	107
The Tenth -	109
The Eleventh -	110
The Twelfth –	110
The Thirteenth -	114
The Fourteenth –	115
The Fifteenth -	116
The Sixteenth -	117
The Seveteenth -	118
The (second) Eighteenth -	119
The (second) Nineteenth –	119
The Twentieth -	120
Appendix and completion -	121
Negation by Amir Al Momineen Ali Bin Abu Talib ^{asws} –	121
Negation by Ubay Bin Ka’ab –	123
Negation by Abu Zarr ^{ra} –	124
Negation by Ammar Bin Yasser –	133
Negation by Abdullah Bin Masoud –	136
Negation by Huzeyfa Bin Al-Yamani	138

Negation by Al-Miqdad ^{ra} –.....	139
Negation by Abdul Tahman Bin Hanbal Al-Qarshy –	140
Negation by Talha Bin Ubeydullah –	141
Negation by Al-Zubeyr Bin Al-Awwam -	143
Negation by Abdul Rahman Bin Awf –	144
Negation by Amro Bin Al-Aas –	146
Negation by Muhammad Bin Maslama Al-Ansari –	148
Negation by Abu Musa (Al-Ashari) -	148
Negation my Jabalah Bin Amro Al-Sa’ady –.....	149
Negation by Jahjah Bin Amro Al-Ghafari –	150
Negation by Ayesha -	151
Notes : -.....	157
CHAPTER 26 – THE CONSULTATION COUNCIL AND THE ARGUMENTATION OF AMIR AL-MOMINEEN^{asws} AGAINST THE GROUP DURING THAT DAY	164
Clarification.....	234
CHAPTER 27 – ARGUMENTATION OF AMIR AL-MOMNEEN^{asws} AGAINST A GROUP OF THE EMIGRANTS AND THE HELPERS OF WHAT THEY MENTIONED OF THEIR OWN MERITS DURING THE DAYS OF THE CALIPHATE OF USMAN AND OTHER FROM WHAT HE^{asws} ARGUED WITH DURING THE DAYS OF THE CALIPHATE OF TYRANNICAL CALIPHS, AND AFTER IT.....	251
CHAPTER 28 – WHAT FLOWED BETWEEN AMIR AL-MOMINEEN^{asws} AND USMAN AND HIS SUPPORTERS, AND SOME OF HIS^{asws} SITUATIONS	293
CHAPTER 29 – MANNER OF THE KILLING OF USMAN AND WHAT THE PEOPLE ARGUED AGAINST HIM DURING THAT, AND HIS LINEAGE AND HIS HISTORY	312
CHAPTER 30 – DISAVOWING BY AMIR AL-MOMINEEN^{asws} FROM THE BLOOD OF USMAN AND DID NOT DENY IT AS WELL.....	330
CHAPTER 31 – WHAT HAS BEEN REPORTED REGARDING CURSING THE CLAN OF Umayya AND CLAN OF AL-ABBAS AND THEIR KUFR.....	333
The Verses –.....	333
Notes: -	333

**CHAPTER 32 – WHAT HAS BEEN REFERRED REGARDING THE ENTIRETY OF THE USURPERS
AND THE APOSTATES IN GENERAL 362**

**COMPLETION AND THE RECTIFICATION FROM THE INVESTIGATION OF THE BOOK
REGARDING WHAT WAS MISSED BY AL MAJLISI REGARDING THE CALIPHATE, OR CLAN
OF Umayya, OR THE TWO WOMEN, OR REGARDING THEIR^{asws} ENEMIES, AND MENTION
REGARDING REST OF THE CHAPTERS 377**

We are saying: ‘From what has been reported regarding Abu Bakr.....	377
And from what is reported regarding the second (caliph) Umar	381
And from what is reported regarding Usman -	395
And from is reported regarding them both or regarding them	398
And from what is reported regarding Ayesha and Hafsa and clan of Umayya	466
What is referred regarding enemies of Progeny ^{asws} of Muhammad ^{saww}	481

Preliminary Ahadeeth

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ)، قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَا يَجْتَمِعُ حُبُّنَا وَ حُبُّ عَدُوِّنَا فِي حَوْفٍ إِنْسَانٍ، إِنَّ اللَّهَ لَمْ يَجْعَلْ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ، فَيُحِبُّ بِهَذَا وَ يُبْغِضُ بِهَذَا،

From Abu Ja'far^{asws} regarding His^{azwj} Words: **Allah did not Make two hearts for a man to be inside him, [33:4].** Ali^{asws} Bin Abu Talib^{asws} said: 'Allah^{azwj} does not Gather our^{asws} love and love of our^{asws} enemies in the inside of a human being. Allah^{azwj} has not Made to hearts to be for a man in his inside, so he would love with this one and hate with this one.

فَأَمَّا حُبُّنَا فَيُخْلِصُ الْحَبَّ لَنَا كَمَا يُخْلِصُ الذَّهَبُ بِالنَّارِ لَا كَدَرَ فِيهِ، فَمَنْ أَرَادَ أَنْ يَعْلَمَ حُبَّنَا فَلْيَمْتَحِنْ قَلْبَهُ، فَإِنْ شَارَكَهُ فِي حُبِّنَا حَبٌّ عَدُوِّنَا فَلَيْسَ مِنَّنَا وَ لَسْنَا مِنْهُ، وَ اللَّهُ عَدُوُّهُمْ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ اللَّهُ عَدُوُّ لِلْكَافِرِينَ.

As for our^{asws} love, so the love is purely for us^{asws} just as the gold is purified with the fire, there being no filth in it. The one, who wants to know our^{asws} love, let him test his own heart. If he is participating in our^{asws} love, love for our^{asws} enemies, so he isn't from us^{asws} and we^{asws} aren't from him. And Allah^{azwj} is their enemy, and (so is) Jibraeel^{as} and Mikaeel^{as}, and Allah^{azwj} is the enemy of the Kafirs".¹

الرابع عشر: أنه أبدع في الدين بدعا كثيرة:

The fourteenth – He (Umar) innovated in the Religion, a lot of innovations

منها: صلاة التراويح،

From these is Salat Al-Taraweeh

رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ! إِنَّ الصَّلَاةَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ مِنَ النَّافِلَةِ جَمَاعَةٌ بِدْعَةٌ، وَ صَلَاةُ الضُّحَى بِدْعَةٌ،

It is reported from the Prophet^{saww} having said: 'O you people! The Salat at night in a month of Ramazan is from the voluntary, a congregation is an innovation, and Salat Al-Zoha (morning) is an innovation.

أَلَا فَلَا تَجْمَعُوا لَيْلًا فِي شَهْرِ رَمَضَانَ فِي النَّافِلَةِ، وَ لَا تُصَلُّوا صَلَاةَ الضُّحَى، فَإِنَّ قَلِيلًا فِي سُنَّةٍ خَيْرٌ مِنْ كَثِيرٍ فِي بِدْعَةٍ، أَلَا وَ إِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ، وَ كُلِّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ.

Indeed! Do not gather at night in a month of Ramazan regarding the voluntary, and do not pray Salat Al-Zoha (morning) for the little in a Sunnah is better than a lot in the innovations.

¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 103

Indeed! And every innovation is a straying, and every straying, its way is to the Fire”² (الشاني 4-)

(219), و شرح ابن أبي الحديد 12-283. انظر: سنن أبي داود 2-261، و مقدمة سنن ابن ماجة: 46.

وَقَدْ رُوي أَنَّ عُمَرَ خَرَجَ فِي شَهْرِ رَمَضَانَ لَيْلًا فَرَأَى الْمَصَابِيحَ فِي الْمَسْجِدِ، فَقَالَ: مَا هَذَا؟. فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ اجْتَمَعُوا لِصَلَاةِ التَّطَوُّعِ، فَقَالَ: بِدْعَةٌ وَ نِعْمَتِ الْبِدْعَةُ.

And it has been reported that Umar went out during a month of Ramazan at night and he saw glorifications (of Allah^{azwj}) in the Masjids. He said, ‘What is this?’ It was said to him, ‘The people have gathered for voluntary Salats’. He said, ‘An innovation, but (this) innovation is a Favour of Allah^{azwj}’³. (البخاري في صحيحه 4-218 في صلاة التراويح باب فضل من قام رمضان، و مالك في الموطأ 1-114 في الصلاة في رمضان باب)

(ما جاء في قيام رمضان)

وَقَدْ رُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَّا اجْتَمَعُوا إِلَيْهِ بِالْكُوفَةِ فَسَأَلُوهُ أَنْ يُنْصَبَ لَهُ إِمَامًا يُصَلِّيَ بِهِمْ نَافِلَةَ شَهْرِ رَمَضَانَ، رَجَزَهُمْ وَ عَزَّفَهُمْ أَنَّ ذَلِكَ خِلَافُ السُّنَّةِ،

And it has been reported that Amir Al-Momineen^{asws}, when they gathered to him^{asws} at Al-Kufa and asked him^{asws} to nominate a prayer leader to pray Salat (leading) them voluntary Salats of a month of Ramazan. He^{asws} rebuked them and made them understand that, that opposes the Sunnah.

فَرَكَّوهُ وَ اجْتَمَعُوا لِأَنْفُسِهِمْ وَ قَدَّمُوا بَعْضَهُمْ، فَبَعَثَ إِلَيْهِمُ الْحَسَنَ عَلَيْهِ السَّلَامُ، فَدَخَلَ عَلَيْهِمُ الْمَسْجِدَ وَ مَعَهُ الدَّرَّةُ، فَلَمَّا رَأَوْهُ تَبَادَرُوا الْأَبْوَابَ وَ صَاحُوا: وَاعْمَرَاةً!.

They left him^{asws} and gathered for themselves and advanced one of them. Al-Hassan^{asws} sent a message to them and he^{asws} entered the Masjid to them and the cloak was with him^{asws}. When they saw him^{asws}, rushed to the doors and shouted, ‘Waah Umar!’⁴ (الشاني 4-219)

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحِهِمَا، وَ صَاحِبُ جَامِعِ الْأُصُولِ عَنْ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ [وَالِهِ] فِي رَمَضَانَ؟. فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَ لَا فِي غَيْرِهَا عَلَى إِحْدَى عَشْرَةِ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِ وَ طُولِئِ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِ وَ طُولِئِ، ثُمَّ يُصَلِّي ثَلَاثًا،

And it is reported by Al Bukhari and Muslims (in their books) ‘Saheeh’, and author of ‘Jamie Al Usool’, from Abu Salama,

‘He asked Ayesha, ‘How was the Salat of Rasool-Allah^{saww} during Ramazan?’ She said, ‘He^{saww} did not increase during Ramazan nor during other (months) upon eleven Cycles. He^{saww} prayed four (Cycles), so do not ask about their beauty and their prolongation. Then he^{saww} prayed four (Cycles), so do not ask about their beauty and their prolongation. Then he^{saww} prayed three (Cycles)’.

فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟. قَالَ: يَا عَائِشَةُ! إِنَّ عَتَيَّ تَنَامَانِ وَ لَا يَنَامُ قَلْبِي.

² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 104

³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 105

⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 106

I said, 'O Rasool-Allah^{saww}! Do you^{saww} sleep before you (pray Salat) Witr?' He^{saww} said: 'O Ayesha! My^{saww} eyes sleep but my^{saww} heart does not sleep'.⁵

وَرَوَى مُسْلِمٌ وَصَاحِبُ الْجَامِعِ أَيْضاً، عَنْ أَبِي سَلَمَةَ، قَالَ: أَتَيْتُ عَائِشَةَ، فَقُلْتُ: أَيُّ أَمَةٍ! أَخْبَرَنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]؟ فَقَالَتْ: كَانَتْ صَلَاتُهُ فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ ثَلَاثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

And it is reported by Muslim and author of Al-Jamie as well, from Abu Salama who said, 'I came to Ayesha and said, 'Yes, mother! Can you Inform me about Salat of Rasool-Allah^{saww}?' She said, 'His^{saww} Salat during a month of Ramazan and others was of thirteen Cycles at night, from these were two Cycles of Al-Fajr'.⁶

وَرَوَى فِي جَامِعِ الْأَصُولِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: احْتَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] حُجْرَةً بِحَصْفَةٍ أَوْ حَصِيرٍ، قَالَ عَفَّانُ: فِي الْمَسْجِدِ، وَ قَالَ عَبْدُ الْأَعْلَى: فِي رَمَضَانَ،

And it is reported in (the book) 'Jamie Al-Usool' – from Zayd Bin Sabit who said, 'The Prophet^{saww} bordered out a room of matting or straw. Affan said, '(It was) in the Masjid', and Abdul A'ala said, '(It was) during Ramazan'.

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] يُصَلِّي فِيهَا، قَالَ: فَتَبَعَ إِلَيْهِ رِجَالٌ وَ جَاءُوا يُصَلُّونَ بِصَلَاتِهِ، قَالَ: ثُمَّ جَاءُوا إِلَيْهِ فَحَضَرُوا وَ أَبْطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَ حَصَبُوا الْبَابَ،

Rasool-Allah^{saww} came out to pray Salat in it. Men followed him to it and they came to pray Salat to his^{saww} Salat. Then they came to him^{saww} and presented, and Rasool-Allah^{saww} was delayed from them. They raised their voices and they pebbled the door.

فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] مُغْضَباً، فَقَالَ هُمْ: مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَكُنْتُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءُ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ.

Rasool-Allah^{saww} came out to them angrily. He^{saww} said to them: 'Your works have not ceased until I^{saww} think it would be written against you. Upon you is to pray Salat in your houses, for the best Salat of the person is in his house, except the Prescribed Salats'.⁷

وَفِي رِوَايَةِ النَّسَائِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فِيهَا لَيْلًا، فَاجْتَمَعَ إِلَيْهِ نَاسٌ ثُمَّ قَدَّ صَوْتُهُ لَيْلَةً فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَنْسَحِحُ لِيَخْرُجَ فَلَمْ يَخْرُجْ،

And in a report of Al-Nasaie – 'Rasool-Allah^{saww} took a room of straw in the Masjid. Rasool-Allah^{saww} prayed in it at nights. Some people gathered to him^{saww}. Then they missed his^{saww} voice at night. They thought that he^{saww} had gone to sleep. One of them cleared his throat for him^{saww} to come out, but he^{saww} did not come out.

⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 107

⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 108

⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 109

فَلَمَّا خَرَجَ لِلصُّبْحِ قَالَ: مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ، وَ لَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنْ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةُ.

When he^{saww} came out for the morning, he^{saww} said: 'It has not ceased to be with you that which I saw from your doing, until I^{saww} feared that it would be Prescribed upon you all, and if it were to be Prescribed upon you, you would not (be able to) stand with it. So, pray Salat, O you people, in your houses, for the most superior Salat, is the Salat of the person in his house, except for the Prescribed one".⁸

وَعَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] يُصَلِّي فِي رَمَضَانَ، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ وَ جَاءَ رَجُلٌ فَقَامَ أَيْضاً حَتَّى كُنَّا زَهْطاً، فَلَمَّا أَحَسَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَنَا خَلْفُهُ جَعَلَ يَتَحَوَّزُ فِي الصَّلَاةِ،

And from Anas (well-known fabricator) (in the book Saheeh Muslim) who said, 'Rasool-Allah^{saww} was praying Salat during Ramazan. I came and stood to his^{saww} side, and a man came and stood as well until we became a group. When the Prophet^{saww} sensed I was behind him^{saww}, he^{saww} went on to lighten in his^{saww} Salat.

ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّى صَلَاةً لَا يُصَلِّيَهَا عِنْدَنَا، قَالَ: فَلَمَّا لَهُ حِينَ خَرَجَ: أَفْطَنْتُ بِنَا اللَّيْلَةَ؟ قَالَ: نَعَمْ، ذَاكَ الَّذِي حَمَلَنِي عَلَى مَا صَنَعْتُ.

Then he^{saww} entered his^{saww} enclosure and prayed such a Salat he^{saww} had not prayed with us. We said to him^{saww} when he^{saww} came out, 'Did you^{saww} become aware of us tonight?' He^{saww} said: 'Yes, that is which carried me^{saww} upon what I^{saww} did".⁹

فَرَوَى مُسْلِمٌ فِي صَحِيحِهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] يَقُولُ فِي خُطْبَتِهِ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَ خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ.

It is reported by Muslim in his (book) 'Saheeh', from Jabir Bin Abdullah who said, 'Rasool-Allah^{saww} said in his^{saww} sermon: 'As for after, the best of Hadeeth is the Book of Allah^{azwj} and best of guidance is the guidance of Muhammad^{saww}, and the evilest of matters is innovated one, and every innovation is a straying".¹⁰

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ، عَنْهُ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَنَّهُ قَالَ: مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

And it is reported by Al-Bukhari, and Muslim, from him^{saww} having said: 'One who turns away from my^{saww} (Sunnah) he isn't from me".¹¹

وَرَوَيْنَا أَيْضاً عَنْهُ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، أَنَّهُ قَالَ: مَا بَالُ أَقْوَامٍ يَنْتَزِعُونَ عَنِ الشَّيْءِ أَصْنَعُهُ، فَوَ اللَّهُ إِنِّي لَأَعْلَمُهُمُ بِاللَّهِ وَ أَشَدَّهُمْ لَهُ خَشْيَةً.

And they both reported as well from him^{saww} having said: 'What is the matter with a people taking it easy from a thing I^{saww} have done it? By Allah^{azwj}! I^{saww} most knowing of them with Allah^{azwj} and the most intense of them in humbleness to Him^{azwj}".¹²

⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 110

⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 111

¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 112

¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 113

وَرَوَى أَيْضاً لَهُ، عَنْهُ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ أَنَّهُ قَالَ: مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

And they both reported as well from him^{saww} having said: ‘One who does a deed not having our^{asws} instructions upon it, so it is rejected’.¹³

وَحَكَى فِي جَامِعِ الْأَصُولِ، عَنِ التِّرْمِذِيِّ وَ أَبِي دَاوُدَ، عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ: إِذَا كُنْتُمْ وَ مُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٍ، وَ كُلِّ بِدْعَةٍ ضَلَالَةٌ.

And it is narrated in (the book) ‘Jamie Al-Usool’, from Al-Tirmizi, and Abu Dawood, from Al-Irbaz Bin Sariya – (He^{saww}) said, ‘Beware of the new (heretic) matters, for every new thing is an innovation, and every innovation is a straying’.¹⁴

وَ قَالَ فِي فَتْحِ الْبَارِي شَرْحِ الْبُخَارِيِّ: قَدْ أَخْرَجَ أَحْمَدُ بِسَنَدٍ حَسَنٍ، عَنْ عَصِيفِ بْنِ الْحَارِثِ، قَالَ: ... قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ: مَا أَخَذْتُ قَوْمٌ بِدْعَةً إِلَّا رُفِعَ مِنَ السُّنَّةِ مِثْلُهَا.

And he said in (the book) ‘Fat’h Al-Bari’, ‘And Ahmad has extracted it by a good chain, from Aseyb Bin Al-Haris who said, ‘Rasool-Allah^{saww} said: ‘A people will not invent an innovation except a Sunnah the like of it would be raised up’.¹⁵

و منها: أَنَّهُ وَضَعَ الْخَرَاجَ عَلَى أَرْضِ السَّوَادِ وَ لَمْ يُعْطِ أَرْبَابَ الْخُمْسِ مِنْهَا خُمْسَهُمْ، وَ جَعَلَهَا مَوْقُوفَةً عَلَى كَافَةِ الْمُسْلِمِينَ،

And from these is that he (Umar) placed the taxation upon the majority of the lands and did not give the owner of the Khums, their^{asws} Khums, and made it to be dedicated upon the generality of the Muslims

أَقُولُ:.. فَالْبِدْعَةُ فِيهِ مِنْ وَجْهِ: أَحَدُهَا: مَنَعَ أَرْبَابَ الْخُمْسِ حَقَّهُمْ، وَ هُوَ مُخَالَفٌ لِصَرِيحِ آيَةِ الْخُمْسِ وَ لِلْسُّنَّةِ أَيْضًا، حَيْثُ ذَكَرَ ابْنُ أَبِي الْخُدَيْدِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَسَمَ خَيْبَرَ وَ صَبَرَهَا غَنِيمَةً وَ أَخْرَجَ خُمُسَهَا لِأَهْلِ الْخُمْسِ.

I (Majlisi) say, ‘The innovation in it is from perspectives, one of it is that he refused the lords of the Khums, their^{asws} rights, and it is opposite to an explicit Verse of the Khums, and to the Sunnah as well, when Ibn Abi Al-Hadees mentioned that Rasool-Allah^{saww} apportioned Khyber and it became a war booty, and extracted its Khums for the people of the Khums’.

و ثَانِيهَا: مَنَعَ الْغَانِمِينَ بَعْضَ حَقُّوهُمْ مِنْ أَرْضِ الْخَرَاجِ وَ جَعَلَهَا مَوْقُوفَةً عَلَى مَصَالِحِ الْمُسْلِمِينَ، وَ هَذَا إِلْزَامِي عَلَيْهِمْ لَمَّا اعْتَرَفُوا بِهِ مِنْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلَهُ قَسَمَ الْأَرْضَ الْمَفْتُوحَةَ عَنُودَ بَيْنَ الْغَانِمِينَ، وَ بِهِ أَفْتَى الشَّافِعِيُّ وَ أَنَسُ بْنُ مَالِكٍ وَ الزَّيْزُرِيُّ وَ بَلَالٌ كَمَا ذَكَرَهُ الْمُخَالَفُونَ.

¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 114

¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 115

¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 116

¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 117

And its second is that he refused the war booty recipients part of their rights for land taxation and made it to be dedicated upon the interests of the Muslims, and this is my accusation upon them due to what they have acknowledged with from that Rasool-Allah^{saww} apportioned the dedicated land, and it has been attested with by Al-Shafie, and Anas Bin Malik, and Al-Zubeyr, and Bilal, just as the adversaries have mentioned’.

و ثالثها: أنَّ سيرة الرسول صلى الله عليه و آله في الأراضي المفتوحة عنوة كانت أخذ حصته عليه السلام من غلتها دون الدراهم المعينة، و سيأتي بعض القول في ذلك في باب العلة التي لم يغيّر عليه السلام بعض البدع في زمانه.

And its third is that the way (Seerah) of the Rasool^{saww} regarding the conquered lands taken by force, he^{saww} took his^{saww} share from its yield besides the designated Dirhams. And I (Majlisi) shall come with some of the word regarding that in the chapter of reasons which he^{asws} did not change the innovations during his^{asws} era”.¹⁶

و منها: أنه زاد الجزية عما قررها رسول الله صلى الله عليه و آله، و هو حرام على مذهب فقهاءهم الأربعة إلا أحمد في رواية.

And from these is that he (Umar) increased the taxation from what Rasool-Allah^{saww} had already accepted, and it is prohibited upon their four doctrines of their jurists except Ahmad in (one) report”.¹⁷

و منها: تغريب نصر بن الحجاج و أبي ذؤيب من غير ذنب من المدينة،

And from these is the alienation of Nasr Bin Al-Hajjaj and Abu Zuweyb from Al-Medina without any wrongdoing

فقد روى ابن أبي الحديد في شرح النهج، عن محمد بن سعيد، قال: بينا عمر يطوف في بعض سكك المدينة إذا سمع امرأة تهتف من خدرها:

هل من سبيل إلى نصر بن حجاج	هل من سبيل إلى خمر فأشربها
سهل المحيا كريم غير ملحاج	إلى فتى ماجد الأعراق مقتبل
أخي قداح عن المكروب فتاج سامي التواظر من بحر له قدم	تنميه أعراق صدق حين تنسبه
	يضيء صورته في الخالك الداجي

It has been reported by Abi Al-Hadeed in (the book) ‘Sharh Al-Nahj (Al-Balagh), from Muhammad Bin Saeed who said, ‘While Umar was circling in one of the markets of Al-medina when he heard a woman chanting (a poem) from her house, ‘Is there any way to wine so I can drink it, or is there a way to Nasr Bin Hajjaj to an inter-racial youth, of easy life, benevolent without a shelter, developing a true race when attributing my brother Qadah from Samy Al-Nawazir from his feet failing for him, illuminating his face in the darkness of destruction’.

¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 118

¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 119

فقال: ألا لا أرى معي رجلاً تهتف به العواتق في خدورهن! عَلَيَّ بنصر بن حجاج، فَأُتِيَ به، و إذا هو أحسن الناس وجهها و عينا و شعرا، فأمر بشعره فجزّ، فخرجت له وجنتان كأثهما قمر، فأمره أن يعتم فأعتم، ففتن النساء بعينيه، فقال عمر: لا والله لا تساكني بأرض أنا بها. فقال: و لم يا أمير المؤمنين؟! قال: هو ما أقول لك، فسيّره إلى البصرة.

He said, 'Indeed! I do not see any men with me to liberate in their houses! To me with Nasr Bin Hajjaj!' They came with him, and there he was the most handsome face of the people, and eyes, and hair. He ordered with his hair and it was clipped, two cheeks emerged for him as it he was a moon. He ordered that it be dimmed, so it was darkened. The women were fascinated with his eyes. Umar said, 'No, by Allah^{azwj}! You will not dwell in a land I am in'. He said, 'And why, O commander of the faithful?' He said, 'It is what I am saying to you'. He made him travel to Al-Basra.

و خافت المرأة التي تسمع عمر منها ما سمع أن يدر إليها منه شيء، فدرست إليه أبياتا:

قل للأمير الذي يخشى بواده	ما لي و للخمير أو نصر بن حجاج
إني بليت أبا حفص بغيرها	شرب الحليب و طرف فاتر ساجي
لا تجعل الظنّ حقاً أو تبينه	إنّ السبيل سبيل الخائف الراجي
ما منية قلنتها عرضاً بضائرة	و الناس من هالك قدما و من ناجي
إنّ الهوى رمية التقوى فقيده	حفظي أقرّ بألجام و أسراجي

And the woman was scared, the one who Umar had heard from her what he heard to, to rush anything from it to him, so she insinuated couplets to him, 'Tell the ruler whose gestures are feared, what is it to me and the wine or Nasr Bin Hajjaj, I do not like Abu Hafs but others, I drink the milk and in quiet party. Do not make a guess to be a reality or a proof, the ways is a way of the fearful, hopeful. I did not mean what I say, I said it accidentally, and the people are from the destroyed ones and ones attaining salvation. The whims are a pelting of the lost piety, my protection. I acknowledge with the reins and the saddles'.

فبكى عمر، و قال: الحمد لله الذي قيّد الهوى بالتقوى.

Umar cried and said, 'The Praise is for Allah^{azwj} Who Restricted the whims by the piety'.¹⁸

و منها: بدعة الطلاق،

From these is the innovation of the divorce

رُوي في جامع الأصول، عن طاووس، قال: إن أبا الصّهباء كان كثير السؤال لابن عباس، قال: أ ما علمت أنّ الرجل إذا طلق امرأته ثلاثاً قبل أن يدخل بها جعلوها واجدة على عهد رسول الله صلى الله عليه وآله [و إليه] و أبي بكرٍ و صدراً من إمارة عمر؟.

¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 120

In (the book) 'Jamie Al-Usool', from Tawoos who said, 'Abu Al-Sahba'a was frequently questioning to Ibn Abbas. He said, 'Do you not know that when a man divorces his wife thrice before he copulates with her, it was made to be one (divorce) in the era of Rasool-Allah^{saww}, and Abu Bakr and most of the rule of Umar?'

قَالَ ابْنُ عَبَّاسٍ: بَلْ كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ (ص) وَ أَبِي بَكْرٍ وَ صَدْرًا مِنْ إِمَارَةِ عُمَرَ، فَلَمَّا أَنْ رَأَى النَّاسُ قَدْ تَتَابَعُوا عَلَيْهَا قَالَ: أَجِزُوهُمْ عَلَيْهِمْ.

Ibn Abbas said, 'The man, when he divorces his wife thrice before entering her, was made to be one (divorce) in the era of Rasool-Allah^{azwj}, and Abu Bakr, and most of the rule of Umar. When he (Umar) was the people to have followed it, he said, 'They are allowed upon them''¹⁹.

و فِي رِوَايَةِ مُسْلِمٍ: إِنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ، أَمْ لَمْ يَكُنْ طَلَاقُ الثَّلَاثِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ أَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذَلِكَ، فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَابَعَ النَّاسُ فِي الطَّلَاقِ فَأَجَازَهُ عَلَيْهِمْ.

And it is reported in (the book) 'Saheeh Muslim' – 'Abu Al-Sahba'a said to Ibn Abbas, 'Give me your evil characteristics. Did not the three divorces happen to be (counted as) one in the era of Rasool-Allah^{saww}? He said, 'That has been so, but when it was during the era of Umar, the people followed it in the divorce, and he allowed it to them''²⁰.

و فِي رِوَايَةٍ عَنْهُ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ أَبِي بَكْرٍ وَ سَتَيْنِ مِنْ خِلَافَةِ عُمَرَ طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ، فَلَوْ أَمُضَيْنَاهُ عَلَيْهِمْ .. فَأَمُضَاهُ عَلَيْهِمْ.

And in a report from him. 'Ibn Abbas said, 'The divorce in the era of Rasool-Allah^{saww}, and Abu Bakr, and two years from the caliphate of Umar, three divorces (in one sitting) was (counted as) one. Umar Bin Al-Khattab said, 'The people have been hasty regarding a matter wherein was (to observe) patience. If it had been implemented upon them, I would have implemented it upon them''²¹.

و فِي أُخْرَى: أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: أَمْ تَعْلَمُ أَنَّكَ كَانَ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ (ص) وَ أَبِي بَكْرٍ وَ ثَلَاثًا مِنْ إِمَارَةِ عُمَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

And in another (From Saheeh Muslim), 'Abu Al-Sahba'a said to Ibn Abbas, 'Do you know that rather the three (divorces) were made to be on in the era of Rasool-Allah^{saww}, and Abu Bakr, and three (years) from the rule of Umar?' Ibn Abbad said, 'Yes''²².

¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 121

²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 122

²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 123

²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 124

و منها: تحويل المقام عن موضعه،

From these is the transfer of the standing place (of Ibrahim^{as}) away from its place

كما ورد في كثير من أخبارنا، و قال ابن أبي الحديد: قال المؤرخون: إنَّ عمر أوَّل من سنَّ قيام شهر رمضان في جماعة و كتب به إلى البلدان، و أوَّل من ضرب في الخمر ثمانين، و أحرق بيت رويشد الثقفي و كان تباذا و أوَّل من عسَّ في عمله بنفسه، و أوَّل من حلَّ الدِّرة و أدب بها-، و قيل بعده: كان دِرة عمر أهيب من سيف الحجاج-.

Just as it has been referred in a lot of our reports and Ibn Abi Al-Hadeed said, ‘The historians have said that Umar was the first one to establish the way of standing (for Salat) in a month of Ramazan in congregation, and wrote with it to the cities, and the first one to whip eighty lashes regarding the wine, and burn down the house of Ruweyshi Al-Saqafi, and he was a Nabeez maker, and the first one to forget his own work, and the first one to carry the whip and discipline with it, and it is said that the whip of Umar was more feared than the sword of Al-Hajjaj’.

و أوَّل من قاسم العمَّال و شاطرهم أموالهم، و هو الذي هدم مسجد رسول الله صَلَّى الله عليه و آله و زاد فيه، و أدخل دار العباس فيما زاد، و هو الذي أحرَّ المقام إلى موضعه اليوم و كان ملصقا بالبيت .. إلى آخر ما ذكره. و قد أشار إلى تحويل المقام صاحب الكشاف، قال: إنَّ عمر سأل المطلب بن أبي وداعة: هل تدري أين كان موضعه الأوَّل؟ قال: نعم، فأراه موضعه اليوم.

And he was the first one who apportioned the wealth of the office bearers and their shares, and he is the one who demolished the Masjid of Rasool-Allah^{saww} and increased in it, and included the house of Al-Abbas in what was added, and he is the one who move the standing place (of Ibrahim^{as}) to its place today, and it was stuck with the House (Kaaba), up to the end of what he mentioned. And the author of ‘Al Kashaaf’ has indicated to the transfer of the standing place (of Ibrahim^{as}). He said, ‘Umar asked Al Muttalib Bin Abu Wada’at, ‘Do you know where what its former place?’ He said, ‘Yes’. He showed him its place (where it is) today”.²³ (not a Hadeeth)

و روى ثقة الإسلام في الكافي، بإسناده عن زُرارة، قال: قُلْتُ لِأبي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَدْرَكْتَ الحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ؟ قَالَ: نَعَمْ، أَذْكَرُ و أَنَا مَعَهُ فِي المَسْجِدِ الحَرَامِ و قَدْ دَخَلَ فِيهِ السَّيْلُ و النَّاسُ يُقُومُونَ عَلَى المَقَامِ يُخْرِجُ الحَارِجَ يَقُولُ: قَدْ ذَهَبَ بِهِ، و يُخْرِجُ مِنْهُ الحَارِجَ فيقول: هُوَ مَكَانُهُ،

And it is reported by the trustworthy of Al Islam (Al Kulayni) in (the book) ‘Al Kafi’, by his chain from Zurara who said,

‘I said to Abu Ja’far^{asws}, ‘Did you^{asws} come across Al-Husayn^{asws}?’ He^{asws} said: ‘Yes, I^{asws} remember and I^{asws} was with him^{asws} in the Sacred Masjid, and the flood had entered into it, and the people were standing upon the standing place (of Ibrahim^{as}). Someone coming out said, ‘It (flood) has gone with it’. And someone coming out from it said, ‘It is still in its place’.

قَالَ فَقَالَ لِي: يَا فُلَانُ! مَا صَنَعَ هَؤُلَاءِ؟ فَقُلْتُ لَهُ: أَصْلَحَكَ اللَّهُ! يَخَافُونَ أَنْ يَكُونَ السَّيْلُ قَدْ ذَهَبَ بِالمَقَامِ. فَقَالَ: نَادِ: إِنَّ اللَّهَ قَدْ جَعَلَهُ عِلْمًا لَمْ يَكُنْ لِيَذْهَبَ بِهِ فَاسْتَقْرُوا،

²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 125

He (the narrator) said, 'He^{asws} said to me: 'O so and so! What are they making of it?' I said, 'May Allah^{azwj} Keep you^{asws} well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahim^{as})'. He^{asws} said: 'Announce that Allah^{azwj} the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm!'

وَكَانَ مَوْضِعُ الْمَقَامِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ عِنْدَ جِدَارِ الْبَيْتِ، فَلَمْ يَزَلْ هُنَاكَ حَتَّى حَوَّلَهُ أَهْلُ الْجَاهِلِيَّةِ إِلَى الْمَكَانِ الَّذِي هُوَ فِيهِ الْيَوْمَ، فَلَمَّا فَتَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ رَدَّهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ،

And the place of the Al-Maqam (standing place of Ibrahim^{as}) in which Ibrahim^{as} had placed it was by the wall of the House (Kaaba). It did not cease to be over there until the people of the pre-Islamic period transferred it to the place in which it is today. When the Prophet^{saww} conquered Makkah, he^{saww} returned it to the place in which Ibrahim^{as} had place it.

فَلَمْ يَزَلْ هُنَاكَ إِلَى أَنْ وَلِيَ عُمَرُ بْنُ الْخَطَّابِ، فَسَأَلَ النَّاسَ: مَنْ مِنْكُمْ يَعْرِفُ الْمَكَانَ الَّذِي كَانَ فِيهِ الْمَقَامُ؟ فَقَالَ رَجُلٌ: أَنَا، قَدْ كُنْتُ أَخَذْتُ مِقْدَارَهُ بِسِنِّهِ فَهُوَ عِنْدِي، فَقَالَ: تَأْتِينِي بِهِ، فَأَتَاهُ بِهِ فَقَاسَهُ ثُمَّ رَدَّهُ إِلَى ذَلِكَ الْمَكَانِ.

It did not cease to be over there until Umar Bin Al-Khattab ruled. He asked the people, 'Who from you knows the place in which Al-Maqam was at' A man said, 'I do, I had taken its measurement with a belt, and it is with me'. He said, 'Come to me with it'. He measured it, then returned it to that place".²⁴

و منها: تغيير الجزية عن النصارى،

And from these is the change to the taxation from the Christians

فَقَدْ رُوِيَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: إِنَّ بَنِي تَغْلِبَ مِنْ نَصَارَى الْعَرَبِ أَنْفُوا وَاسْتَنْكَفُوا مِنْ قَبُولِ الْجِزْيَةِ وَ سَأَلُوا عُمَرَ أَنْ يُعْفِيَهِمْ عَنِ الْجِزْيَةِ وَ يُؤَدُّوا الزَّكَاةَ مُضَاعَفًا، فَخَشِيَ أَنْ يَلْحَقُوا بِالرُّومِ، فَصَالَحَهُمْ عَلَى أَنْ صَرَفَ ذَلِكَ عَنْ رُءُوسِهِمْ وَ ضَاعَفَ عَلَيْهِمُ الصَّدَقَةَ فَرَضُوا بِذَلِكَ.

It has been reported from Al-Sadiq^{asws} having said: 'The clan of Taghlib, from the Christian Arabs stopped and loosened from accepting the taxation and asked Umar to excuse them from the taxation and they would pay the double Zakaat (instead). He feared that they might join up with Rome, so he reconciled with them upon turning that away from their heads and doubled the charities (Zakaat) upon them, and the agreed to that".²⁵ وسائل الشيعة -16

(286 حديث 22)

وَ قَالَ الْبُغَوِيُّ فِي شَرْحِ السُّنَّةِ: رُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَامَ نَصَارَى الْعَرَبِ عَلَى الْجِزْيَةِ، فَقَالُوا: نَحْنُ عَرَبٌ لَا نُؤَدِّي مَا يُؤَدِّي الْعَجَمُ، وَ لَكِنْ خُذْ مِنَّا كَمَا يَأْخُذُ بَعْضُكُمْ مِنْ بَعْضٍ يَغْنُونَ الصَّدَقَةَ-. فَقَالَ عُمَرُ: هَذَا فَرَضَ اللَّهُ عَلَى الْمُسْلِمِينَ.

²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 126

²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 127

And Al-Bagawy said in commentary of the Sunnah, 'It is reported that Umar Bin Al-Khattab hurled the taxation upon the Christian Arabs. They said, 'We are Arabs. We will not pay what the non-Arabs pay, but take from us just as you are taking from each other' – meaning the charity (Zakaat). Umar said, 'This is an Obligation upon the Muslims'.

قَالُوا: فَرِدَ مَا شِئْتَ بِهَذَا الْإِسْمِ لَا بِاسْمِ الْجَزِيَّةِ، فَرَضَاهُمْ عَلَى أَنْ ضَعَفَ عَلَيْهِمُ الصَّدَقَةُ. انتهى.

They said, 'Add whatever name you like with this, not by the name of 'tax'. He agreed with them upon that the charity (Zakaat) would be double upon them'. End.²⁶

و منها : ما روي أنَّ عمر أطلق تزويج قريش في سائر العرب و العجم، و تزويج العرب في سائر العجم، و منع العرب من التزويج في قريش، و منع العجم من التزويج في العرب فأُنزل العرب مع قريش، و العجم مع العرب منزلة اليهود و النصارى، إذ أطلق تعالى للمسلمين التزويج في أهل الكتاب، و لم يطلق تزويج أهل الكتاب في المسلمين.

And from these is what is reported that Umar divorced the marriage of Quraysh among the rest of the Arabs and the non-Arabs, and marriage of the Arab among rest of the non-Arabs, and forbade the Arab from marrying into Quraysh, and forbade the non-Arab from marrying among the Arabs. He lowered the Arabs with Quraysh, and the non-Arabs with the Arabs at the status of the Jews and the Christians when he divorced the marriages of the Muslims (women) among the people of the Book, and did not divorce the marriages of the people of the Book (women) among the Muslims.²⁷

و قَدْ زَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ وَ كَانَ مَوْلَى لَبْنِي كِنْدَةَ ثُمَّ قَالَ: أ تَعْلَمُونَ لَمْ تَزَوِّجْتُ ضُبَاعَةَ بِنْتَ عَمِّي مِنَ الْمُقْدَادِ؟ قَالُوا: لَا. قَالَ: لِيَضَعِ النَّكَاحُ فِينَالَهُ كُلُّ مُسْلِمٍ، وَ لَتَعْلَمُوا (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ). ، فهذه سنة،

And Rasool-Allah^{saww} had got Zuba'a daughter of Al-Zubeyr married to the son of Abdul Muttalib^{asws} to Al Miqdad Bin Al Aswad Al Kindy, and he was a slave of the clan of Kinda, then said: 'Do you know why I^{saww} got Zuba'a daughter of my^{saww} uncle^{as} to be married to Al-Miqdad?' They said, 'No'. He^{saww} said: 'In order to place the (rules of) the marriage, so every Muslim can attain it, and for you to know that ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]***'. So, this is the Sunnah.

و قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

And Rasool-Allah^{saww} has said: 'One who turns away from my^{saww} Sunnah, he isn't from me^{saww}'.²⁸ (without narrators)

و قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أ تَزَوَّجَ الْمَوَالِيَ بِالْعَرِيَّاتِ؟! فَقَالَ: تَنكَأُ دِمَاؤَكُمْ وَ لَا تَنكَأُ فُرُوجَكُمْ؟! و قال سبحانه: (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)، و قال: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ).

²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 128

²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 129

²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 130

And it was said to Amir Al-Momineen^{asws}, 'Can the slaves marry the Arab women?' He^{asws} said: 'Your bloods are a match and your private parts are not a match? And the Glorious Said: **But rather, the Momineen are brothers, [49:10]**, and Said: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**'.²⁹

و منها: المسح على الخفين،

And from these is the wiping over the socks (during Wudu'u)

كما رواه الشيخ في التهذيب، بإسناده عن ربيعة بن مصقلة، قال: دخلت على أبي جعفر عليه السلام، فسألته عن أشياء، فقال: إني أراك ممن يُغني في مسجد العراق؟ فقلت: نعم. قال: فقال لي: من أنت؟ فقلت: ابن عم لصعصعة. فقال: مرحباً بك يا ابن عم صعصعة.

As is reported by the sheykh in (the book) 'Al Tahzeeb', by his chain from Raqabah Bin Maswala who said,

'I entered to see Abu Ja'far^{asws} and asked him^{asws} about (few) things. He^{asws} said: 'I see you are from the ones who issue verdicts (Fatwas) in the Masjid of Al-Iraq?' I said, 'Yes'. He^{asws} said to me: 'Who are you?' I said, 'A son of an uncle of Sa'sah'. He^{asws} said: 'Welcome to you, O son of an uncle of Sa'sah'.

فقلت له: ما تقول في المسح على الخفين؟ فقال: كان عمر يراه ثلاثاً للمسافر ويوماً وليلة للمقيم، وكان أبي لا يراه في سفر ولا حضر،

I said to him^{asws}, 'What are you^{asws} saying regarding the wiping upon the two socks (during Wudu'u)?' He^{asws} said: 'Umar used to view three for the traveller and one day and one night for the non-traveller, and my^{asws} father^{asws} neither viewed it during travel nor during staying'.

فلما خرجت من عنده فمضت على عتبة الباب، فقال لي: أثيل يا ابن عم صعصعة، فأقبلت عليه، فقال: إن القوم كانوا يقولون برأيهم فيخطئون ويصيبون، وكان أبي لا يقول برأيه.

When I went out from his^{asws} presence, I stood at the threshold of the door. He^{asws} said to me: 'O son of an uncle of Sa'sah!' I turned to face him^{asws}. He^{asws} said: 'The people were saying by their own opinions, so they were being mistaken and being correct, and my^{asws} father^{asws} did not say it by his^{asws} opinion'.³⁰

و بإسناده عن زُرارة، عن أبي جعفر عليه السلام، قال: سمعته يقول: جمع عمر بن الخطاب أصحاب النبي صلى الله عليه وآله وفيهم علي عليه السلام، وقال: ما تقولون في المسح على الخفين؟

And by his chain from Zurara, from Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Umar Bin Al-Khattab gathered the companions of the Prophet^{saww} and among them

²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 131

³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 132

was Ali^{asws}, and said, 'What are you saying regarding the wiping upon the socks (during the Wudu'u)?'

فَقَامَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَمْسَحُ عَلَى الْخُفَّيْنِ. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: قَبْلَ (الْمَائِدَةِ) أَوْ بَعْدَهَا؟. فَقَالَ: لَا أَذْرِي. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: سَبَقَ الْكِتَابُ الْخُفَّيْنِ، إِنَّمَا أَنْزَلْتُ الْمَائِدَةَ قَبْلَ أَنْ يُقْبَضَ بِشَهْرَيْنِ أَوْ ثَلَاثَةٍ.

Al-Mugheira Bin Shuba stood up and said, 'I saw Rasool-Allah^{saww} wiping upon the socks'. Ali^{asws} said: 'Before (Revelation of Surah Al-Maidah) or after it?' He said, 'I don't know'. Ali^{asws} said: 'The Book preceded the socks. But rather, (Surah) Al-Maidah was Revealed before he^{saww} passed away, by two months or three"³¹.

فَعَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: أَشَدُّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ رَأَى وُضُوئَهُ عَلَى جِلْدٍ غَيْرِهِ.

From Ayesha (Non-Shia source), from the Prophet^{saww} having said: 'The people of most intense regret on the Day of Qiyamah would be one who sees his Wudu'u to be upon the skin of someone else"³².

وَرُوي عَنْهَا، أَنَّهَا قَالَتْ: لَأَنْ أَمْسَحَ عَلَى ظَهْرِ غَيْرِ بِالْفَلَاةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَى خُفِّي.

And it is reported from her, she said (Prophet^{saww} said), 'If I^{saww} were to wipe upon the back of a donkey in the desert, it would be more beloved to me than if I were to wipe upon my socks'.³³

وَعَنْهَا، قَالَتْ: لَأَنْ يُقَطَعَ رِجْلَايَ بِالْمَوَاسِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَى الْخُفَّيْنِ.

And from her, she said (Prophet^{saww} said), 'If I^{saww} were to cut off my legs with the saw it would be more beloved to me than if I^{saww} were to wipe upon the two socks"³⁴.

و منها: نقص تكبير من الصلاة على الجنائز و جعلها أربعاً،

And from these is the reduction of (exclamations of) Takbeer from Salat upon the deceased, and he made these to be four

قَالَ: ابْنُ خُزَيْمٍ فِي كِتَابِ الْمُحَلَّى: وَ اخْتَجَّ مَنْ مَنَعَ أَكْثَرَ مِنْ أَرْبَعٍ بِخَيْرٍ رَوَيْنَاهُ مِنْ طَرِيقٍ وَكَيْعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، قَالَ: جَمَعَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فَاسْتَشَارَهُمْ فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ، فَقَالُوا: كَثُرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَبْعًا وَ خَمْسًا وَ أَرْبَعًا، فَجَمَعَهُمْ عُمَرُ عَلَى أَرْبَعٍ تَكْبِيرَاتٍ.

³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 133

³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 134

³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 135

³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 136

He said, 'Ibn Hazam in the book 'Al Muhalla', and it is argued by one who refuse, refusing, more than the four, by news we have reported it from the way of Wakie, from Sufyan Al Sowry, from Aamir Bin Shaqeeq, from Abu Wail who said,

'Umar Bin Al-Khattab gathered the people and consulted them regarding the exclamations of Takbeer upon the deceased. They said, 'The Prophet^{saww} exclaimed seven, and five, and four Takbeers. Umar united them upon exclamations of four Takbeers".³⁵

كما رواه مسلم في صحيحه، عن عبد الرحمن بن أبي ليلى، قال: كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَ إِنَّهُ كَبَّرَ عَلَى جَنَازَةِ خُمْسًا، فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] يُكَبِّرُهَا.

Just as is reported by Muslim in his (book) 'Saheeh', from Abdul Rahman Bin Abu Layli who said, 'Zayd used to exclaim four Takbeers upon our deceased (funeral), and he (Umar) exclaimed five upon the deceased. I asked him, and he said, 'Rasool-Allah^{saww} used to exclaim these Takbeers".³⁶

وَرَوَاهُ فِي جَامِعِ الْأُصُولِ، عَنْ مُسْلِمٍ وَ النَّسَائِيِّ وَ أَبِي دَاوُدَ وَ التِّرْمِذِيِّ، وَ قَالَ: وَ فِي رِوَايَةِ النَّسَائِيِّ: أَنَّ زَيْدَ بْنَ أَرْقَمَ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ عَلَيْهَا خُمْسًا وَ قَالَ: كَبَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ].

And it is reported in (the book) 'Jamie Al-Usool', from Muslim, and Al-Nasaie, and Abu Dawood, and Al-Tirmizi, and said, 'And in a report of Al-Nasaie, 'Zayd Bin Arqam prayed Salat upon the deceased and he exclaimed five Takbeers upon it, and said, 'Rasool-Allah^{saww} had exclaimed these Takbeers".³⁷

وَرَوَى ابْنُ شَيْرَوَيْهِ فِي الْفُرْدُوسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] كَانَ يُصَلِّي عَلَى الْمَيِّتِ خُمْسَ تَكْبِيرَاتٍ.

And it is reported by Ibn Sheyrawiya in (the book) 'Al-Firdows' that the Prophet^{saww} used to pray Salat upon the dead by exclaiming five Takbeers".³⁸

وَمِنْهَا: مَا رَوَاهُ مَالِكٌ فِي الْمَوْطِئِ وَ حَكَاهُ فِي جَامِعِ الْأُصُولِ، عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: أَبَى عُمَرُ أَنْ يُؤَرَّثَ أَحَدًا مِنَ الْأَعْرَاجِمِ إِلَّا أَحَدًا وُلِدَ فِي الْعَرَبِ.

And from these is what is reported by Malik in (the book) 'Al-Muwatta', and is narrated in (the book) 'Jamie Al-Usools, from Ibn Al-Musayyab who said, 'Umar refused to let anyone from non-Arabs to inherit except one who is born among the Arabs'.

قَالَ: وَ زَادَ زَيْنٌ وَ امْرَأَةٌ جَاءَتْ حَامِلًا فَقَوْلَتْ فِي الْعَرَبِ فَهُوَ يَرِثُهَا إِنْ مَاتَتْ وَ تَرِثُهُ إِنْ مَاتَ مِيرَاثُهُ مِنْ كِتَابِ اللَّهِ. انتهى.

He said, 'And Razeyn has added, 'And a pregnant woman came and gave birth among the Arabs, so he inherited her if she died, and she would inherit him if he died, his inheritance being from the Book of Allah^{azwj}. End.³⁹

³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 137

³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 138

³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 139

³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 140

³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 141

و منها: القول بالعدل و التعصيب في الميراث

And from these – The word with the provision and the prejudice in the inheritances

رواه الشهيد الثاني رحمه الله و غيره: عن أبي طالب الأنباري، عن أبي بكر الحافظ، عن علي بن محمد بن الحسين، عن يعقوب بن إبراهيم بن سعد، عن أبيه، عن محمد بن أبي إسحاق، عن الزهري، عن عبيد الله بن عبد الله بن عتبة، قال: دخلت على ابن عباس، فخرى ذكر الفرائض و الموارث، فقال ابن عباس: سبحان الله العظيم! أترون الذي أحصى رمل عاليج عددا جعل في مال نصفين و ثلثا و رُبعاً أو قال: نصفاً و نصفاً و ثلثاً و هذان النصفان قد ذهباً بالمال، فأين موضع الثلث؟!

It is reported by the second martyr and other, from Abu Talib Al Ansari, from Abu Bakr the memoriser, from Ali Bin Muhammad Bin Al Husayn, from Yaqoub Bin Ibrahim Bin Sa'ad, from his father, from Muhammad Bin Abi Is'haq, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba who said,

'I entered to see Ibn Abbas and the discussion flowed on the Obligations and the inheritances. Ibn Abbas said, 'Glory be to Allah^{azwj} the Magnificent! Are you viewing that the One^{azwj} Who Counts the number of grains of sand of (mount) Aalij would Make in the wealth, half, and third, and quarter?' Or said, 'Half, and half, and third, and these two halves to go away with the wealth, so where is the place of the third?!'

فقال له زفر بن أوس البصري: يا أبا العباس! فمن أول من أعال الفرائض؟ فقال: عمر بن الخطاب، لما التفت عنده الفرائض و دفع بعضها بعضاً، فقال: و الله ما أذري أيكم قدم الله و أيكم آخر، و ما أجد شيئاً هو أوسع إلا أن أقسم عليكم هذا المال بالحصى، و أدخل على كل ذي حق ما دخل عليه من عول الفريضة، و لئم الله لو قدم من قدم الله و آخر من آخر الله ما عالت فريضة

Zufar Bin Aws Al-Basry said to him, 'O Abu Al-Abbas! So, who was the first one to give justifications of the Obligations?' He said, 'Umar Bin Al-Khattab. When the Obligations were turned around to him, and he handed over part of it to part, he said, 'By Allah^{azwj}! I do not know which one of you did Allah^{azwj} Advanced and which ones of you He^{azwj} Placed back, and I cannot find anything which is vaster except that I am apportioning upon you this wealth by the quotas, and I shall enter upon each one a right what had entered upon him from the provision of the Obligation. And I swear by Allah^{azwj}! If I were to place ahead the one whom Allah^{azwj} had Placed ahead, and placed back the one whom Allah^{azwj} had Placed back, an Obligation would not have been provided'.

فقال له زفر بن أوس: فأيتها قدم و أيها آخر؟ فقال: كل فريضة. ثم يهبها الله عز و جل عن فريضة إلا إلى فريضة، فهذا ما قدم الله. و أما ما آخر فكل فريضة إذا زالت عن فريضها لم يكن لها إلا ما بقي، فذلك التي آخر،

Zufer Bin Aws said to him, 'So, which of these is ahead and which of these is last?' He said, 'All are an Obligation. Allah^{azwj} Mighty and Majestic did not Bring down from an Obligation except to an Obligation. So, this is what Allah^{azwj} had Advanced. And as for what He^{azwj} has Placed back, so each Obligation, when it is removed from an Obligation, there would not happen to be for it except what remains, so that is which is placed back.

وَأَمَّا الَّذِي قَدَّمَ، فَالزَّوْجُ لَهُ النِّصْفُ فَإِذَا دَخَلَ عَلَيْهِ مَا يُرْبِلُهُ عَنْهُ رَجَعَ إِلَى الرَّبْعِ لَا يُرْبِلُهُ عَنْهُ شَيْءٌ، وَ الزَّوْجَةُ لَهَا الرَّبْعُ فَإِذَا زَالَتْ عَنْهُ صَارَتْ إِلَى الثُّمَنِ لَا يُرْبِلُهَا عَنْهُ شَيْءٌ، وَ الْأُمُّ لَهَا الثُّلُثُ فَإِذَا زَالَتْ عَنْهُ صَارَتْ إِلَى السُّدُسِ لَا يُرْبِلُهَا عَنْهُ شَيْءٌ،

And as for that which is ahead, so it is the husband. For him is the half. When it is entered upon him what would remove it from him, he would return to the quarter, nothing would be removed from him. And the wife, for her is the quarter, so when it is removed from it, she would come to the eight, nothing would be removed from it. And the mother, for her is the third, and when it is removed from it, she would come to the sixth, nothing would be removed from it.

فَهَذِهِ الْفَرَائِضُ الَّتِي قَدَّمَ اللَّهُ عَزَّ وَ جَلَّ، وَ أَمَّا الَّتِي أَخَّرَ، فَفَرِيضَةُ الْبَنَاتِ وَ الْأَخَوَاتِ لِمَنْ النِّصْفُ وَ الثُّلَاثَانِ، فَإِذَا أَرَاكَ الْفَرَائِضُ عَنْ ذَلِكَ لَمْ يَكُنْ لَهَا إِلَّا مَا بَقِيَ، فَلِلَّهِ الَّتِي أَخَّرَ،

Thus, these are the Obligations which Allah^{azwj} Mighty and Majestic has Placed ahead. And as for what which He^{azwj} Placed back, it is the Obligation of the daughters and the sister. For them is the half and the two-thirds. When the Obligation is removed from that, there will not happen to be for them except what remains. Thus, this is which is placed back.

فَإِذَا اجْتَمَعَ مَا قَدَّمَ اللَّهُ تَعَالَى وَ مَا أَخَّرَ، بُدِئَ بِمَا قَدَّمَ اللَّهُ فَأُعْطِيَ حَقُّهُ كَامِلًا، فَإِنْ بَقِيَ شَيْءٌ كَانَ لِمَنْ أَخَّرَ، وَ إِنْ لَمْ يَبْقَ شَيْءٌ فَلَا شَيْءَ لَهُ،

So, when it is gathered, what Allah^{azwj} the Exalted Placed ahead and what He^{azwj} Placed back, I would begin with what Allah^{azwj} has Placed first, and I would give him his right, complete. If something remains, it would be for the one placed back, and if there does not remain anything, then there would be nothing for him’.

فَقَالَ لَهُ زُفَرُ بْنُ أَوْسٍ: فَمَا مَنَعَكَ أَنْ تُشِيرَ بِهَذَا الرَّأْيِ عَلَى عُمَرَ؟. فَقَالَ: هَيْبَتُهُ، وَ اللَّهُ وَ كَانَ أَمْرًا مَهِيئًا، قَالَ الزُّهْرِيُّ: وَ اللَّهُ لَوْ لَا أَنْ تَقْدَّمَ ابْنُ عَبَّاسٍ إِمَامًا عَدْلٌ كَانَ أَمْرُهُ عَلَى الْوَرَعِ أَمْضَى أَمْرًا وَ حَكَمَ بِهِ وَ أَمَضَاهُ لَمَا اخْتَلَفَ عَلَى ابْنِ عَبَّاسٍ ائْتَانِ.

Zufer Bin Aws said to him, ‘What prevents you from consulting this opinion upon Umar?’ He said, ‘His nature. By Allah^{azwj}, and he was a scary man’. Al-Zuhry said, ‘By Allah^{azwj}! If you were to send Ibn Abbas ahead as a just imam, he would instruct him upon the devoutness, he would implement a matter and judge with it, and he would implement it, as not two people differ upon Ibn Abbas’.⁴⁰

و منها: التَّوْبَةُ، وَ هُوَ قَوْلُ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فِي الْأَذَانِ.

And from these is the ‘Tasweeb’, and it is the word, ‘The Salat is better than the sleep’ in the Azaan

فَقَدْ رَوَى فِي جَامِعِ الْأُصُولِ بِمَا رَوَاهُ عَنِ الْمُوطَّاءِ، قَالَ عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ الْمُؤَدَّدُ حَاءَ عُمَرَ يُؤَدِّدُهُ لِصَلَاةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا، فَقَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فَأَمَرَهُ عُمَرُ أَنْ يَجْعَلَهُمَا فِي الصُّبْحِ.

⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 142

It has been reported in (the book) 'Jamie Al-Usool, from what is reported from (the book) 'Al Muwatta'. He said, 'From Malik, it reached him that the Muezzin (proclaimer of the Azaan) came to Umar to proclaim for the morning Salat, and he found him to be asleep. He said, 'The Salat is better than the sleep!' So, Umar instructed him that he make it to be in the morning (Azaan)'".⁴¹ (جامع الأصول 5- 286 حديث 3360).

الخامس عشر:

The fifteenth – He used to give from the public treasury what is not allowed

أنه كان يعطي من بيت المال ما لا يجوز، فأعطى عائشة و حفصة عشرة آلاف درهم في كل سنة، و حرم أهل البيت عليهم السلام خمسهم الذي جعله الله لهم، و كان عليه ثمانون ألف درهم من بيت المال يوم مات على سبيل القرض،

It so happened that he was giving from the public treasury what is not allowed – he gave Ayesha and Hafsa twenty thousand Dirhams during every year, and deprived People^{asws} of the Household their^{asws} Khums which Allah^{azwj} had Made it to be for them^{asws}, and he had eighty thousand Dirhams upon him from the public treasury on the day he died upon the way of loans.

قَالَ ابْنُ أَبِي الْحَدِيدِ: رَوَى أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ الْجَوْزِيُّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: اسْتَشَارَ عُمَرُ الصَّحَابَةَ بِمَنْ يَبْدَأُ فِي الْقَسَمِ وَ الْفَرِيضَةِ؟ فَقَالُوا: ابْدَأْ بِنَفْسِكَ. فَقَالَ: بَلْ أَبْدَأُ بِأَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَهْلِهِ] وَ دَوِي قَرَابَتِهِ، فَبَدَأَ بِالْعَبَّاسِ.

Ibn Abi Al-Hadeed said, 'It is reported by Abu Al-Faraj Abdul Rahman Bin Ali Al-Jawzi, from Abu Salama Bin Abdul Rahman who said, 'Umar consulted the companions with who he should begin within the apportionment of the Obligations? They said, 'Begin with yourself'. He said, 'But I shall begin with family of Rasool-Allah^{saww} and his^{saww} next of kin'. So, he began with Al-Abbas.

قَالَ ابْنُ الْجَوْزِيِّ: رَوَى أَنَّهُ قَرَضَ لَهُ خَمْسَةَ عَشَرَ أَلْفًا، وَ رُوِيَ أَنَّهُ قَرَضَ لَهُ اثْنِي عَشَرَ أَلْفًا، وَ هُوَ الْأَصَحُّ، ثُمَّ فَرَضَ لَزَوَاجَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَهْلِهِ] لِكُلِّ وَاحِدَةٍ عَشْرَةَ أَلْفًا، وَ فَضَّلَ عَائِشَةَ عَلَيْهِنَّ بِأَلْفَيْنِ فَأَبَتْ، فَقَالَ: ذَلِكَ لِفَضْلِ مَنَزَلَتِكَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَهْلِهِ]، فَإِذَا أَخَذْتَ فَشَأْنَكَ، وَ اسْتَنْتَى عَنِ الزَّوْجَاتِ جَوِيرِيَّةً وَ صَقِيَّةً وَ مِمْمُونَةً فَفَرَضَ لِكُلِّ وَاحِدَةٍ مِنْهُنَّ سِتَّةَ أَلْفٍ،

Ibn Al-Jawzi said, 'It is reported that he necessitated fifteen thousand for him. And it is reported that he necessitated twelve thousand, and it is more correct. Then he obligated for the wives of Rasool-Allah^{saww}, ten thousand for each one, and preferred Ayesha over them with two thousand, but she refused. He said, 'That is for the merit of your status in the presence of Rasool-Allah^{azwj}, if you take it, it would be your concern'. And he excluded from the wives – Juweiria, and Safiya, and Maymouna, and he obligated for each one of them, six thousand.

⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 143

فَقَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَهُ] يَعْدِلُ بَيْنَنَا.

Ayesha said, 'Rasool-Allah^{saww} equated between us'.

قال ابن الجوزي: و أدخل عمر في أهل بدر ممن لم يحضر بدرًا أربعة، وهم الحسن و الحسين عليهما السلام و أبو ذر و سلمان، ففرض لكل واحد منهم خمسة آلاف.

Ibn Al-Jawzi said, 'And Umar included among the people of Badr, from the ones who did not attend Badr, four, and they are Al-Hassan^{asws} and Al-Husayn^{asws}, and Abu Zarr^{ra}, and Salman^{ra}. He Obligated for each other of them, five thousand.'⁴² (this is not a Hadeeth)

و رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ غَيْرُهُمَا بِأَسَانِيدٍ عَدِيدَةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِلْأَنْصَارِ فِي مَقَامِ التَّسْلِيَةِ قَرِيبًا مِنْ وَفَاتِهِ: سَتَلْقَوْنَ بَعْدِي أَنْزَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْخَوْضِ.

And it is reported by Al-Bukhari, and Muslim, and other with a number of chains that the Prophet^{saww} said to the Helpers in a place of relaxation, near from his^{saww} expiry: 'You will be facing prejudices after me^{saww}, so be patient until you meet me^{saww} at the Fountain'.⁴³ (a non-Shia source)

أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَبْطَلَ سِيرَةَ عُمَرَ فِي ذَلِكَ، وَ رَدَّ النَّاسَ إِلَى السَّنَةِ وَ الْقِسْمِ بِالسُّوَيْةِ. ، وَ هُوَ عَلَيْهِ السَّلَامُ يَدُورُ مَعَ الْحَقِّ وَ يَدُورُ الْحَقُّ مَعَهُ حَيْثُمَا دَارَ بَنَصَّ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Amir Al-Momineen^{asws} invalidated the way of Umar regarding that and returned the people to the Sunnah and the apportioning with the equal-ness, and he^{asws} circulated with the truth and the truth circulated with him^{asws} wherever he^{asws} circulated, in accordance to Rasool-Allah^{saww}.⁴⁴

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي بَعْضِ اخْتِجَاجِهِ عَلَى طَلْحَةَ وَ الزُّبَيْرِ: وَ أَمَّا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأُسُوءَةِ فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكَمْ أَنَا فِيهِ بِرَأْيِي وَ لَا وَلِيُّهُ هَوَى مَيِّ، بَلْ وَحَدَّثَ أَنَا وَ أَنْتُمَا مَا جَاءَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَدْ فُرِعَ مِنْهُ

And Amir Al-momineen^{asws} said in one of his^{asws} argumentation against Talha and Al-Zubeyr (in Nahj Al-Balagah): 'And as for what you two are mentioned from the matter of the equality, that is a matter I^{asws} will not decide in it with my^{asws} opinion nor will an opinion from me^{asws} would be in-charge of it, but I^{asws} and you will be finding what Rasool-Allah^{saww} had come with to have been discharged.

فَلَمْ أَحْتَجْ إِلَيْكُمَا فِيمَا فُرِعَ اللَّهُ مِنْ قِسْمِهِ، وَ اللَّهُ أَمْضَى فِيهِ حُكْمَهُ فَلَيْسَ لَكُمَا وَ اللَّهُ عِنْدِي وَ لَا لِغَيْرِكُمَا فِي هَذَا عُنْتِي، أَخَذَ اللَّهُ بِقُلُوبِكُمْ وَ قُلُوبَنَا إِلَى الْحَقِّ وَ أَهْمَنَا وَ إِلَيْكُمُ الصَّبْرُ.

I^{asws} will not argue with you both regarding what Allah^{azwj} has Discharged from His^{azwj} Apportionment. By Allah^{azwj}! I^{asws} will implement His^{azwj} Judgment regarding it, so there isn't

⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 144

⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 145

⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 146

for you with me^{asws}, nor for others, any threshold in this. May Allah^{azwj} Take your hearts and our hearts to the truth, and Inspire us and you with the patience”.⁴⁵

وَرَوَى ابْنُ أَبِي الْحَدِيدِ، عَنْ هَارُونَ بْنِ سَعْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَمَرْتُ لِي بِمَعُونَةٍ أَوْ نَفَقَةٍ!، فَوَلَّى اللَّهُ مَا لِي نَفَقَةً إِلَّا أَنْ أَبِيعَ دَابَّتِي. فَقَالَ: لَا وَاللَّهِ، مَا أَجِدُ لَكَ شَيْئاً إِلَّا أَنْ تَأْمُرَ عَمَكَ أَنْ يَسْرِقَ فَيُعْطِيكَ.

And it is reported by Ibn Abu Al-Hadeeth, from Haroun Bin Sa'ad who said, 'Abdullah son of Ja'far^{as} said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! If you^{asws} could order with financial support or expense money for me, for by Allah^{azwj} there is no expense money for me except if I were to sell my animal'. He^{asws} said: 'No, by Allah^{azwj}! I^{asws} do not find anything to be for you except if you are instructing your uncle^{asws} that he^{asws} steals and gives it to you".⁴⁶

وَرَوَى فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِي أَبُو دَاوُدَ وَ النَّسَائِيُّ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ، قَالَ: إِنَّ بَجْدَةَ الْخُرَوْرِيِّ حِينَ حَجَّ فِي فَتْنَةِ ابْنِ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ يَرَاهُ؟.

And it is reported in (the book) 'Jamie Al-Usool', from (the book) 'Saheeh' of Abu Dawood, and Al-Nasaie, from Yazeed Bin Hurmaz who said, 'Najdah Al-Hurwy, when he performed Hajj during the Fitna of Ibn Al-Zubeyr, sent a message to Ibn Abbas asking him about the share of the next of kin, whom does he see it as being for?'

فَقَالَ لَهُ: لِثَرَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَسَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] هُمْ، وَ قَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْ ذَلِكَ عَرَضاً رَأَيْنَاهُ دُونَ حَقِّنَا، وَ رَدَدْنَاهُ عَلَيْهِ، وَ أَبَيْنَا أَنْ نَقْبَلَهُ.

He said to him, 'For the near of kin of Rasool-Allah^{saww}. Rasool-Allah^{saww} has apportioned it for them, and Umar had presented to us a display from that, we view it as being below our right, and we returned it to him, and we refused to accept it".⁴⁷

وَفِي رِوَايَةِ النَّسَائِيِّ، قَالَ: كَتَبَ بَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟. قَالَ يَزِيدُ بْنُ هُرْمُزٍ: فَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى بَجْدَةَ، كَتَبْتُ إِلَيْهِ: كَتَبْتُ تَسْأَلُنِي عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَ هُوَ لَنَا أَهْلُ الْبَيْتِ، وَ قَدْ كَانَ عُمَرُ دَعَانَا إِلَى أَنْ يُنْكِحَ أُمَّتَنَا وَ يُجِدِّي مِنْهُ عَائِلَتَنَا، وَ يُقْضَى مِنْهُ عَنْ غَارِمِنَا، فَأَبَيْنَا إِلَّا أَنْ يُسَلِّمَهُ إِلَيْنَا، وَ أَتَى ذَلِكَ فَتَرَكْنَا عَلَيْهِ.

And in a report of Al-Nasaie who said, 'Najdah wrote to Ibn Abbas asking him about the share of the next of kin, who is it for? Yazeed Bin Hurmaz said, 'I wrote the letter of Ibn Abbas to Najdah. He wrote to him, 'You wrote asking me about the share of next of kin, who is it for? And it is for us People of the Household, and Umar had called us to marry our bachelors and he would reward our dependants from him, and he would pay back our creditors from him. But we refused except he should submit to us, and he refused that, so we left it upon him".⁴⁸

⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 147

⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 148

⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 149

⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 150

السادس عشر: إنه كان يتلّون في الأحكام،

The Sixteenth – He was seeking help in the rulings

روي أنّه قضى في الجّد بسبعين قضية، و هذا يدلّ على قلة علمه، و أنّه كان يحكم بمجرّد الظنّ و التخمين و الحدس من غير ثبوت و دليل، و مثل هذا لا يليق بإمامة المسلمين و رئاسة الدنيا و الدين ..

It is reported that he judged regarding the grandfather in seventy cases, and this evidences upon the scarcity of his knowledge, and that he used to judge by just guesswork, and estimation, and intuition without any proof or evidence, and this is not befitting with leadership of the Muslims and governance (matters) of the world and the Religion'.⁴⁹

السابع عشر:

The seventeenth –

أنّه همّ بإحراق بيت فاطمة عليها السلام، و قد كان فيه أمير المؤمنين و فاطمة و الحسنان عليهم السلام، و هدّدهم و آذاهم مع أنّ رفعة شأنهم عند الله تعالى و عند رسوله (ص) ممّا لا ينكره أحد من البشر إلّا من أنكر ضوء الشمس و نور القمر.

He initiated the burning down the house of (Syeda) Fatima^{asws}, and in it were Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and threatened them^{asws}, and hurt them^{asws}, along with that their^{asws} glory was high in the Presence of Allah^{azwj} the Exalted and His^{azwj} Rasool^{saww} from what no one from the mortals can deny, unless one denies the illumination of the sun and radiance of the moon'.⁵⁰

الثامن عشر: ما وقع منه في قصّة الشورى،

The eighteenth – What occurred from him regarding the story of the consultation council

فقد أبدع فيها أموراً كثيرة: منها: أنّه خرج عن النصّ و الاختيار جميعاً،

He innovated a lot of matters in it, from these is that he went out from the text (of the Holy Prophet^{saww} and the choosing altogether.

و حكى عن شيخه أبي علي، أنّه قال: إنّ ما روي عن عمر أنّه قال: إنّ بايع ثلاثة و خالف اثنان فاقتلوا الاثني

⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 151

⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 152

And it has been narrated from his sheykh Abu Ali who said that what is reported from Umar that he said, 'If three pledge allegiance and two oppose, they kill the two'.⁵¹

و منها: أنه وصف كل واحد منهم بوصف زعم أنه يمنع من الإمامة، ثم جعل الأمر فيمن له هذه الأوصاف.

And from these is that he described each one of them claiming that he should be prevented from the leadership, then he made the command to be among the ones for were these descriptions.

و قد روى السيد في الشافي، عن الواقدي بإسناده عن ابن عباس، قال: قال عمر: لا أذري ما أصنع بأمة محمد صلى الله عليه وآله وسلم. و ذلك قبل أن يطعن، فقلت: و لم تهتم و أنت تجد من تستخلفه عليهم؟

And it has been reported by the seyyid in (the book) 'Al-Shafi', from Al-Waqidy (wahabi imam), by his chain from Ibn Abbas who said, 'Umar said, 'I do not know what I should do with the community of Muhammad^{saww}? And that was before he was stabbed. I said, 'And why are you accusing and you can find the one whom you can make a caliph upon them?'

قال: أ صاحبكم يعني علياً؟ قلت: نعم و الله، هو هنا أهل في قرابته من رسول الله صلى الله عليه وآله وسلم و صهره و سابقه و بلائه؟ قال: إن فيه بطلاً و فكاهاً!

He said, 'Do you mean your companions Ali^{asws}?!' I said, 'Yes, by Allah^{azwj}! He^{asws} rightful for it regarding his^{asws} nearness from Rasool-Allah^{saww}, and his^{saww} son^{asws} in-law, and its preceding one and its most afflicted one?' He said, 'For him^{asws} inactivity and humour'.

قلت: فأين عن طلحة؟ قال: فابن الزهو و النخوة. قلت: عبد الرحمن؟ قال: هو رجل صالح على ضعف فيه. قلت: فسعد؟ قال: صاحب مشب و قتال لا يقوم بقرية لو حمل أمرها. قلت: فالزبير؟ قال: وعقبة لقس، مؤمن الرضا كافر الغضب، شحيح، و إن هذا الأمر لا يصلح إلا لقوي في غير عنف، رقيق في غير ضعف، جواد في غير سرف.

I said, 'So, what about Talha?' He said, 'One of vanity and arrogance'. I said, 'Abdul Rahman (Bin Awf)?' He said, 'He is a righteous man upon the weakness in him'. I said, 'Sa'ad?' He said, 'Owner of the horses and fighting. He will not stab by a town, even if he carrying its affairs'. I said, 'Al-Zubeyr?' He said, 'A bored trickster, a Momin when happy, a Kafir when angry, miserly, and this command is not correct except for someone strong, without violence, a friend without weakness, a horse without turning away'.

قلت: فأين أنت عن عثمان؟ قال: لو وليها حمل بني أبي معيط على رقاب الناس، و لو فعلها لقتلوه.

I said, 'So where are you with Usman?' He said, 'If I were to make him in-charge of it, the clan of Abu Mueet would be loaded upon the necks of the people, and if I were to do it, they would kill him'.⁵²

⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 153

⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 154

قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ: وَ قَدْ رُوِيَ مِنْ غَيْرِ هَذَا الطَّرِيقِ أَنَّ عُمَرَ قَالَ لِأَصْحَابِ الشُّورَى: رُوحُوا إِلَيَّ، فَلَمَّا نَظَرَ إِلَيْهِمْ قَالَ: قَدْ جَاءَنِي كُلُّ وَاحِدٍ مِنْهُمْ يَهْرُ عَقِيرَتَهُ يَرْجُو أَنْ يَكُونَ خَلِيفَةً،

And the sheykh said (in the book Al-Shafi), 'And it has been reported from other than this way that Umar said to the companions of the consultation council, 'Come to me!' When he looked at them, he said, 'Each one of them has raised his voice doping to becoming the caliph.

أَمَّا أَنْتَ يَا طَلْحَةُ أَ فَلَسْتَ الْقَائِلُ: إِنْ قُبِضَ النَّبِيُّ (ص) أَنْكِحْ أَرْوَاحَهُ مِنْ بَعْدِهِ؟! فَمَا جَعَلَ اللَّهُ مُحَمَّدًا بِأَحَقَّ بِبَنَاتِ أَعْمَامِنَا، فَأَنْزَلَ اللَّهُ تَعَالَى فِيكَ: (وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا) ،

As for you, O Talha, are you the one who said, 'If the Prophet^{saww} passes away I shall marry his^{saww} wives from after him?! Allah^{azwj} has not Made Muhammad^{saww} as being more rightful with daughters of our uncles'. So, Allah^{azwj} Revealed regarding you: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53].**

وَ أَمَّا أَنْتَ يَا زُبَيْرُ! فَوَ اللَّهُ مَا لَانَ قَلْبُكَ يَوْمًا وَ لَا لَيْلَةً، وَ مَا زِلْتَ جَلْفًا خَافِيًا، وَ أَمَّا أَنْتَ يَا عُثْمَانُ فَوَ اللَّهُ لِرُؤُوتِهِ خَيْرٌ مِنْكَ، وَ أَمَّا أَنْتَ يَا عَبْدِ الرَّحْمَنِ فَإِنَّكَ رَجُلٌ عَاجِزٌ تُحِبُّ قَوْمَكَ جَمِيعًا، وَ أَمَّا أَنْتَ يَا سَعْدُ فَصَاحِبُ عَصَبِيَّةٍ وَ فِتْنَةٍ،

And as for you, O Zubeyr! By Allah^{azwj}, your heart does not soften, neither for a day nor for a night, and you have not ceased to be rude, dry. And as for you, O Usman, by Allah^{azwj}, the manure is better than you. And as for you, O Abdul Rahman, you are a frustrated man, loving the whole of your people. And as for you, O Sa'ad, you are a person of prejudice and discord.

وَ أَمَّا أَنْتَ يَا عَلِيُّ فَوَ اللَّهُ لَوْ وَزَنَ إِيمَانُكَ بِإِيمَانِ أَهْلِ الْأَرْضِ لَرَجَحَهُمْ، فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ مُؤَلِّيًا يَخْرُجُ، فَقَالَ عُمَرُ: وَ اللَّهُ إِنْ لَأَعْلَمُ مَكَانَ الرَّجُلِ لَوْ وَلَّيْتُمُوهُ أَمْرَكُمْ لَحَمَلْتُمْ عَلَى الْمَحْجَةِ الْبَيْضَاءِ،

And as for you^{asws}, O Ali^{asws}! By Allah^{azwj}, if your^{asws} Eman were to be weighed with the Eman of (all) the people of the earth, it would outweigh them'. Ali^{asws} stood up turning around to exit. Umar said, 'By Allah^{azwj}, I know the place of a man I make him to be in-charge of your affairs, to carry you upon the clear destination'.

قَالُوا: مَنْ هُوَ؟ قَالَ: هَذَا الْمُؤَلَّى مِنْ بَيْنِكُمْ. قَالُوا: فَمَا يَمْتَنِعُكَ مِنْ ذَلِكَ؟ قَالَ: لَيْسَ إِلَيَّ ذَلِكَ سَبِيلٌ.

They said, 'Who is he?' He said, 'This master would be from between you all'. They said, 'So, what is preventing you from that?' He said, 'There is no way to that'.⁵³

وَ فِي خَيْرٍ آخَرَ رَوَاهُ الْبَلَاذُرِيُّ فِي تَارِيخِهِ: أَنَّ عُمَرَ لَمَّا خَرَجَ أَهْلُ الشُّورَى مِنْ عِنْدِهِ، قَالَ: إِنْ وَلَّوْهَا الْأَجْلَحَ سَلَكَ بِحِمِّ الطَّرِيقِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَمَا يَمْتَنِعُكَ مِنْهُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: أَكْرَهُ أَنْ أَتَحْمِلَهَا حَيًّا وَ مَيِّتًا.

⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 155

And in another report, it is reported by Al-Balazuri in his history – ‘Umar, when the people of the consultative council went out from his presence, said, ‘The one of receding hair (Ali^{asws}) should be in-charge of it, travelling with them the way’. Abdulah Bin Umar said, ‘So, what is preventing you from it, O commander of the faithful?’ He said, ‘I dislike (him^{asws}) to load him^{asws} (with the caliphate), alive and dead’.⁵⁴

و منها: أَنَّهُ قَالَ: لَا أَتَحْمِلُهَا حَيًّا وَ مَيِّتًا ..

And from these is that he said, ‘I will not load (him^{asws}) with it (caliphate), alive and dead’.

و منها: أَنَّهُ أَمَرَ بِضَرْبِ أَعْنَاقِ قَوْمٍ أَقْرَبَ بِأَحْمَدِ أَفْضَلِ الْأُمَّةِ

And from these is that he ordered with striking off necks of a people he had acknowledge that they are the superior of the community.

رَوَى الطَّبْرِيُّ فِي تِلْكَ الْقِصَّةِ: أَنَّ عَبْدَ الرَّحْمَنِ قَالَ: يَا عَلِيُّ! لَا تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلًا، فَإِنِّي نَظَرْتُ فَشَاوَرْتُ النَّاسَ فَإِذَا هُمْ لَا يَعْدِلُونَ بِعُثْمَانَ، فَخَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ: سَيَبْلُغُ الْكِتَابُ أَجَلَهُ.

It is reported by Al-Tabari regarding that story, ‘Abdul Rahman said, ‘O Ali^{asws}! Do not let them to make a way against yourself^{asws}, for I looked around and consulted the people, and they will not adjust with Usman’. Ali^{asws} went out and he^{asws} was saying: ‘The Decree will reach its term’.⁵⁵

وَ فِي رِوَايَةِ الطَّبْرِيِّ: إِنَّ النَّاسَ لَمَّا بَايَعُوا عُثْمَانَ تَلَكَّأَ عَلِيُّ عَلَيْهِ السَّلَامُ، فَقَالَ عُثْمَانُ: (فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا)، فَرَجَعَ عَلِيُّ عَلَيْهِ السَّلَامُ حَتَّى بَايَعَهُ وَ هُوَ يَقُولُ: خُدْعَةٌ وَ أَيْ خُدْعَةٌ.

And it is reported by Al-Tabari that when the people pledged allegiance to Usman, Ali^{asws} slowed down. Usman said, ‘**The one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10].** Ali^{asws} returned until he^{asws} pledged allegiance to him and he^{asws} was saying: ‘A deception, and any deception’.⁵⁶

وَ رَوَى السَّيِّدُ رَحِمَهُ اللَّهُ، عَنِ الْبَلَاذُرِيِّ، عَنِ ابْنِ الْكَلْبِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي حَنْظَلٍ فِي إِسْنَادٍ لَهُ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمَّا بَايَعَ عَبْدَ الرَّحْمَنِ عُثْمَانَ كَانَ قَائِمًا فَفَعَدَ، فَقَالَ لَهُ عَبْدَ الرَّحْمَنِ: بَايِعْ وَ إِلَّا ضَرَبْتُ غُنْفَكَ،

And it is reported by the Seyyid, from Al-Balazuri, from Ibn Al-Kalby, from his father, from Abu Mikhnaf, in an attribution of his, ‘When Abdul Rahman pledged allegiance to Usman, Ali^{asws} was standing, so he^{asws} sat down. Abdul Rahman said to him^{asws}, ‘Pledge allegiance or else I shall strike your neck off!’

وَ لَمْ يَكُنْ يَوْمَئِذٍ مَعَ أَحَدٍ سِوَتِ غَيْرِهِ، فَخَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ مُعْضَبًا، فَلَحِقَهُ أَصْحَابُ الشُّوَرَى، فَقَالُوا: بَايِعْ وَ إِلَّا جَاهَدْنَا، فَأَقْبَلَ مَعَهُمْ يَمْشِي حَتَّى بَايَعَ عُثْمَانَ.

⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 156

⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 157

⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 158

And on that day, there did not happen to be anyone with a sword apart from him. Ali^{asws} went out angrily. The people of the consultative council caught up with him^{asws} and they said, 'Pledge allegiance or else we will fight you^{asws}!' He^{asws} came back walking with them until he^{asws} pledged allegiance to Usman'.

و قد تكلّم في هذا اليوم المقداد و عمّار رضي الله عنهما و جماعة في ذلك عرضوا نصرتهم على أمير المؤمنين عليه السلام، فقال: وَ اللَّهُ مَا أَجْدُ أَعْوَاناً عَلَيْهِمْ وَ لَا أَحِبُّ أَنْ أَعْرِضَكُمْ لِمَا لَا تُطِيقُونَ.

And they had spoken regarding this day, Al-Miqdad^{ra}, and Ammar, and a group during that they presented their help to Amir Al-Momineen^{asws}. He^{asws} said: 'By Allah^{azwj}! I^{asws} did not find supporters against them, and I^{asws} did not like to expose you all to what you couldn't have tolerated'.⁵⁷

و منها: إنه نسب أمير المؤمنين عليه السلام إلى الفكاكة و البطالة،

And from these is that he attributed to Amir Al-Momineen with idleness and the slowness

فَقَدْ رَوَى ابْنُ أَبِي الْحَدِيدِ عَنْهُ، أَنَّهُ قَالَ: يَا ابْنَ عَبَّاسٍ! لَقَدْ أَجْهَدَ هَذَا الرَّجُلُ نَفْسَهُ فِي الْعِبَادَةِ حَتَّى تَحَلَّتْهُ رِيَاءٌ! قَالَ ابْنُ عَبَّاسٍ: قُلْتُ: مَنْ هُوَ؟ قَالَ: الْأَجْلَحُ يَغْنِي عَلَيَّ عَلَيْهِ السَّلَامُ. قُلْتُ: وَ مَا يَقْصِدُ بِالرِّيَاءِ؟ قَالَ: يُرَشِّحُ نَفْسَهُ بَيْنَ النَّاسِ لِلْخِلَافَةِ.

It has been reported by Ibn Abi Al-Hadeed, from him (Umar) having said, 'O Ibn Abbas! This man has strived his-self in the worship to the extent that we consider it a show off!' I said, 'Who is he?' He said, 'The short-haired one' – meaning Ali^{asws}. I said, 'And what would be his^{asws} purpose with the showing off?' He said, 'To publicise himself^{asws} between the people for the caliphate'.⁵⁸ (this is not a Hadeeth)

وَ رُوِيَ عَنِ الشَّعْبِيِّ فِي كِتَابِ الشُّورَى، وَ عَنِ الْجَوْهَرِيِّ فِي كِتَابِ السَّقِيفَةِ، عَنْ سَهْلِ بْنِ سَعْدٍ الْأَنْصَارِيِّ قَالَ: مَشَيْتُ وَرَاءَ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع) حِينَ انْصَرَفَ مِنْ عِنْدِ عُمَرَ، وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ يَمْشِي فِي جَانِبِهِ، فَسَمِعْتُهُ يَقُولُ لِلْعَبَّاسِ: دَهَبَتْ مِنَّا وَ اللَّهِ! فَقَالَ: كَيْفَ عَلِمْتَ؟ قَالَ: أَلَا تَسْمَعُهُ يَقُولُ: كُونُوا فِي الْجَانِبِ الَّذِي فِيهِ عَبْدُ الرَّحْمَنِ، وَ سَعْدٌ لَا يُجَالِفُ عَبْدَ الرَّحْمَنِ لِأَنَّهُ ابْنُ عَمِّهِ، وَ عَبْدُ الرَّحْمَنِ نَظِيرُ عُثْمَانَ وَ هُوَ صِهْرُهُ، فَإِذَا اجْتَمَعَ هَؤُلَاءِ!

And it is reported from Al Shaby, in the book 'Al Shura', and from Al Jowhari in the book 'Al Saqeefa', from Sahl Bin Sa'ad Al Ansari who said,

'I walked behind Ali^{asws} Bin Abu Talib^{asws} when he^{asws} left from the presence of Umar, and Al-Abbas son of Abdul Muttalib^{asws} walked by his^{asws} side. I heard him^{asws} saying to Al-Abbas: 'It (caliphate) is gone from us, by Allah^{azwj}!' He said, 'How did you^{asws} know?' He^{asws} said: 'Did you not hear him saying, 'Be in the side in which is Abdul Rahman, And Sa'ad will not oppose

⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 159

⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 160

Abdul Rahman because he is his cousin, and Abdul Rahman is a match of Usman and he is his in law. Thus, they are all united!

فَلَوْ أَنَّ الرَّحْلَيْنِ الْبَاقِيَيْنِ كَانَا مَعِي لَمْ يُعْنِيَا عَنِّي شَيْئاً، دَغَ إِلَيَّ لَسْتُ أُزْجُوهُمَا وَلَا أَحْدَهُمَا، وَمَعَ ذَلِكَ فَقَدْ أَحَبَّ عُمرُ أَنْ يُغْلِمَنَا أَنَّ لِعَبْدِ الرَّحْمَنِ عِنْدَهُ فَضْلاً عَلَيْنَا لَا، لَعَمْرُ اللَّهِ مَا جَعَلَ اللَّهُ ذَلِكَ لَهُمْ عَلَيْنَا كَمَا لَمْ يَجْعَلْ لِأَوْلَادِهِمْ عَلَى أَوْلَادِنَا،

So, if the two remaining were both to be with me, it would not avail me^{asws} of anything. Leave it, I^{asws} neither hope for them both nor one of them; and along with that, Umar liked to let us know that in his presence there is a preference for Abdul Rahman. No, by the life (Given) by Allah^{azwj}! Allah^{azwj} will not Make that to be for them upon us just as He^{azwj} did not Make to be for their children upon our children.

أَمَّا وَاللَّهِ لَئِنْ لَمْ يَمُتْ عُمرُ لَأَذْكُرْتُهُ مَا أَتَى إِلَيْنَا قَدِماً، وَ لَأَعْلَمَنَّهُ سُوءَ رَأْيِهِ فِينَا وَمَا أَتَى إِلَيْنَا حَدِيثاً، وَلَئِنْ مَاتَ وَ لَيَمُوتَنَّ لَيَجْمَعَنَّ هَؤُلَاءِ الْقَوْمَ عَلَى أَنْ يَصْرِفُوا هَذَا الْأَمْرَ عَنَّا، وَلَئِنْ فَعَلُوهُمَا لَيَرَوْنِي حَيْثُ يَكْرَهُونَ، وَاللَّهُ مَا بِي رَغْبَةٌ فِي السُّلْطَانِ وَلَا أُحِبُّ الدُّنْيَا، وَلَكِنْ لِإِظْهَارِ الْعَدْلِ، وَالْقِيَامِ بِالْكِتَابِ وَالسُّنَّةِ.

But by Allah^{azwj}! If Umar does not die (from the stabbing), I^{asws} shall remind him of what he had come to us with before, and let him know the evil of his opinion, and what newly occurrences have come to us; and if he were to die, he will gather these people upon that they should turn away this command away from us; and if they were to die, so they will see me^{asws} where they will dislike it. By Allah^{azwj}! There is no desire for me^{asws} regarding the authority nor do I^{asws} love the world, but for the manifestation of the justice, and standing by the Book and the Sunnah”.⁵⁹

وَرَوَى أَبُو الصَّلَاحِ رَحِمَهُ اللَّهُ فِي كِتَابِ تَقْرِيبِ الْمَعَارِفِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: ثُمَّ إِنَّ عُمرَ هَلَكَ وَ جَعَلَهَا شُورَى وَ جَعَلَنِي سَادِسَ سِتَّةٍ كَسْتُهُمُ الْجَدَّةَ، وَ قَالَ: اقْتُلُوا الْأَقْلَّ، وَمَا أَرَادَ غَيْرِي، فَكُطِمْتُ غَيْظِي، وَ انْتَضَرْتُ أَمْرَ رَبِّي، وَ أَلَزَمْتُ كُلَّكُلِّي بِالْأَرْضِ .. الْحَبْرَ.

And it is reported by Abu Al Salah in the book ‘Taqrīb Al Ma’arīf’, from

Amir Al-Momineen^{asws} having said: ‘Then Umar died and made it to a consultation council and made me^{asws} the sixth of six, the like the share of a grandfather, and said, ‘Kill the minority’, and he did not mean other than me^{asws}. I^{asws} swallowed my rage and awaited the Command of my^{asws} Lord^{azwj} and adhered my chest to the ground’ – the news”.⁶⁰

وَرَوَى ابْنُ أَبِي الْحَدِيدِ فِي الشَّحْرِحِ، وَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمرَ، عَنْ أَبِيهِ .. أَنَّهُ قَالَ يَوْمَ لَا بَنِي عَبَّاسٍ: أَ تَذَرِي مَا مَنَعَ النَّاسَ لَكُمْ؟ قَالَ: لَا، يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَ لَكِي أَذْرِي. قَالَ: مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ؟

And it is reported by Ibn Abi Al-Hadeed in the commentary, and Ibn Al-Aseer in Al-Kamil, from Abdullah Bin Umar, from his father, ‘He (Umar) said to Ibn Abbas, ‘Do you know what prevents the people to you?’ He said, ‘No, commander of the faithful’. He said, ‘But I do know’. He said, ‘What is it, O commander of the faithful?’

⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 161

⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 162

قَالَ: كَرِهْتُ قُرَيْشٌ أَنْ تُجْمَعَ لَكُمْ النُّبُوَّةُ وَ الْخِلَافَةُ فَتَجَحُّوْا النَّاسَ جَحْفًا، فَتَظَرَّتْ قُرَيْشٌ لِأَنْفُسِهَا فَاخْتَارَتْ، وَ وَقَعَتْ فَأَصَابَتْ. فَقَالَ ابْنُ عَبَّاسٍ: أُمِيطُ أَمِيرُ الْمُؤْمِنِينَ عَنِّي غَضَبُهُ فَيَسْمَعُ؟ قَالَ: قُلْ مَا تَشَاءُ.

He said, 'Quraysh dislike for the Prophet-hood and the caliphate to be gathered for you, for you will be priding the people of nobility. Quraysh looked at themselves and chose, and were concordant, and got it correct'. Ibn Abbas said, 'Can the commander of the faithful put aside his anger, so he can listen?' He said, 'Say whatever you like'.

قَالَ: أَمَّا قَوْلُ أَمِيرِ الْمُؤْمِنِينَ إِنَّ قُرَيْشًا اخْتَارَتْ لِأَنْفُسِهَا فَأَصَابَتْ وَ وَقَعَتْ. فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: (وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ) ، وَ قَدْ عَلِمْتَ يَا أَمِيرُ الْمُؤْمِنِينَ أَنَّ اللَّهَ اخْتَارَ مِنْ خَلْقِهِ لِذَلِكَ مَنْ اخْتَارَ، فَلَوْ أَنَّ قُرَيْشًا اخْتَارَتْ لِأَنْفُسِهَا حَيْثُ اخْتَارَ اللَّهُ لَهَا لَكَانَ الصَّوَابُ بِيَدِهَا غَيْرَ مَرْدُودٍ وَ لَا مَخْدُودٍ.

He said, 'As for the words of the commander of the faithful that Quraysh chose for themselves and were concordant, so Allah^{azwj} the Exalted is Saying: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68]**. And you have known, O commander of the faithful, that Allah^{azwj} Chooses from His^{azwj} creatures for that one He^{azwj} so Chooses. If the Quraysh have chosen for themselves where Allah^{azwj} had Chosen for it, it would be the correct in its hands, without rejection nor limitation.

وَ أَمَّا قَوْلُكَ: إِنَّهُمْ أَبَوْا أَنْ يَكُونَ لَنَا النُّبُوَّةُ وَ الْخِلَافَةُ .. فَإِنَّ اللَّهَ تَعَالَى وَصَفَ قَوْمًا بِالْكَرَاهَةِ، فَقَالَ: (ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ) ،

And for your words, 'They refused for the Prophet-hood and the caliphate to be for us (together), so Allah^{azwj} the Exalted has Described a people with the Abhorrence. He^{azwj} Said: **That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9]**.

وَ أَمَّا قَوْلُكَ: إِنَّا كُنَّا نَجْحَفُ .. فَلَوْ جَحَفْنَا بِالْخِلَافَةِ لَجَحَفْنَا بِالْقُرَابَةِ، وَ لَكِنَّ أَخْلَاقَنَا مُشْتَقَّةٌ مِنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ الَّذِي قَالَ اللَّهُ فِي حَقِّهِ (وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ) ، وَ قَالَ لَهُ: (وَ اخْفِضْ خَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ).

And as for your words, 'We were prejudiced'. If we were prejudiced with the caliphate, we would have been prejudiced with the kinship, but our morals are derived from the manners of Rasool-Allah^{saww}, the one^{saww} who Allah^{azwj} in his^{saww} right: **And you are upon magnificent morals [68:4]**; and Said to him^{saww}: **And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215]**.

فَقَالَ عُمَرُ: عَلَى رِسْلِكَ يَا ابْنَ عَبَّاسٍ! أَبْتُ قُلُوبَكُمْ يَا بَنِي هَاشِمٍ إِلَّا غَشَا فِي أَمْرِ قُرَيْشٍ لَا يَزُولُ، وَ حَقْدًا عَلَيْهَا لَا يُجَوَّلُ.

Umar said, 'Upon your messages, O Ibn Abbas! Your hearts refused, O Clan of Hashim^{as}, except to cheat regarding the command of Quraysh, not ceasing, and grudge upon it, not transferring'.

فَقَالَ ابْنُ عَبَّاسٍ: مَهْلًا يَا أَمِيرُ الْمُؤْمِنِينَ! لَا تُنْسَبْ قُلُوبُ بَنِي هَاشِمٍ إِلَى الْعِشِّ فَإِنَّ قُلُوبَهُمْ مِنْ قَلْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] الَّذِي طَهَّرَهُ اللَّهُ وَ زَكَّاهُ، وَ هُمْ أَهْلُ الْبَيْتِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِمْ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) ،

Ibn Abbas said, 'Shh, no, O commander of the faithful! Do not attribute hearts of the Clan of Hashim^{as} to cheating, for their hearts are from the heart of Rasool-Allah^{saww} whom Allah^{azwj} had Cleaned and Purified, and they^{asws} are People^{asws} of the Household. Allah^{azwj} the Exalted Said regarding them^{asws}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

وَأَمَّا قَوْلُكَ: جَفَدًا .. فَكَيْفَ لَا يَحْقِدُ مَنْ غَضِبَ شَيْئُهُ، وَ يَرَاهُ فِي يَدِ غَيْرِهِ؟!

And as for your word, 'Grudges', so how can one not have a grudge from being usurped of a thing he sees to be in the hands of others?'

فَقَالَ عُمَرُ: أَمَّا أَنْتَ يَا عَبْدَ اللَّهِ فَقَدْ بَلَغَنِي عَنْكَ كَلَامٌ أَكْرَهُ أَنْ أَخْبِرَكَ بِهِ فَنُزُولَ مَنْزِلَتِكَ عِنْدِي. قَالَ: وَ مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ أَخْبِرْنِي بِهِ، فَإِنْ يَكُ بَاطِلًا فَمِثْلِي أَمَاطُ الْبَاطِلِ عَنْ نَفْسِهِ، وَإِنْ يَكُ حَقًّا فَمَا يَنْبَغِي أَنْ تُزِيلَ مَنْزِلَتِي مِنْكَ.

Umar said, 'As for you, O servant of Allah^{azwj}! You have delivered to me such a speech, I dislike to inform you with and it would decline your status in my presence'. He said, 'And what is it, O commander of the faithful? Inform me with it, so if it is false, then the like of me can withdraw it from himself, and if it is true, then it is not befitting that you lower my status from you'.

فَقَالَ: بَلَغَنِي أَنَّكَ لَا تَزَالُ تَقُولُ: أُحِذْ هَذَا الْأَمْرُ حَسَدًا وَ ظُلْمًا. قَالَ: أَمَّا قَوْلُكَ يَا أَمِيرَ الْمُؤْمِنِينَ حَسَدًا، فَقَدْ حَسَدَ إِبْلِيسُ آدَمَ، فَأَخْرَجَهُ مِنَ الْجَنَّةِ، فَتَحْنُ بَنُو آدَمَ الْمُحْسُودُونَ، وَ أَمَّا قَوْلُكَ: ظُلْمًا، فَأَمِيرُ الْمُؤْمِنِينَ يَغْلُمُ صَاحِبَ الْحَقِّ مَنْ هُوَ؟!

He said, 'It has reached me that you do not cease to say that this command has been seized by envy and injustice?' He said, 'As for your word 'envy', O commander of the faithful, so Iblees^{la} had envied Adam^{as}, and He^{azwj} Expelled him^{la} from the Paradise. We are the children of Adam^{as}, the envied ones. And as for your word 'injustice', so the commander of the faithful knows the owner of the right who he^{asws} is?'

ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَلَمْ يَخْتَجِ الْعَرَبُ عَلَى الْعَجَمِ بِحَقِّ رَسُولِ اللَّهِ (ص) وَ احْتَجَّتْ قُرَيْشٌ عَلَى سَائِرِ الْعَرَبِ بِحَقِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ]، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ (ص) مِنْ سَائِرِ قُرَيْشٍ؟!

Then he said, 'O commander of the faithful! Didn't the Arabs argue against the non-Arabs by the right of Rasool-Allah^{saww}, and Quraysh argued against rest of the Arabs by the right of Rasool-Allah^{saww}? So, are we not more rightful with Rasool-Allah^{azwj} are more rightful than rest of the Arabs?'

فَقَالَ عُمَرُ: قُمِ الْآنَ فَارْجِعْ إِلَى مَنْزِلِكَ، فَقَامَ فَلَمَّا وَلَّى هَتَفَ بِهِ عُمَرُ: أَيُّهَا الْمُنْصَرِفُ! إِنِّي عَلَى مَا كَانَ مِنْكَ لَرَأْيٍ حَقِّكَ!. فَالْتَفَتَ ابْنُ عَبَّاسٍ، فَقَالَ: إِنَّ لِي عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى كُلِّ الْمُسْلِمِينَ حَقًّا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ]، فَمَنْ حَفِظَ فَحَفِظَ نَفْسَهُ حِفْظًا، وَ مَنْ أَضَاعَ فَحَقَّقَ نَفْسَهُ أَضَاعَ، ثُمَّ مَضَى،

Umar said, 'Get up now and return to your house!' He stood up. When he turned around, Umar called out to him 'O you, leaver! I used to be more caring than you of your rights!' Ibn Abbas turned around and said, 'I have a right up to you, O commander of the faithful, and upon all Muslims, with Rasool-Allah^{saww}. So, the one who has preserved, has preserves

himself with a preservation, and the one who lost it, has pushed himself into loss'. Then he went away.

فَقَالَ عُمَرُ لِجُلَسَائِهِ: وَاهَا! لِابْنِ عَبَّاسٍ، مَا رَأَيْتُهُ يُحَاجُّ أَحَدًا قَطُّ إِلَّا خَصَمَهُ!

Umar said to his gatherers, 'Waah to Ibn Abbas! I have not seen him argue with any at all except he defeats him!'⁶¹

وَرَوَى أَيْضًا ابْنُ أَبِي الْحَدِيدِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ فِي أَوَّلِ حِلَافَتِهِ وَ قَدْ أَقْبَى لَهُ صَاعٌ مِنْ تَمْرَةٍ عَلَى خَصْفَةٍ فَدَعَانِي إِلَى الْأَكْلِ، فَأَكَلْتُ تَمْرَةً وَاحِدَةً، وَ أَقْبَلَ يَأْكُلُ حَتَّى أَتَى عَلَيْهِ، فَشَرِبَ مِنْ جَرَّةٍ كَانَتْ عِنْدَهُ، وَ اسْتَلْقَى عَلَى مِرْفَقِهِ لَهُ، وَ طَفِقَ يَحْمَدُ اللَّهَ .. وَ يُكْرِّرُ ذَلِكَ، ثُمَّ قَالَ: مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ؟

And it is reported as well by Ibn Abin Al-Hadeed, from Ibn Abbas who said, 'I entered to see Umar during the beginning of his caliphate, and a Sa'a (measurement) of dates had been cast to him upon a bucket. He called me to the eating. I ate one date, and he went on to eat until there was satiation upon him. He drank from a jug which was with him, and he lied down upon his elbow, and went on to Praise Allah^{azwj}, and he repeated that. Then he said, 'Where are you coming from, O servant of Allah^{azwj}'

قُلْتُ: مِنَ الْمَسْجِدِ. قَالَ: كَيْفَ خَلَّفْتَ ابْنَ عَمَّكَ؟، فَطَنَنِي يَعْنِي عَبْدَ اللَّهِ بْنُ حَقْفَرٍ، قُلْتُ: خَلَّفْتُهُ يَلْعَبُ مَعَ أَتْرَابِهِ. قَالَ: لَمْ أَغْنِ ذَلِكَ، إِنَّمَا عَنِتَّ عَظِيمَكُمْ أَهْلَ الْبَيْتِ.

I said, 'From the Masjid'. He said, 'How did you left behind your cousin?' I thought he meant Abdullah son of Ja'far^{as}. I said, 'I left him playing around with his equals'. He said, 'I did not mean that one, and rather I meant the great one^{asws} of your People^{asws} of the Household?'

قُلْتُ: خَلَّفْتُهُ يَمْتَحُ بِالْعَرَبِ عَلَى نَحِيْلَاتٍ مِنْ فُلَانٍ وَ يَقْرَأُ الْقُرْآنَ. قَالَ: يَا عَبْدَ اللَّهِ! عَلَيْكَ دِمَاءُ الْبَدَنِ إِنْ كَتَمْتَنِيهَا، هَلْ بَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلَافَةِ؟. قُلْتُ: نَعَمْ.

I said, 'I left him^{asws} behind walking with vigour at the palm trees of his^{asws} and he^{asws} was reading the Quran'. He said, 'O servant of Allah^{azwj}! Upon you would be blood of the sacrificial animal if you were to conceal it. Does anything remain in himself^{asws} regarding the matter of the caliphate?' I said, 'Yes'.

قَالَ: أَ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] نَصَّ عَلَيْهِ؟. قُلْتُ: نَعَمْ، وَ أَزِيدُكَ: سَأَلْتُ أَبِي عَمَّا يَدَّعِيهِ، فَقَالَ: صَدَقَ.

He said, 'Does he^{asws} (still) claim Rasool-Allah^{saww} had made it to be for him^{asws}?' I said, 'Yes, and I shall increase for you. I asked my father about what he^{asws} claims, and he said, 'He^{asws} speaks the truth'.

فَقَالَ عُمَرُ: لَقَدْ كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فِي أَمْرِ زَرَّةٍ مِنْ قَوْلٍ لَا يُثْبِتُ حُجَّةً، وَ لَا يَقْطَعُ غُدْرًا، وَ لَقَدْ كَانَ يَرِيعُ فِي أَمْرِهِ وَفْتًا مَا،

⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 163

Umar said, 'There was a peak regarding his^{asws} matter from Rasool-Allah^{saww}, from a word not proven by argument, nor cutting off excuses, and he^{asws} has been deceiving regarding his^{asws} command every time.

وَلَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصَرِّحَ بِاسْمِهِ فَمَنْعَتْهُ مِنْ ذَلِكَ إِشْقَاقًا وَ حِيطَةً عَلَى الْإِسْلَامِ! وَ لَا وَ رَبِّ هَذِهِ الْبَيْتَةِ لَا يَجْتَمِعُ عَلَيْهِ قُرَيْشٌ أَبَدًا، وَ لَوْ وَلِيَهَا لَا تَنْقُصَتْ عَلَيْهِ الْعَرَبُ مِنْ أَقْطَارِهَا، فَعَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] أَنِّي عَلِمْتُ مَا فِي نَفْسِهِ، فَأَمْسَكَ، وَ أَبِي اللَّهُ إِلَّا إِمْنَاءً مَا حَتَمَ.

And he^{saww} (said), during his^{saww} illness, to declare his^{asws} name, but I prevented from that in compassion and fear upon Al-Islam. No, by the Lord^{azwj} of this House! Quraysh will not unite to him^{asws}, ever, and if he^{asws} were to be in-charge of it, the Arabs from the outskirts would ruin him^{asws}. Rasool-Allah^{saww} knew that I knew what was within himself^{saww}, so he^{saww} withheld, and Allah^{azwj} Refused except the accomplishment of what had been Ordained".⁶²

وَ رَوَى أَيْضًا، أَنَّهُ قَالَ عُمَرُ لِابْنِ عَبَّاسٍ: يَا عَبْدَ اللَّهِ! أَنْتُمْ أَهْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ بُنُو عَمِّهِ فَمَا مَنَعَ قَوْمَكُمْ مِنْكُمْ؟ قَالَ: لَا أَذْرِي وَ اللَّهُ مَا أَضْمَرْنَا لَهُمْ إِلَّا خَيْرًا،

And he (Ibn Abi Al-Hadeed) has reported as well that Umar said to Ibn Abbas, 'O servant of Allah^{azwj}! You are family of Rasool-Allah^{saww} and sons of his^{saww} uncle, so what prevented your people from (helping) your?' He said, 'I don't know, by Allah^{azwj}, we did not think of them except good'.

قَالَ: اللَّهُمَّ غَفْرًا إِنَّ قَوْمَكُمْ كَرِهُوا أَنْ يَجْتَمِعَ لَكُمْ النُّبُوَّةُ وَ الْخِلَافَةُ فَتَذْهَبُوا فِي السَّمَاءِ شَتَا وَ بَدْحًا، وَ لَعَلَّكُمْ تَقُولُونَ إِنَّ أَبَا بَكْرٍ أَوَّلُ مَنْ أَخْرَجَكُمْ، أَمَا إِنَّهُ لَمْ يَقْصِدْ ذَلِكَ وَ لَكِنْ حَضَرَ أَمْرٌ لَمْ يَكُنْ يَحْضُرْتَهُ أَخْرَجَ بِمَا فَعَلَ، وَ لَوْ لَا رَأَى أَبِي بَكْرٍ فِي لِحْجَلٍ لَكُمْ مِنَ الْأَمْرِ نَصِيبًا، وَ لَوْ فَعَلَ مَا هُنَاكُمْ مَعَ قَوْمَكُمْ .. أَنَّهُمْ يَنْظُرُونَ إِلَيْكُمْ نَظَرَ الثَّوْرِ إِلَى حَادِرِهِ.

He said, 'O Allah^{azwj}, Forgive! Your people disliked that the Prophet-hood and the caliphate be gathered for you so you would go to the peaks of the sky, and perhaps you would be saying that Abu Bakr is the first one to delay you. But he did not aim for that, but a matter presented itself, there did not happen to be any determination in his presence from what he did, and had I not seen Abu Bakr in me, I would have made a share to be for you of the command, and even if you had been there with your people. They are looking at you with a look of the bull to its root".⁶³

وَ رَوَى أَيْضًا فِيهِ، عَنْ أَبِي بَكْرٍ الْأَنْبَارِيِّ فِي أَمَالِيهِ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ جَلَسَ إِلَى عُمَرَ فِي الْمَسْجِدِ وَ عِنْدَهُ نَاسٌ، فَلَمَّا قَامَ عَرَضَ وَاحِدٌ بِذِكْرِهِ وَ نَسَبُهُ إِلَى النَّبِيِّ وَ الْعُجْبِ،

And it is reports as well regarding it, from Abu Bakr Al-Anbary in his (book) 'Amaali' that Ali^{asws} was seated to Umar in the Masjid and there were people with him. When he^{asws} arose, one of them went on to mention him^{asws} and attributed him^{asws} to his^{asws} pride and self-conceitedness.

فَقَالَ عُمَرُ: حَقٌّ لِمِثْلِهِ أَنْ يَبِيَّهَ، وَ اللَّهُ لَوْ لَا سَيْفُهُ لَمَّا قَامَ عُمُودُ الْإِسْلَامِ، وَ هُوَ بَعْدَ أَقْصَى الْأُمَّةِ وَ دُو سَابِقَتِهَا وَ دُو شَرَفِهَا.

⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 164

⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 165

Umar said, 'It is a right for the like of him^{asws} that he^{asws} prides. By Allah^{azwj}! Had it not been for his^{asws} sword, the pillar of Al-Islam would not have stood, and on top of that he^{asws} is the most just of the community, and with their precedence, and with their nobility'.

فَقَالَ لَهُ ذَلِكَ الْقَائِلُ: فَمَا مَنَعَكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ عَنْهُ؟ قَالَ: كَرِهْنَاهُ عَلَى حَدَاثَةِ السِّنِّ وَ حُبِّهِ بَنِي عَبْدِ الْمُطَّلِبِ.

That speaker said to him, 'So, what prevents you from him^{asws}, O commander of the faithful?' He said, 'We dislike him^{asws} upon his^{asws} young age and his^{asws} love for the Clan of Abdul Muttalib^{asws} 64.

و منها: أَنَّهُمْ رَوَوْا أَنَّهُ قَالَ بَعْدَ مَا طَعَنَ: - لَوْ كَانَ سَالِمٌ حَيًّا لَمْ يَخَالِجَنِي فِيهِ شَكٌّ وَ اسْتَخْلَفْتُهُ،

And from these is that they have reported he (Umar) said, after having been stabbed, 'If I were to be safe, alive, no doubt would disturb me and I will make him^{asws} the caliph

رَوَوْا أَنَّهُ شَهِدَ عُمَرُ يَوْمَ السَّقِيفَةِ بِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: الْأَيْمَةُ مِنْ قُرَيْشٍ.

They have reported that Umar testified on the day of Al-Saqeefa that the Prophet^{saww} said: 'The Imams^{asws} would be from Quraysh'.

فَرَوَى ابْنُ الْأَثِيرِ فِي الْكَامِلِ، عَنْ عُمَرَ بْنِ مَيْمُونٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا طُعِنَ قِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ اسْتَخْلَفْتَ؟ قَالَ: لَوْ كَانَ أَبُو عُبَيْدَةَ حَيًّا لَأَسْتَخْلَفْتُهُ، وَ قُلْتُ لِرَبِّي إِنْ سَأَلَنِي سَمِعْتُ نَبِيَّكَ يَقُولُ: إِنَّهُ أَمِيرُ هَذِهِ الْأُمَّةِ،

Ibn Al-Aseer has reported in (the book) 'Al-Kamil', from Umar Bin Maymoun, 'When Umar Bin Al-Khattab was stabbed, it was said to him, 'O commander of the faithful! If you could choose a caliph?' He said, 'If Ubeyda had been alive I would have made him the caliph, and said to my Lord^{azwj} if He^{azwj} Asked me, 'I heard Your^{azwj} Prophet^{saww} saying: 'He is a trustee of this community'.

وَ لَوْ كَانَ سَالِمٌ مَوْلَى أَبِي حَدَيْفَةَ حَيًّا لَأَسْتَخْلَفْتُهُ وَ قُلْتُ لِرَبِّي إِنْ سَأَلَنِي: سَمِعْتُ نَبِيَّكَ يَقُولُ: إِنَّ سَالِمًا شَدِيدُ الْحُبِّ لِلَّهِ.

And if Saalim Mawla Abu Huzeyfa had been alive, I would have made him the caliph, and I would have said to my Lord^{azwj} if He^{azwj} Asked me, 'I heard Your^{azwj} Prophet^{saww} saying: 'Saalim has intense love for Allah^{azwj} '.

فَقَالَ لَهُ رَجُلٌ: أَذَلِكَ عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ. فَقَالَ: قَاتَلَكِ اللَّهُ! وَ اللَّهُ مَا أَرَدْتُ اللَّهُ بِحَدَا، وَجُحَكَ! كَيْفَ اسْتَخْلَفْتُ رَجُلًا عَجَزَ عَنْ طَلَاثِ امْرِئَاتِهِ، لَا أَرَبَ لَنَا فِي أُمُورِكُمْ مَا حِدَتْهَا فَأَرْعَبَ فِيهَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِي،

⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 166

A man said to him, 'Shall I point you upon Abdullah Bin Umar?' He said, 'May Allah^{azwj} Curse you! By Allah^{azwj}, Allah^{azwj} does not Want this, woe be unto you! How can I the caliph a man who is unable to divorce his wife? Do not collect for us in your affair what is not praise-worthy that I should desired regarding it for someone from my household.

إِنْ كَانَ خَيْرًا، فَقَدْ أَصَبْنَا مِنْهُ، وَإِنْ كَانَ شَرًّا فَقَدْ صُرِفَ عَنَّا، حَسْبُ آلِ عُمَرَ أَنْ يُجَاسَبَ مِنْهُمْ رَجُلٌ وَاحِدٌ وَ يُسْأَلَ عَنْ أَمْرِ أُمِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

If it was good, we would have been correct from it, and if it was evil, it would be turned away from us, according to the family of Umar would reckon from them one man, and he would ask about a matter of community of Muhammad^{sawww}.⁶⁵

وَرَوَى السَّيِّدُ رَحِمَهُ اللَّهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَلَاذُرِيِّ فِي كِتَابِ تَارِيخِ الْأَشْرَافِ، عَنْ عَفَّانَ بْنِ مُسْلِمٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًّا إِلَى ابْنِ عَبَّاسٍ وَ عِنْدَهُ ابْنُ عُمَرَ وَ سَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اعْلَمُوا أَنِّي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَ لَمْ أَسْتَخْلِفْ بَعْدِي أَحَدًا، وَ إِنَّهُ مَنْ أَدْرَكَ وَقَاتِي مِنْ سَبِي الْعَرَبِ فَهُوَ خُرٌّ مِنْ مَالِ اللَّهِ.

It is reported by the seyyid, from Ahmad Bin Muhammad Al Balazuri in the book 'Kitab Al Ashraf', from Affan Bin Muslim, from Hammas Bin Salama, from Ali Bin Zayd, from Abu Rafie,

'Umar Bin Al-Khattab leaning to Ibn Abbas, and in his presence were Ibn Umar and Saeed Bin Zayd. He said, 'Know that I did not say anything regarding the 'Kalala' (inheritance of one without parents and children), and have not made anyone a caliph after me, and one who comes across my death, from the Arab captives, so he is free from the wealth of Allah^{azwj}.

فَقَالَ سَعِيدُ بْنُ زَيْدٍ: أَمَا أَنْتَ لَوْ أَشَرْتَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ افْتَتَمَكَ النَّاسُ. فَقَالَ عُمَرُ: لَقَدْ رَأَيْتُ مِنْ أَصْحَابِي حِرْصًا سَيِّئًا، وَ إِنِّي جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَؤُلَاءِ النَّفَرِ السَّتَّةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ (ص) وَ هُوَ عَنْهُمْ رَاضٍ.

Saeed Bin Zayd said, 'But if you were to indicate to a man from the Muslims, the people would trust you'. Umar said, 'I have seen greet and evil from my companions, and I shall make this command to these six persons, those Rasool-Allah^{sawww} was please from when he^{sawww} passed away'.

ثُمَّ قَالَ: لَوْ أَدْرَكَنِي أَحَدُ الرَّجُلَيْنِ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ وَ لَوَثِقْتُ بِهِ، سَالِمٌ مَوْلَى أَبِي حَذِيفَةَ، وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ لَهُ رَجُلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَيُّ أَنْتَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؟ فَقَالَ لَهُ: قَاتِلَكَ اللَّهُ! مَا أَرَدْتُ وَ اللَّهُ أَسْتَخْلِفُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلَقَ امْرَأَتُهُ.

Then he said, 'If one of the two men were to come across me, I would make this command to him and trust him with it – Saalim Mawla Abu Huzeyfa and Abu Ubeydah Bin Al Jarrah'. A man said to him, 'O commander of the faithful! So, where are you from Abdullah Bin Umar?' He said to him, 'May Allah^{azwj} Curse you! By Allah^{azwj}, I do not want to make the caliph a man who is good in divorcing his wife'.⁶⁶

⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 167

⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 168

رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحَيْهِمَا، وَ صَاحِبُ الْأُصُولِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَالَ: النَّاسُ تَبِعَ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبِعَ لِمُسْلِمِهِمْ، وَ كَافِرُهُمْ تَبِعَ لِكَافِرِهِمْ، النَّاسُ مَعَادُنٌ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا، يُجَدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّ كَرَاهِيَةً لِهَذَا الشَّأْنِ حَتَّى يَفْعَ فِيهِ.

And it is reported by Al Bukhari and Muslim in their (books) 'Saheeh', and author of 'Jamie Al Usool', from Abu Hureyra (well know fabricator),

'Rasool-Allah^{saww} said: 'The people follow Quraysh in this concern, their Muslims follow their Muslims, their Kafirs follow their Kafirs. The people are a mine. Their good ones during the Pre-Islamic period are their good ones in Al-Islam. When they understand, they would find from the best of the people to be of most severe abhorrence to this concern until he falls into it'.⁶⁷

وَرَوَوْا جَمِيعًا، عَنْ ابْنِ عُمرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ اثْنَانِ.

And it is reported by all of them (Saheeh Al-Bukhari), from Ibn Umar who said, 'Rasool-Allah^{saww} said: 'This command will not cease to be among Quraysh for as long as two remain from them'.⁶⁸

وَرَوَى الْبُخَارِيُّ، عَنْ مُعَاوِيَةَ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ: إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ لَا يُعَادِيهِمْ أَحَدٌ إِلَّا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ.

And it is reported by Al-Bukhari, from Muawiya having said, 'I heard Rasool-Allah^{saww} saying: 'This command will be among Quraysh. No one would be inimical to them except Allah^{azwj} would Fling him upon his face, for as long as the Religion remains'.⁶⁹ **Non-Shia Hadeeth**

وَرَوَى مُسْلِمٌ، عَنْ جَابِرٍ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَالَ: النَّاسُ تَبِعَ لِقُرَيْشٍ فِي الْخَيْرِ وَ الشَّرِّ.

And it is reported by Muslim, from Jabir, he^{saww} said: 'The people are followers of Quraysh, in the good and in the bad'.⁷⁰ **Non-Shia Hadeeth**

وَرَوَى صَاحِبُ الْأُصُولِ، عَنْ التِّرْمِذِيِّ بِإِسْنَادِهِ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] يَقُولُ: قُرَيْشٌ وَلَدَةُ النَّاسِ فِي الْخَيْرِ وَ الشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ.

And it is reported by the author of 'Jamie Al-Usool', from Al-Tirmiza, by his chain, from Amro Bin Al-Aas (a well-known fabricator) who said, 'I heard Rasool-Allah^{saww} said: 'Quraysh are rulers of the people, in the good and the evil, up to the Day of Qiyamah'.⁷¹ **(Non-Shia Hadeeth)**

⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 169

⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 170

⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 171

⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 172

⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 173

The Nineteenth -

أنه أوصى بدفنه في بيت النبي صلى الله عليه وآله وكذلك تصدى لدفن أبي بكر هناك، وهو تصرف في ملك الغير من غير جهة شرعية، وقد نهي الله الناس عن دخول بيته صلى الله عليه وآله من غير إذن بقوله: (لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ) ،

He bequeathed with being buried in the house of the Prophet^{saww}, and like that was his reaction for the burial of Abu Bakr over there, and it is a property of others, from without an aspect of Law, and Allah^{azwj} has Prohibited the people from entering his^{saww} house from without there being a permission, by His^{azwj} Words: ***O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].***

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حُرْمَةُ الْمُسْلِمِ مِثْلُ حُرْمَتِهِ حَيًّا.

And Rasool-Allah^{saww}: ‘Sanctity of the dead Muslims is like his sanctity when alive’.⁷² (No narrators)

وَأَمَّا اعتذارهم بأن عمر استأذن عائشة في ذلك، حيث رَوَى الْبُخَارِيُّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ فِي خَبَرٍ طَوِيلٍ يُشْمَلُ عَلَى قِصَّةِ قَتْلِ عُمَرَ قَالَ: قَالَ لِأَبْنَيْهِ عَبْدِ اللَّهِ: انْطَلِقْ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ: يَفْرَأُ عَلَيْكَ عُمَرُ السَّلَامَ، وَ لَا تَقُلْ أَمِيرَ الْمُؤْمِنِينَ، فَإِنِّي لَسْتُ الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا، وَ قُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ، ..

And as for their excuse that Umar sought permission of Ayesha regarding that, where Al-Bukhari reported from Amro Bin Maymoun, in a long report inclusive upon the story of the killing of Umar. He said to his son Abdullah, ‘Go to Ayesha, mother of the believers and say, ‘Umar conveys the greetings to you’, and do not say, ‘commander of the faithful’, for I am not a commander of the faithful today; and say, ‘Umar Bin Al-Khattab seeks permission to be buried with his two companions’.

فَسَلَّمَ وَ اسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيْهَا فَوَجَدَهَا قَاعِدَةً تَبْكِي، فَقَالَ: يَفْرَأُ عَلَيْكَ عُمَرُ بْنُ الْخَطَّابِ السَّلَامَ وَ يَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبَيْهِ،

He greeted and sought permission, then entered to see her and found her to be seated, crying. He said, ‘Umar Bin Al-Khattab conveys the greetings to you and seeks permission to be buried along with his two companions’.

فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي وَ لِأَوْثَرِنَ بِهِ الْيَوْمَ عَلَى نَفْسِي، فَلَمَّا أَقْبَلَ قِيلَ هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ، قَالَ: ارْجِعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ، فَقَالَ: مَا لَدَيْكَ؟ فَقَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ، أَذِنْتُ.

She said, ‘I had wanted it for myself, and I prefer him with it today over myself’. When he came back, it was said, ‘This is Abdullah Bin Umar having come back’. He (Umar) said, ‘Raise me!’ A man gave support to him. He said, ‘What news is there?’ He said, ‘That which the commander of the faithful loves, she permitted’.

⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 174

قَالَ: الْحَمْدُ لِلَّهِ، مَا كَانَ شَيْءٌ إِلَيَّ مِنْ ذَلِكَ. قَالَ: فَإِذَا أَنَا قُبِضْتُ فَأَجْلِسُونِي، ثُمَّ سَلِّمْ فَقُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ فَإِنْ أَدْنَتْ لِي فَأَدْخِلُونِي وَ إِنْ رَدَّتْنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ ..

He said, 'The Praise is for Allah^{azwj}! There was nothing more worrying to me than that. When I die, the carry me, then greet and say, 'Umar Bin Al Khattab seeks permission'. If she permits to me, then enter me, and if she rejects me, then return me to the graveyard of the Muslims'.

فهذا دليل واضح على جهله أو تسويله و تمويهه على العوام، لما قد عرفت من أنه إن كان صدقة يشترك فيه المستحقون كما يدل عليه الخبر الذي افتراه أبو بكر فتحرم التصرف فيه بالدفن و نحوه واضح، و إن كان ميراثا فالتصرف فيه قبل القسمة من دون استئذان جميع الورثة أيضا محرم، و لا ينفع طلب الإذن من عائشة وحدها

This is clear evidence upon his ignorance camouflaged upon the public, due to what is recognised that if it was charity, then the rightful ones would participate in it, just as it is evidenced upon by the report which was fabricated by Abu Bakr. Thus, the prohibition of spending in it with the burial and its like is clear; and if it was an inheritance, then the spending it before the apportionment before the permission of all the inheritors as well, is prohibited, and it does not benefit, seeking permission from Ayesha alone.⁷³ (Non-Shia source)/ (This is not a Hadeeth)

وَقَدْ رَوَى الشَّيْخُ الْمُفِيدُ قُلَسَ اللَّهُ رُوحَهُ فِي مَجَالِسِهِ أَنَّ فَضَالَ بْنَ الْحُسَيْنِ أُمَّ بَابِي حَنِيفَةً وَ هُوَ فِي جَمْعٍ كَثِيرٍ يُبْلِي عَلَيْهِمْ شَيْئاً مِنْ فِقْهِهِ وَ حَدِيثِهِ، فَقَالَ لِصَاحِبٍ كَانَ مَعَهُ: وَ اللَّهُ لَا أَتَبَرَّحُ أَوْ أُحْجَلُ أَبَا حَنِيفَةَ .. فَدَنَا مِنْهُ فَسَلَّمَ عَلَيْهِ، فَرَدَّ وَ رَدَّ الْقَوْمُ بِأَجْمَعِهِمُ السَّلَامَ عَلَيْهِ،

It has been reported by the sheykh Al-Mufeed in his (book) 'Majaalis' that Fazal Bin Al Hassan Bin Fazzal Bin Al Kufi passed by Abu Haneefa, and he was in a large gathering of numerous transcribers from his understanding and his Hadeeth. A companion who was with him said, 'By Allah^{azwj}, I will neither leave nor be ignored, Abu Haneefa'. He went near him and greeted unto him. He returned and the people in their entirety returned the greetings.

فَقَالَ: يَا أَبَا حَنِيفَةَ رَحِمَكَ اللَّهُ! إِنَّ لِي أَخَا يَقُولُ: إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ (ص) عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَقُولُ إِنَّ أَبَا بَكْرٍ خَيْرُ النَّاسِ وَ بَعْدَهُ عُمَرُ، فَمَا تَقُولُ أَنْتَ رَحِمَكَ اللَّهُ؟.

He said, 'O Abu Haneefa, may Allah^{azwj} have Mercy on you! There is a brother of mine who says, 'The best of the people after Rasool-Allah^{saww} is Ali^{asws} Bin Abu Talib^{asws}', and I say that Abu Bakr is best of the people, and after him Umar. What are you saying, may Allah^{azwj} have Mercy on you?'

فَأُطْرِقَ مَلِيّاً ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: كَفَى بِمَكَانَيْهِمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] كَرَمًا وَ فَخْرًا، أَمَا عَلِمْتُمْ أَنَّهُمَا ضَجِيعَاهُ فِي قَبْرِهِ، فَأَيُّ حُجَّةٍ أُوضِحَ لَكَ مِنْ هَذِهِ؟!

He lowered his head for a while, then raised his head and said, 'It suffices from both their positions from Rasool-Allah^{saww} as honour and pride. Don't you know that they are both his^{saww} companions in his^{saww} grave, so which proof is clearer to you than this?!'

⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 175

فَقَالَ لَهُ فَضَالٌ: إِنِّي قَدْ قُلْتُ ذَلِكَ لِأَخِي، فَقَالَ: وَاللَّهِ لَئِنْ كَانَ الْمُؤْضِعُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُونَهُمَا فَقَدْ ظَلَمَا بِدَفْنِهِمَا فِي مَوْضِعٍ لَيْسَ لَهُمَا فِيهِ حَقٌّ، وَإِنْ كَانَ الْمُؤْضِعُ لَهُمَا فَوَهَبَاهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَدْ أَسَاءَا وَ مَا أَحْسَنَا إِذْ رَجَعَا فِي هَبْتِهِمَا وَ نَكَلْنَا عَنْهُمَا،

Fazal said to him, 'I had said that to my brother. He said, 'By Allah^{azwj}! If the place belonged to Rasool-Allah^{saww} besides them both, so they have been unjust with being buried in a place in which there is not right for them; and if the place was for them both, and they had gifted it to Rasool-Allah^{saww}, so they have been evil and not been good, when they retracted regarding their gifts and broke their pacts'.

فَأَطْرَقَ أَبُو حَنِيفَةَ سَاعَةً ثُمَّ قَالَ لَهُ: لَمْ يَكُنْ لَهُ وَ لَا لَهُمَا خَاصَّةٌ، وَ لَكِنَّهُمَا نَظَرَا فِي حَقِّ عَائِشَةَ وَ حَفْصَةَ فَاسْتَحَقَّا الدَّفْنَ فِي ذَلِكَ الْمَوْضِعِ بِحُقُوقِ ابْنَتَيْهِمَا،

Abu Haneefa lowered his head for a while, then said to him, 'It neither happened to be for him^{saww} nor for them both in particular, but they looked into a right of Ayesha and Hafsa, and they became deserving of the burial in that place by the rights of both their daughters'.

فَقَالَ فَضَالٌ: قَدْ قُلْتُ لَهُ ذَلِكَ، فَقَالَ: أَنْتَ تَعْلَمُ أَنَّ النَّبِيَّ (ص) مَاتَ عَنْ تِسْعِ نِسَاءٍ، وَ نَظَرْنَا إِذَا لِكُلِّ وَاحِدَةٍ مِنْهُنَّ تِسْعُ الثُّمَنِ، ثُمَّ أَنْظَرْنَا فِي تِسْعِ الثُّمَنِ إِذَا هُوَ شِبْرٌ فِي شِبْرٍ، فَكَيْفَ يَسْتَحِقُّ الرَّجُلَانِ أَكْثَرَ مِنْ ذَلِكَ، وَ بَعْدَ فَمَا بَالُ عَائِشَةَ وَ حَفْصَةَ تَرْتَانِ رَسُولِ اللَّهِ (ص) وَ فَاطِمَةُ عَلَيْهَا السَّلَامُ ابْنَتُهُ تُنْعَمُ الْمِيرَاثَ.

Fazal said, 'I had said that to him. He said, 'You know that the Prophet^{saww} from nine wives, and we considered and there was for each one of them, a ninth of the eighth. Then we considered into the ninth of the eighth, and there it was a palm's width by a palm's width, so how could the two men be deserving of any more than that? And what is the matter Ayesha and Hafsa both inherited Rasool-Allah^{saww} while Fatima^{asws}, his^{saww} daughter^{asws}, was refused the inheritance?'

فَقَالَ أَبُو حَنِيفَةَ: يَا قَوْمُ! تَحُوهُ عَنِّي، فَإِنَّهُ وَاللَّهِ رَافِضِيٌّ حَبِيبٌ. انتهى.

Abu Haneefa said, 'O people! Alienate him away from me, for by Allah^{azwj}, he is a *Rafizi* (rejector i.e. a Shia)! – end".⁷⁴ (This is not a Hadeeth)

⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 23 H 176

[24] باب نسيه و ولادته و وفاته و بعض نواذر أحواله، و ما جرى بينه و بين أمير المؤمنين صلوات الله عليه

CHAPTER 24 – HIS (UMAR’S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN^{asws}

نسيه و ولادته

His lineage and his birth

1- فس: قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ: ثُمَّ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ نِكَاحَ الزَّوَانِي، فَقَالَ: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ) ، وَ هُوَ رَدٌّ عَلَى مَنْ يَسْتَحِلُّ التَّمَتُّعَ بِالزَّوَانِي وَ التَّزْوِيجَ بِهِنَّ، وَ هُنَّ الْمَشْهُورَاتُ الْمَعْرُوفَاتُ بِذَلِكَ فِي الدُّنْيَا، لَا يَقْدِرُ الرَّجُلُ عَلَى تَحْصِينِهِنَّ،

Tafseer Al-Qummi – Ali Bin Ibrahim said, ‘The Allah^{azwj} Mighty and Majestic Prohibited marrying the adulterers, so He^{azwj} Said: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]**, and it is a rebuttal against the one who permits the mut’ah with the adulteresses and marrying them, and they are well known, the recognised in the world with that, the men are not able upon the chastity’.⁷⁵

وَ نَزَلَتْ هَذِهِ الْآيَةُ فِي نِسَاءٍ مَكَّةَ، كُنَّ مُسْتَعْلَنَاتٍ بِالزَّنَا، سَارَهُ، وَ حَتَمَهُ، وَ الزَّيَّابُ كُنَّ يَتَعَنَّيْنَ بِهَجَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَرَّمَ اللَّهُ نِكَاحَهُنَّ، وَ حَرَّتْ بَعْدَهُنَّ فِي النِّسَاءِ مِنْ أُمَّتَاهُمَا.

And this Verse was Revealed regarding the women of Makkah, who happened to openly declare with the adultery (prostitution) – Sarah, and Hantamah, and Rabbab, singing the satire of Rasool-Allah^{saww}. Allah^{azwj} Prohibited marrying them, and it flowed after them among the women, from their examples.

و حكى بعض أصحابنا عن محمد بن شهر آشوب و غيره: أَنَّ صُهَاكَ كَانَتْ أُمَةً حَبَشِيَّةً لِعَبْدِ الْمَطْلَبِ، وَ كَانَتْ تَرعى لَهُ الْإِبِلَ، فَوَقَعَ عَلَيْهَا نَفِيلٌ فَجَاءَتْ بِالْخَطَابِ، ثُمَّ إِنَّ الْخَطَّابَ لَمَّا بَلَغَ الْحِلْمَ رَغِبَ فِي صُهَاكَ فَوَقَعَ عَلَيْهَا فَجَاءَتْ بِابْنَةٍ فَلَقَّتْهَا فِي حَرْقَةٍ مِنْ صُوفٍ وَ رَمَتْهَا خَوْفًا مِنْ مَوْلَاهَا فِي الطَّرِيقِ،

And it is narrated by one of our companions, from Muhammad Bin Shahr Ashub and others, ‘Zuhak was an Ethiopian slave girl of Abdul Muttalib^{asws}, and was taking care of the camel for him. Nufeyl fell upon her, so she came with Al-Khattab. Then when Al-Khattab reached adulthood, he desired regarding Zuhak, so he fell upon her, and she came with a daughter and wrapped her in a cloth of wool and threw her away in the street out of fear from her master.

⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 1

فراها هاشم بن المغيرة مرمية فأخذها و ربّاهَا و سَمّاها: حنّمة، فلمّا بلغت رآها خطّاب يوما فرغب فيها و خطبها من هاشم فأنكحها إيّاه فجاءت [بفلان]، فكان الخطّاب أباً و جدّاً و خالاً [لفلان]، وَ كَانَتْ حَنْتَمَةً أُمّاً وَ أُخْتاً وَ عَمَّةً لَهُ، فتدبر.

Hisham Bin Al-Mugheira saw her having been thrown, so he took her and nourished her and named her as Hantamah. When she reached adulthood, Khattab saw her one day and desired regarding her, and addressed her from Hashim^{as}. He^{as} married her to him, and she came with so and so (Umar). Thus, Al-Khattab was a father, and a grandfather, and a maternal uncle of so and so (Umar), and Hantamah was a mother, and a sister, and a paternal aunt to him, so ponder'.⁷⁶

و أقول..: وجدت في كتاب عقيد الدرر لبعض الأصحاب روى بإسنادِهِ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ الْحَسَنِ بْنِ مَجْبُوبٍ، عَنِ ابْنِ الرِّثَاءِ، عَنْ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: كَانَتْ صُهَاكُ جَارِيَةً لِعَبْدِ الْمُطَّلِبِ، وَ كَانَتْ ذَاتَ عَجْرٍ، وَ كَانَتْ تَرْعَى الْإِبِلَ، وَ كَانَتْ مِنَ الْحَبَشَةِ، وَ كَانَتْ تَمِيلُ إِلَى النَّكَاحِ، فَنَظَرَ إِلَيْهَا نُفَيْلٌ جَدُّ [فَلَانٍ] فَهَوَاهَا وَ عَشِقَهَا مِنْ مَرْعَى الْإِبِلِ فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ مِنْهُ بِالْخُطَّابِ،

And I (Majlisi) am saying, 'It is found in the book 'Iqd Al Durar' of one of the companions, reporting by his chain, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Hassan Bin Mahboub, from Ibn Zayyat,

'From Al-Sadiq^{asws} having said: 'Zuhaak was a slave girl of Abdul Muttalib^{asws}, and she was with frustration, and she was looking after the camel, and she was from Ethiopia, and she inclined to have sex. Nufeyl, grandfather of so and so (Umar) looked at her and desired her, and he went for her in the camel pasture and fell upon her. She bore Al-Khattab from him.

فَلَمَّا أَذْرَكَ الْبُلُوعَ نَظَرَ إِلَى أُمِّهِ صُهَاكَ فَأَعْجَبَهُ عَجْرُهَا فَوَتَّبَ عَلَيْهَا فَحَمَلَتْ مِنْهُ بِحَنْتَمَةٍ، فَلَمَّا وَلَدَتْهَا خَافَتْ مِنْ أَهْلِهَا فَجَعَلَتْهَا فِي صُوفٍ وَ أَلْقَتْهَا بَيْنَ أَخْشَامِ مَكَّةَ، فَوَجَدَهَا هِشَامُ بْنُ الْمُغِيرَةِ بْنِ الْوَلِيدِ، فَحَمَلَهَا إِلَى مَنْزِلِهِ وَ رَبَّاهَا وَ سَمَّاها بِ: الْحَنْتَمَةِ،

When he reached adulthood, he looked at his mother Zuhaak and her posture fascinated him, so he leapt upon her and she bore Hantamah from him. When she gave birth to her, she feared from her family, so she made her to be in a wool wrapping and threw her between the streets of Makkah. Hisham Bin Al-Mugheira Bin Al-Waleed found her. He carried her to his house and nourished her and named her as Al-Hantamah.

وَ كَانَتْ مَشِيمَةُ الْعَرَبِ مَنْ رَئَى نَيْمًا يَتَّخِذُهُ وَلَدًا، فَلَمَّا بَلَغَتْ حَنْتَمَةُ نَظَرَ إِلَيْهَا الْخُطَّابُ فَمَالَ إِلَيْهَا وَ خَطَبَهَا مِنْ هِشَامٍ، فَتَزَوَّجَهَا فَأُولَدَ مِنْهَا [فَلَانٌ]، وَ كَانَ الْخُطَّابُ أَبَاهُ وَ جَدَّهُ وَ خَالَهُ، وَ كَانَتْ حَنْتَمَةً أُمُّهُ وَ أُخْتُهُ وَ عَمَّتُهُ.

And it was custom of the Arabs, the one who nourishes an orphan, would take him as a child. When Hantamah reached adulthood, Al Khattab looked at her and inclined towards her, and proposed her from Hisham. So, he married her (to him) and so and so (Umar) was born from her. And so, Al-Khattab was his father, and his grandfather, and his maternal uncle, and Hantamah was his mother, and his sister, and his paternal aunt'.

و ينسب إلى الصادق عليه السلام في هذا المعنى شعر:

وَ أُمُّهُ أُخْتُهُ وَ عَمَّتُهُ

مَنْ جَدُّهُ خَالُهُ وَ وَالِدُهُ

⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 2

يُنْكِرُ يَوْمَ الْغَدِيرِ بَيْعَتَهُ

أَجْدَرُ أَنْ يَبْغِضَ الْوَصِيَّ وَ أَنْ

انتهى.

And a poem is attributed to Al-Sadiq^{asws} in this meaning: 'One whose grandfather is his uncle, and his father, and his mother is his sister and his aunt, it is befitting that he denies his allegiance the day of Al-Ghadeer' – end".⁷⁷

رواه الكليني طيب الله ثمرته في روضة الكافي، عن الحسين، عن أحمد بن هلال، عن زرعة، عن سماعة، قال: تعرّض رجل من ولد عمر بن الخطاب بجارية رجل عبيلي، فقالت له: إن هذا العمري قد آذاني. فقال لها: عدي به و ادخليه الدهليز، فأدخلته، فشدّ عليه فقتله و ألماه في الطريق،

It is reported By Al Kulayni in (the book) 'Rowzat Al-Kafi', from Al Husayn, from Ahmad Bin Hilal, from Zur'ah, from Sama'at who said,

'A man from the sons of Umar Bin Al-Khattab molested a slave girl of an 'Aqeeli' man. She said to him, 'This Umari man has hurt me'. He said to her, 'Call him and let him enter the corridor'. She made him enter, and he was severe upon him and killed him, and threw him (his body) into the road.

فاجتمع البكريون و العمريون و العثمانيون، و قالوا: ما لصاحبنا كفؤ؟ لن نقتل به إلا جعفر بن محمد، و ما قتل صاحبنا غيره،

The Bakris (followers of Abu Bakr), and the Umaris (followers of Umar), and the Usmanis (followers of Usman) gathered, and they said, 'What is a match for our (killed) our companion? We will never kill due to him, except Ja'far^{asws} Bin Muhammad^{asws}, and no one killed out companion apart from him^{asws}'.

و كان أبو عبد الله عليه السلام قد مضى نحو قبا، فلقيته بما اجتمع القوم عليه. فقال: دعهم. قال: فلما جاء و رأوه وثبوا عليه، و قالوا: ما قتل صاحبنا أحد غيرك، و ما نقتل به أحدا غيرك!

And Abu Abdullah^{asws} had gone to around Quba. I met him^{asws} (and told him^{asws}) the gathering of the people against him^{asws}. He^{asws} said: 'Leave them'. When he^{asws} came and they saw him^{asws}, they leapt upon him^{asws} and said, 'No one killed our companion apart from you^{asws}, and no one will be killed due to it apart from you^{asws}!'

فقال: ليكن مني منكم جماعة، فاعتزل قوم منهم، فأخذ بأيديهم فأدخلهم المسجد، فخرجوا و هم يقولون شيخنا أبو عبد الله جعفر بن محمد، معاذ الله أن يكون مثله يفعل هذا و لا يأمر به، انصرفوا.

He^{asws} said: 'Let a group from you speak to me^{asws}'. A group from them isolated, and he^{asws} took their hands and entered them into the Masjid. They came out and they were saying, 'Our sheykh is Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}. Allah^{azwj} Forbid that the like of him^{asws} would do this, nor instruct for it!' They left.

قال: فمضيت معه، فقلت: جعلت فداك! ما كان أقرب رضاهم من سخطهم. قال: نعم، دعوتهم فقلت: أمسكوا و إلا أخرجت الصحيفة.

⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 3

He (the narrator) said, 'I went with him^{asws}. I said, 'May I be sacrificed for you^{asws}! How near was their pleasure from their anger!' He^{asws} said: 'Yes, I called them. I^{asws} said, 'Either withhold or I^{asws} shall bring out the parchment!'

فَقُلْتُ: وَ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِي اللَّهُ فِدَاكَ؟! فَقَالَ: أُمُّ الْخَطَّابِ كَانَتْ أُمَةً لِلزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، فَسَطَّرَ بِهَا نَقِيلًا فَأَحْبَلَهَا، فَطَلَبَهُ الزُّبَيْرُ، فَخَرَجَ هَارِبًا إِلَى الطَّائِفِ، فَخَرَجَ الزُّبَيْرُ خَلْفَهُ فَبَصُرَتْ بِهِ ثَقِيفٌ، فَقَالُوا: يَا أَبَا عَبْدِ اللَّهِ! مَا تَعْمَلُ هَاهُنَا؟.

I said, 'And what is this parchment? May Allah^{azwj} Make me to be sacrificed for you^{asws}! He^{asws} said: 'The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl veiled with her and impregnated her. Al-Zubeyr sought him. He fled to Al-Taif. Al-Zubeyr went out behind him, and sighted him at Saqeef. They said, 'O servant of Allah^{azwj}! What are you going over here?

قَالَ: جَارِيَتِي سَطَّرَ بِهَا نَقِيلُكُمْ، فَهَرَبَ مِنْهُ إِلَى الشَّامِ، فَخَرَجَ الزُّبَيْرُ فِي تِجَارَةٍ لَهُ إِلَى الشَّامِ، فَدَخَلَ عَلَى مَلِكِ الدُّوْمَةِ، فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ! لِي إِلَيْكَ حَاجَةٌ؟ قَالَ: وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ؟ فَقَالَ: رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذْتُ وَلَدَهُ فَأُحِبُّ أَنْ تَرُدَّهُ عَلَيَّ. قَالَ: لِيُظْهِرَ لِي حَتَّى أَعْرِفَهُ.

He said, 'My slave girl, your Nufeyl veiled (impregnated) her'. So, he fled from him to Syria. Al-Zubeyr went out for a trade of his to Syria. He entered to see the king of Al-Dowma. He said to him, 'O servant of Allah^{azwj}! There is a need for me to you?' He said, 'And what is your need, O you king?' He said, 'A man from your family, his son has been seized, and I would love it if you could return him to him'. He said, 'Clarify until I recognise him'.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ دَخَلَ إِلَى الْمَلِكِ فَلَمَّا رَأَاهُ الْمَلِكُ ضَحِكَ، فَقَالَ: مَا يُضْحِكُكَ أَيُّهَا الْمَلِكُ؟ قَالَ: مَا أَظُنُّ هَذَا الرَّجُلَ وَلَدَنَهُ عَرَبِيَّةً، لَمَّا رَأَى قَدْ دَخَلَتْ لَمْ يَمْلِكِ اسْتِنَاءً أَنْ جَعَلَ يَضْرِبُ. فَقَالَ: أَيُّهَا الْمَلِكُ! إِذَا صِرْتُ إِلَى مَكَّةَ فَصَيِّتْ حَاجَتَكَ،

When it was the next morning, he entered to see the king. When the king saw him, he laughed. He said, 'What makes you laugh, O king?' He said, 'I don't think this man, an Arabian has given birth to him, due to what I see you to have entered, he could not control his backside and went on to fart'. He said, 'O you king! When I go to Makkah, I shall fulfil your need'.

فَلَمَّا قَدِمَ الزُّبَيْرُ تَحَمَّلَ عَلَيْهِ بِطُؤُنٍ قُرَيْشٍ كُلُّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى، ثُمَّ تَحَمَّلَ عَلَيْهِ بَعْدَ الْمُطَّلِبِ، فَقَالَ: مَا بَنَيْتُ وَ بَنَيْتُهُ عَمَلًا، أَمْ مَا عَلِمْتُمْ مَا فَعَلَ بِي ابْنِي فَلَانٍ، وَ لَكِنْ امْضُوا أَنْتُمْ إِلَيْهِ، فَفَصَدُّوهُ وَ كَلِّمُوهُ،

When Al-Zubeyr arrived, all of the Quraysh attacked upon him that he should hand his son over to him. But he refused. Then they attacked upon him with Abdul Muttalib^{asws}. He said, 'There are not dealing between me and him. Do you not know what happened with my son, so and so? But you go to him'. They aimed for him and spoke to him.

فَقَالَ لَهُمُ الزُّبَيْرُ: إِنَّ الشَّيْطَانَ لَهُ دَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنِ الشَّيْطَانِ، وَ لَسْتُ آمِنٌ أَنْ يَتَرَأَسَ عَلَيْنَا، وَ لَكِنْ أَدْخِلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ عَلَى أَنْ أُحْيِيَ لَهُ حَيْدَةً وَ أَخْطُ فِي وَجْهِهِ خُطُوطًا، وَ أَكْتُبُ عَلَيْهِ وَ عَلَى ابْنِهِ أَنْ لَا يَتَصَدَّرَ فِي مَجْلِسٍ، وَ لَا يَتَأَمَّرَ عَلَى أَوْلَادِنَا، وَ لَا يُضْرَبَ مَعَنَا بِسَهْمٍ.

Al-Zubeyr said to them, 'The satan^{la} has a government for him^{la}, and the son of this one is a son of satan^{la}, and there is no safety that he might preside upon us, but enter him from the door of the Masjid to me, until I heat the iron for him and brand his face with a branding,

and write (a pact) upon him and his son that they would not participate in any gathering, nor rule upon our children, nor strike any shares with us’.

قَالَ: فَفَعَلُوا وَ خَطَّ وَجْهَهُ بِالْحَدِيدِ، وَ كَتَبَ عَلَيْهِ الْكِتَابَ، وَ ذَلِكَ الْكِتَابُ عِنْدَنَا. فَقُلْتُ لَهُمْ: إِذَا مَسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَنِيهِ فُضِيحَتُكُمْ، فَأَمْسَكُوا.

He (the narrator) said, ‘They did so and branded his face with the iron, and wrote the pact upon him, and that letter is with us^{asws}. So, I^{asws} said to them, ‘Either you withhold or else I^{asws} shall bring out the letter, for in it is your exposure’. So, they withheld’.

وَ تُوَفِّيَ مَوْلَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يُخْلَفْ وَارِثًا، وَ خَاصَمَ فِيهِ وَلَدُ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ (ع)، وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ، فَجَلَسَ لَهُمْ، فَقَالَ دَاوُدُ بْنُ عَلِيٍّ: الْوَلَاءُ لَنَا. وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلِ الْوَلَاءُ لِي،

And a slave of Rasool-Allah^{saww} died and did not leave any inheritors behind, and the sons of Al-Abbas disputed with Abu Abdullah^{asws} regarding it, and Hisham Bin Abdul Malik had performed Hajj during that year. He said (in judgment) to them. Dawood Bin Ali said, ‘The guardianship is for us’. Abu Abdullah^{asws} said: ‘But the guardianship is for me^{asws}’.

فَقَالَ دَاوُدُ بْنُ عَلِيٍّ: إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ. فَقَالَ: إِنْ كَانَ أَبِي قَاتَلَ مُعَاوِيَةَ فَقَدْ كَانَ خَطُّ أَبِيكَ فِيهِ الْأَوْفَرُ، ثُمَّ قَرَّ بِجَنَاحِيهِ. وَ قَالَ: وَ اللَّهُ! لَا طَوْقَ نَتِكَ غَدًا طَوْقَ الْحَمَامَةِ،

Dawood Bin Ali said, ‘Your^{asws} father^{asws} fought against Muawiya’. He^{asws} said: ‘Even though my^{asws} father^{asws} fought against Muawiya, there was a plentiful share for your father in it, then he fled with his crime (embezzlement), and he said, ‘By Allah^{azwj}! I will collar you tomorrow with a collar of the pigeons’.

فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ: كَلَامُكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ فِي وَادِ الْأَزْرَقِ، فَقَالَ: أَمَا إِنَّهُ وَادٍ لَيْسَ لَكَ وَ لَا لِأَبِيكَ فِيهِ حَقٌّ، قَالَ: فَقَالَ هِشَامُ: إِذَا كَانَ غَدًا جَلَسْتُ لَكُمْ،

Dawood Bin Ali^{asws} said to him, ‘This talk of yours^{asws} is less upon me than the dropping of a camel in the valley of Al-Azraq’. He^{asws} said: ‘But, it is a valley, there is neither any right for you nor for your father in it’. Hisham said, ‘When it is tomorrow morning, I shall sit (in judgment) for you all’.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ مَعَهُ كِتَابٌ فِي كِرْتَاسَةٍ، وَ جَلَسَ لَهُمْ هِشَامُ، فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْكِتَابَ بَيْنَ يَدَيْهِ، فَلَمَّا قَرَأَهُ قَالَ: ادْعُوا إِلَيَّ جَنْدَلَ الْخُزَاعِيِّ وَ عُكَّاشَةَ الضَّمَيْرِيِّ وَ كَانَا شَيْخَيْنِ قَدْ أَذْرَكَ الْجَاهِلِيَّةَ-، فَرَمَى الْكِتَابَ إِلَيْهِمَا، فَقَالَ: تَعْرِفَانِ هَذِهِ الْخُطُوطَ؟.

When it was the next morning, Abu Abdullah^{asws} came out, and with him^{asws} was a letter in a bag, and Hisham sat (in judgment) to them. Abu Abdullah^{asws} placed the letter in front of him. When he saw it, he said, ‘Call Jandal Al-Khuzae and Ukkasha Al-Zameyri for me!’ – and these were two old men who had come across the pre-Islamic period. He threw the letter to them both and said, ‘Do you recognise this writing?’

قَالَا: نَعَمْ، هَذَا خَطُّ الْعَاصِي بْنِ أُمَيَّةَ، وَ هَذَا خَطُّ فُلَانٍ وَ فُلَانٍ لِفُلَانٍ مِنْ قُرَيْشٍ، وَ هَذَا خَطُّ حَزْبِ بَنِي أُمَيَّةَ،

They both said, 'Yes, this is the handwriting of Al-Aas Bin Umayya, and this is the handwriting of so and so, and so and so, to so and so from Quraysh, and this is the handwriting of Harb Bin Umayya'.

فَقَالَ هِشَامُ: يَا أَبَا عَبْدِ اللَّهِ! أَرَى خُطُوطَ أَجْدَادِي عِنْدَكُمْ؟. فَقَالَ: نَعَمْ. قَالَ: قَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ.

Hisham said, 'O Abu Abdullah^{asws}! I see the writing of my grandfathers in your^{asws} possession?' He^{asws} said: 'Yes'. He said, 'I have judged with the guardianship being for you'.

قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: إِنَّ عَادَتِ الْعُقُرْبُ عُدَّتَنَا لَهَا وَكَانَتِ النَّعْلُ لَهَا حَاضِرَةً

He (the narrator) said, 'He^{asws} went out and he^{asws} was saying (a couplet): 'If the scorpion return, we^{asws} shall be prepared for it, and the slipper would be ready for it'.

قَالَ: قُلْتُ: مَا هَذَا الْكِتَابُ جُعِلْتُ فِدَاكَ؟. قَالَ: فَإِنَّ نَيْلَةَ كَانَتْ أُمَةً لِأُمِّ الزُّبَيْرِ وَ لِأَبِي طَالِبٍ وَ عَبْدُ اللَّهِ فَأَخَذَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فُلَانًا، فَقَالَ لَهُ الزُّبَيْرُ: هَذِهِ الْجَارِيَةُ وَرِثْنَاهَا مِنْ أُمِّنا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا، فَتَحَمَّلَ عَلَيْهِ يَبْطُونُ قُرَيْشٍ.

He (the narrator) said, 'I said, 'What is this letter? May I be sacrificed for you^{asws}!' He^{asws} said: 'Naysalah was a slave girl of Umm Al-Zubeyr and for Abu Talib^{asws} and Abdullah^{asws}. Abdul Muttalib^{asws} took her and she gave birth to so and so (Al-Abbas). Al-Zubeyr said to him^{saww}, 'This slave girl, we have inherited her from our mother and this son of yours is a slave of ours'. The bellies of Quraysh were loaded upon him.

قَالَ: فَقَالَ: قَدْ أَحْبَبْتُكَ عَلَى خَلَّةٍ عَلَى أَنْ لَا يَتَصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ، وَ لَا يُضْرَبَ مَعَنَا بِسَهْمٍ، فَكَتَبَ عَلَيْهِ كِتَابًا وَ أَشْهَدَ عَلَيْهِ، فَهُوَ هَذَا الْكِتَابُ.

He (the narrator) said, 'I have answered you upon an agreement upon the condition that this son of yours will not preside in any gathering, nor will he strike with arrows with us (lots)'. She, he^{as} wrote a letter upon him and got witnesses upon it, and it is this letter".⁷⁸

أقول: قد مر من تفسير علي بن إبراهيم في تفسير قوله تعالى: (ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا) بإسناده، عن أبي عبد الله عليه السلام أنه قال عليه السلام: الوحيد ولد الزنا، وهو زفر .. إلى آخر الآيات.

I (Majlisi) am saying, 'It has passed from the Tafseer of Ali Bin Ibrahim, in the interpretation of Words of the Exalted: **Leave Me and the one I Created as Al-Waheed [74:11]**, by his chain from Abu Abdullah^{asws} having said: 'Al-Waheed is child of adultery (bastard), and he is Zufer (Umar)' – up to the end of the Verse".⁷⁹

⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 4

⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 5

As for his (Umar's) family (affiliation)

فَحَكَّى الْعَلَامَةُ فِي كِتَابِ كَشْفِ الْحَقِّ، عَنْ ابْنِ عَبْدِ رَبِّهِ فِي كِتَابِ الْعُقَدِ، أَنَّ عُمَرَ كَانَ حَطَّابًا فِي الْجَاهِلِيَّةِ كَأَبِيهِ الْحَطَّابِ.

It is narrated by the Allama in the book 'Kashf Al Haq', from Ibn Abd Rabbih in the book 'Al-Iqdah' that Umar was a woodcutter during the pre-Islamic period, like his father Al-Khattab.

وَقَالَ مُؤَلِّفُ إِلْزَامِ النَّوَاصِبِ: رَوَى ابْنُ عَبْدِ رَبِّهِ فِي كِتَابِ الْعُقَدِ فِي اسْتِعْمَالِ عُمَرَ بْنِ الْحَطَّابِ لِعَمْرِو بْنِ الْعَاصِ، فَقَالَ عُمَرُ: قَبَّحَ اللَّهُ زَمَانًا عَمِلَ فِيهِ عَمْرُو بْنُ الْعَاصِ لِعَمْرِو بْنِ الْحَطَّابِ، وَاللَّهُ إِنِّي لَأَعْرِفُ الْحَطَّابَ يَحْمِلُ حُزْمَةً مِنْ حَطَبٍ وَ عَلَى ابْنِهِ مِثْلَهَا وَ مَا مَعَهُ إِلَّا تَمْرَةٌ لَا تُنْفَعُ مَنْفَعَةً.

And the compiler of 'Ilzam Al-Nawasib' said, 'It is reported by Ibn Abd Rabbih in the book 'Al-Iqdi' regarding Umar Bin Al-Khattab working for Amro Bin Al-Aas. Amro said, 'May Allah^{azwj} uglify a time in which Amro Bin Al-Aas has to work for Umar Bin Al-Khattab. By Allah^{azwj}! I recognise (remember) Al-Khattab carrying a bundle of firewood and upon his son (Umar) being similar to it, and there is nothing with him except dates, not benefitting any benefit'.

قَالَ ابْنُ أَبِي الْحَدِيدِ: كَتَبَ عُمَرُ إِلَى عَمْرِو بْنِ الْعَاصِ وَ هُوَ غَامِلُهُ فِي مِصْرَ كِتَابًا وَ وَجَّهَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةَ لِيَأْخُذَ مِنْهُ شَطْرَ مَالِهِ، فَلَمَّا قَدِمَ عَلَيْهِ اتَّخَذَ لَهُ طَعَامًا وَ قَدَّمَهُ إِلَيْهِ، فَأَبَى أَنْ يَأْكُلَ، فَقَالَ لَهُ: مَا لَكَ لَا تَأْكُلُ طَعَامَنَا.

Ibn Abi Al-Hadeed said, 'Umar wrote a letter to Amro Bin Al-Aas and he was his office bearer in Egypt and sent Muhammad Bin Maslama in order to take half of his wealth. When he arrived to him, he took a meal for him and forwarded it to him, but he refused to eat. He said to him, 'What is the matter you are not eating our food?'

قَالَ: إِنَّكَ عَمِلْتَ لِي طَعَامًا هُوَ تَقْدِيمَةٌ لِلشَّرِّ، وَ لَوْ كُنْتُ عَمِلْتُ لِي طَعَامَ الضَّيْفِ لَأَكَلْتُهُ، فَأَبْعِدْ عَنِّي طَعَامَكَ وَ أَحْضِرْني مَالَكَ؟

He said, 'You have prepared a meal for me, it is an introduction for the evil, and if you had prepared for me a meal of a guest, I would have eaten it, Distance your food away from me and present to me your wealth?'

فَلَمَّا كَانَ الْعَدُوُّ أَحْضَرَ مَالَهُ، فَجَعَلَ مُحَمَّدٌ يَأْخُذُ شَطْرًا وَ يُعْطِي عَمْرًا شَطْرًا، فَلَمَّا رَأَى عَمْرُو مَا حَازَ مُحَمَّدٌ مِنَ الْمَالِ، قَالَ: يَا مُحَمَّدُ! أَقُولُ؟ قَالَ: قُلْ مَا تَشَاءُ. قَالَ: لَعَنَ اللَّهُ يَوْمًا كُنْتُ فِيهِ وَالِيًا لِابْنِ الْحَطَّابِ! قَوْلَ اللَّهِ لَقَدْ رَأَيْتُهُ وَ رَأَيْتُ أَبَاهُ، وَ إِنَّ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا عِبَاءَةٌ فَطَوَّابَتُهُ، مُؤْتَرَا بِمَا يَبْلُغُ مَا بَيْضَ رُكْبَتَيْهِ، عَلَى عُتْقِ كُلِّ وَاحِدٍ مِنْهُمَا حُزْمَةٌ مِنْ حَطَبٍ، وَ إِنَّ الْعَاصِ بْنَ وَائِلٍ لَفِي مُزْرَرَاتِ الدِّيَنَاجِ.

When it was the next morning, he presented his wealth and Muhammad went on to take half and gave half (back to) Amro. When Amro saw what Muhammad had taken from the wealth, he said, 'O Muhammad! Shall I say (something)?' He said, 'Say whatever you like'. He said, 'May Allah^{azwj} Curse the day if I were to be a governor of Ibn Al-Khattab! By Allah^{azwj}, I have seen him and his father, and upon each one of them was a Qatwany cloak, treasuring with it what reached the back of his knees, upon each one of them was a bundle of firewood, and Al-Aas Bin Waail (his father) was in buttons of brocade'.

فَقَالَ مُحَمَّدٌ: إِيهَآ يَا عُمَرُو! فَعُمَرُ وَاللَّهِ خَيْرٌ مِنْكَ، وَ أَمَّا أَبُوكَ وَ أَبُوهُ فَفِي النَّارِ.

Muhammad said, 'O you Amro! By Allah^{azwj}, Umar is better than you, and as for your father and his father, they are in the Fire'.⁸⁰

وَ قَالَ أَيْضًا: قَرَأْتُ فِي تَصَانِيفِ أَبِي أَحْمَدَ الْعَسْكَرِيِّ أَنَّ عُمَرَ كَانَ يَخْرُجُ مَعَ الْوَلِيدِ بْنِ الْمُغِيرَةِ فِي بَحَارَةِ الْوَلِيدِ إِلَى الشَّامِ وَ عُمَرُ يَوْمَئِذٍ ابْنُ ثَمَانِي عَشْرَةَ سَنَةً، وَ كَانَ يَرْعَى لِلْوَلِيدِ إِبْلَهُ، وَ يَرْفَعُ أَهْمَالَهُ، وَ يَحْفَظُ مَتَاعَهُ فَلَمَّا كَانَ بِالْبَلْقَاءِ لَقِيَهُ رَجُلٌ مِنْ عُلَمَاءِ الرُّومِ، فَجَعَلَ يَنْظُرُ إِلَيْهِ، وَ يُطِيلُ النَّظَرَ لِعُمَرَ،

And he (Ibn Abu Al-Hadeed) said as well, 'I saw in the compilations of Abu Ahmad Al-Askary that Umar used to go out with Al-Waleed Bin Al-Mugheira regard trade of Al-Waleed to Syria, and on that day Umar was a man of eighteen years old, and he was taking care of the camel of Al-Waleed, and life his load, and protect his belongings. When he was at Al-Balqa'a a man from the scholars of Rome met him. He went on to look at him and prolonged the looking at Umar.

ثُمَّ قَالَ: أَطْلُ اسْمَكَ يَا غُلَامَ- عَامِرًا أَوْ عِمْرَانًا أَوْ نَحْوَ ذَلِكَ؟. قَالَ: اسْمِي عُمَرُ.

Then he said, 'O boy! I think your name is either Aamir, or Imran, or approximate to that?' He said, 'My name is Umar'.

قَالَ: أَكْشِفْ عَنْ فَخِذَيْكَ، فَكَشَفَ، فَإِذَا عَلَى أَحَدِهِمَا شَمَاطَةٌ سَوْدَاءُ فِي قَدْرِ رَاحَةِ الْكَفِّ، فَسَأَلَهُ أَنْ يَكْشِفَ عَنْ رَأْسِهِ، فَإِذَا هُوَ أَصْلَعٌ، فَسَأَلَهُ أَنْ يَكْشِفَ عَنْ يَدَيْهِ، فَاعْتَمَدَ، فَإِذَا أَعْسَرُ أَيْسَرُ. فَقَالَ لَهُ: أَنْتَ مَلِكُ الْعَرَبِ.

He said, 'Uncover from your thighs. He uncovered, and there, upon one of them was a black mole a measurement of a palm of the hand. He asked him to uncover from his head, and there he was, bald. He asked him to do something with his hand, there he was both handed (right and left). He said to him, 'You are a king of the Arabs'.

قَالَ: فَضَحَكَ عُمَرُ مُسْتَهْزِئًا، فَقَالَ: أَوْ تَضْحَكُ؟ وَ حَقٌّ مَرِيَمَ الْبُتُولِ أَنْتَ مَلِكُ الْعَرَبِ وَ مَلِكُ الرُّومِ وَ الْفُرْسِ، فَتَرَكَهُ عُمَرُ وَ انْصَرَفَ مُسْتَهْزِئًا بِكَلَامِهِ،

He (the narrator) said, 'Umar laughed mockingly. He said, 'And you are laughing? By the right of Maryam^{as} the chaste! You will be a king of the Arabs, and king of Rome and Persia'. Umar neglected him and left, underestimating his speech.

فَكَانَ عُمَرُ يُحَدِّثُ بَعْدَ ذَلِكَ، وَ يَقُولُ: تَبِعَنِي ذَلِكَ الرُّومِيُّ رَاكِبَ حِمَارٍ فَلَمْ يَزَلْ مَعِيَ حَتَّى بَاعَ الْوَلِيدُ مَتَاعَهُ وَ ابْتَاعَ بِشَمِيهِ عِطْرًا وَ ثِيَابًا، وَ قَعَلَ إِلَى الْحِجَازِ، وَ الرُّومِيُّ يَتَّبِعُنِي، لَا يَسْأَلُنِي حَاجَةً وَ يَقْبَلُ يَدِي كُلَّ يَوْمٍ إِذَا أَصْبَحْتُ كَمَا يَقْبَلُ يَدَ الْمَلِكِ، حَتَّى خَرَجْنَا مِنْ حُدُودِ الشَّامِ وَ دَخَلْنَا فِي أَرْضِ الْحِجَازِ رَاجِعِينَ إِلَى مَكَّةَ، فَوَدَّعَنِي وَ رَجَعَ، وَ كَانَ الْوَلِيدُ يَسْأَلُنِي عَنْهُ فَلَا أُخْبِرُهُ، وَ مَا أَرَاهُ إِلَّا هَلَكًا، وَ لَوْ كَانَ حَيًّا لَشَخَصَ إِلَيْنَا.

Umar used to narrate after that and say, 'That Roman followed me riding a donkey and did not cease to be with me until Al-Waleed had sold his merchandise, and bought perfume and clothes with its price, and returned to Al-Hijaz, and the Roman followed me, not asking me for any need and kissing my hand every day whenever it was morning, just as the hand of the king tends to be kissed, until we had exited from the boundaries of Syria and we entered into the land of Al-Hijaz, returning to Makkah. He bade farewell to me and returned, and Al-

⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 6

Waleed asked me about him, but I did not inform him, and I did not see him until he died, and if he was alive, he would have returned to us".⁸¹ (This is not a Hadeeth)

و أما مقتله و كيفية قتله:

And as for his killing and manner of his killing

فَقَالَ مُؤَلِّفُ الْعَدَدِ الْقَوِيَّةِ رَحِمَهُ اللَّهُ نَقْلًا مِنْ كُتُبِ الْمُخَالِفِينَ: فِي يَوْمِ السَّادِسِ وَ الْعِشْرِينَ مِنْ ذِي الْحِجَّةِ سَنَةِ ثَلَاثٍ وَ عِشْرِينَ مِنَ الْهِجْرَةِ طَعَنَ عُمَرُ بْنُ الْخَطَّابِ بْنِ نُفَيْلٍ بْنِ عَبْدِ الْعَزَى بْنِ رِيَّاحٍ بْنَ عَبْدِ اللَّهِ بْنِ قُرْطٍ بْنَ زُرَّاحٍ بْنَ عَدِيٍّ بْنَ كَعْبِ الْقُرَشِيِّ الْعَدَوِيِّ أَبُو حُفْصٍ.

The compiler of (the book) 'Al-Adad Al-Qawiyya' said, copying from the book of the adversaries, 'During the day twenty-six from Zil Hijjah of the year twenty three from the Emigration Umar Bin Al-Khattab Bin Nufeyl Bin Abdul Uzza Bin Ziyah Bin Abdullah Bin Qurt Bin Razah Bin Adayy Bin Ka'ab Al Qurshy Al-Adawy, father of Hafs was stabbed.

قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: قَتَلَ أَبُو لَوْلُؤَةَ عُمَرَ بْنَ الْخَطَّابِ وَ طَعَنَ مَعَهُ اثْنَيْ عَشَرَ رَجُلًا، فَمَاتَ مِنْهُ، فَرَمَى عَلَيْهِ رَجُلٌ مِنَ أَهْلِ الْعِرَاقِ بُرْنَسًا ثُمَّ بَرَكَ عَلَيْهِ، فَلَمَّا رَأَى أَنَّهُ لَا يَسْتَطِيعُ أَنْ يَتَحَرَّكَ وَجَأَ بِنَفْسِهِ فَقَتَلَهَا.

Saeed Bin Al-Musayyab said, 'Abu Lulu killed Umar Bin Al-Khattab and stabbed twelve men along with him. He died from it. A man from the people of Al-Iraq threw a hood over him, then knelt upon him. When he saw that he was not able to move, pained (hit) his own self and killed it'.

عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: أَقْبَلَ عُمَرُ فَعَرَضَ لَهُ أَبُو لَوْلُؤَةَ عَلَامَ الْمُغِيرَةِ بْنِ شُعْبَةَ فَتَاجَى عُمَرُ قَبْلَ أَنْ تَسْتَوِيَ الصُّفُوفُ ثُمَّ طَعَنَهُ ثَلَاثَ طَعَنَاتٍ، فَسَمِعْتُ عُمَرَ يَقُولُ: دُونَكُمْ الْكَلْبُ فَقَدْ قَتَلَنِي. وَ مَاجَ النَّاسُ وَ أَسْرَعُوا إِلَيْهِ، فَخَرَجَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَنكَفَى عَلَيْهِ رَجُلٌ مِنْ خَلْفِهِ احْتَضَنَهُ،

From Amro Bin Maymoun who said, 'Umar came and Abu Lulu, a slave of Al-mugheira Bin Shuba presented to him. Umar was surprised before he could even out the rows, then he stabbed him three stabs. I heard Umar saying, 'With you is to deal with the dog, for he has killed me!' And the people surged towards him and hastened to him. He injured thirteen men. A man embraced from behind him and restricted him.

وَ جُلَّ عُمَرُ وَ مَاجَ النَّاسُ حَتَّى قَالَ قَائِلٌ: الصَّلَاةُ عِبَادَ اللَّهِ طَلَعَتِ الشَّمْسُ، فَقَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى بِأَقْصَرِ سُورَتَيْنِ فِي الْقُرْآنِ: إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ، وَ إِنَّا أَغْطِيَنَّكَ الْكَوْثَرُ.

And Umar was carried, and the people swelled until a speaker said, 'The Salat! O servants of Allah^{azwj}, the sun is emerging!' They forwarded Abdul Rahman Bin Awf, and he prayed Salat with two short Chapters in the Quran - **When Help of Allah comes and the victory [110:1], and Indeed, We Gave you Al-Kausar [108:1].**

⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 7

وَدَخَلَ النَّاسُ عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَبَّاسٍ! اخْرُجْ فَنَادِ فِي النَّاسِ: أَعَنْ مَلًا مِنْكُمْ هَذَا، فَخَرَجَ ابْنُ عَبَّاسٍ فَقَالَ: أَيُّهَا النَّاسُ! عُمَرُ يَقُولُ: أَعَنْ مَلًا مِنْكُمْ هَذَا، فَقَالُوا: مَعَاذَ اللَّهِ، وَاللَّهِ مَا عَلِمْنَا وَلَا أَطَّلَعْنَا.

And the people entered to see him. He said, 'O Abdullah Bin Abbas! Go and call out among the people, 'Are you all satisfied from this?!' Ibn Abbas went out and said, 'O you people! Umar is saying, 'Are you all satisfied from this?' They said, 'Allah^{azwj} Forbid! By Allah^{azwj}, neither did we know nor were we notified'.

فَقَالَ: ادْعُوا لِي الطَّيِّبِ، فَدُعِيَ الطَّيِّبُ، فَقَالَ: أَيُّ الشَّرَابِ أَحَبُّ إِلَيْكَ؟ قَالَ: التَّبِيدُ! فَسُقِيَ تَبِيدًا فَخَرَجَ مِنْ بَعْضِ طَعَنَاتِهِ، فَقَالَ بَعْضُ النَّاسِ: هَذَا دَمٌ، هَذَا صَدِيدٌ. فَقَالَ: اسْقُونِي لَبَنًا، فَسُقِيَ لَبَنًا، فَخَرَجَ مِنَ الطَّعْنَةِ. فَقَالَ لَهُ الطَّيِّبُ: مَا أَرَى أَنْ تَمْشِي، فَمَا كُنْتَ فَاعِلًا فافْعَلْ ..

He said, 'Call Al-Tayyib for me!' Al-Tayyib was called. He said, 'Which drink is most beloved to you?' He said, 'Al-Nabeez!' So, they quenched him Nabeez. It came out from one of his wounds. One of the people said, 'This is blood! This is pus!' He said, 'Quench me milk'. He was quenched milk. It came out from the wound. Al-Tayyib said to him, 'I do not see you walking (again), so whatever you want to do, do it (now)'.

وَقِيلَ: مَاتَ وَهُوَ ابْنُ سِتِينَ عَنِ الزُّهْرِيِّ، قَالَ: صَلَّى عُمَرُ عَلَى أَبِي بَكْرٍ حِينَ مَاتَ، وَ صَلَّى صُهَيْبٌ عَلَى عُمَرَ،

And it is said he died and he was sixty (years old). Al-Zuhry said, 'Umar prayed Salat upon Abu Bakr when he died, and Suheyb prayed Salat upon Umar.

أُمُّهُ حَنْتَمَةُ بِنْتُ هَاشِمٍ بْنِ الْمُغَيْرَةِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ مَخْزُومٍ وَلِدَ عُمَرُ بَعْدَ الْفِيلِ بِثَلَاثَ عَشْرَةَ سَنَةً، وَقَالَ عُمَرُ: وَلِدْتُ قَبْلَ الْفَجَارِ الْأَعْظَمِ بِأَرْبَعِ سِنِينَ.

His mother is Hantamah daughter of Hashim Bin Al-Mugheira Bin Abdullah Bin Umar Bin Makhzoum. Umar was born on (year of) the elephant by thirteen years, and Umar said, 'I was born before the great dawn by four years'.

أَسْلَمَ ظَاهِرًا بَعْدَ أَرْبَعِينَ رَجُلًا وَ أَحَدَ عَشَرَ امْرَأَةً.

He became a Muslim apparently after forty men and ten women.

بُويعَ لَهُ بِالْخِلَافَةِ لَمَّا مَاتَ أَبُو بَكْرٍ بِاسْتِخْلَافِهِ لَهُ سَنَةً ثَلَاثَ عَشْرَةَ.

The caliphate was pledged to him when Abu Bakr died by him nominating him as caliph in the year thirteen.

كَانَ آدَمَ شَدِيدَ الْأُذْمَةِ طَوَالًا، كَثَّ اللَّحْيَةُ، أَصْلَعُ أَعْسَرَ أَيْسَرَ، وَقِيلَ: كَانَ طَوِيلًا جَسِيمًا، أَصْلَعُ شَدِيدَ الصَّلَعِ، أَبْيَضَ، شَدِيدَ حُمْرَةِ الْعَيْنَيْنِ، فِي غَارِضَتِهِ حَقَّةٌ وَقِيلَ: كَانَ رَجُلًا آدَمَ ضَخْمًا كَأَنَّهُ مِنْ رَجَالِ سَدُوسٍ مُدَّةً وَلَا يَبْقَى عَشْرَ سِنِينَ وَسَنَةً أَشْهُرٍ وَأَيَّامٍ.

And his skin was intensely brown/black, being of bushy beard, bald, both handed (right and left). And it is said he was of tall stature, being bald of severe baldness, fair, intensely red eyes, dry face. And it is said he was an obese man as if he was a man of Sadous (tribe). The period of his governance was of ten years and six months and (some) days.

أقول: قَالَ ابْنُ عَبْدِ رَبِّهِ فِي كِتَابِ الْإِسْتِيْعَابِ: كَانَتْ مُدَّةُ خِلَافَتِهِ عَشْرَ سِنِينَ وَ سِتَّةَ أَشْهُرٍ ...، وَ قُتِلَ يَوْمَ الْأَرْبَعَاءِ لِأَرْبَعِ لَيَالٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثٍ وَ عَشْرِينَ.

I (Majlisi) am saying, 'Ibn Abd Rabbih said in the book 'Al-Istiyab', 'The period of his caliphate was of ten years and six months, and he was killed on the day of Wednesday with four nights remaining from Zil Hajj of the year thirteen.'⁸²

رواه خلف السيد النبيل علي بن طائوس رحمه الله عليهما في كتاب زوائد الفوائد، و الشيخ حسن بن سليمان في كتاب المختصر، و اللفظ هنا للأخير، و سيأتي بلفظ السيد قدس سره في كتاب الدعاء قَالَ الشَّيْخُ حَسَنٌ: نَقَلْتُهُ مِنْ خَطِّ الشَّيْخِ الْفَقِيهِ عَلِيِّ بْنِ مُطَاهِرٍ الْوَاسِطِيِّ، بِإِسْنَادٍ مُتَّصِلٍ، عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ الْأَمْدِيَّ الْوَاسِطِيِّ وَ يَحْيَى بْنِ مُحَمَّدِ بْنِ جَرِيحِ الْبَغْدَادِيِّ، قَالَ:

It is reported by Khalf Al Seyyid Ali Bin Tawoos in the book 'Zawaid al Fawaid', and the sheykh Hassan Bin Suleyman in the book 'Al Mukhtasar', and the words over here are the last, and I shall come with the words of the seyyid in the book 'A; Do'a'. The sheykh Hassan said, 'We copied it from the handwriting of the sheykh, the jurists Ali Bin Muzahir Al Wasity, by a connected chain, from Muhammad Bin Al A'ala Al Hamdany Al Wasity, and Yahya Bin Muhammad Bin Jareeh Al Baghdadi who said,

تَنَازَعْنَا فِي ابْنِ الْخَطَّابِ فَاشْتَبَهَ عَلَيْنَا أَمْرُهُ، فَقَصَدْنَا جَمِيعاً أَحْمَدَ بْنَ إِسْحَاقَ الْقُمِّيَّ صَاحِبَ أَبِي الْحُسَيْنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ بِمَدِينَةِ قُمْ، وَ قَرَعْنَا عَلَيْهِ الْبَابَ، فَخَرَجَتْ إِلَيْنَا صَبِيَّةٌ عِرَاقِيَّةٌ مِنْ دَارِهِ، فَسَأَلْنَاهَا عَنْهُ، فَقَالَتْ: هُوَ مَشْغُولٌ بِعِيدِهِ فَإِنَّهُ يَوْمٌ عِيدٍ.

'We disputed regarding (Umar) Bin Al-Khattab, and his affair was confusing upon us, so we all went to Ahmad Bin Is'haq Al-Qummi, companions of Abu Al-Hassan Al-Askari^{asws} in the city of Qum. We knocked the door to him. An Iraqi girl came out from his door. We asked her about him, she said, 'He is busy with his Eid (festival), for it is a day of Eid'.

فَقُلْنَا: سُبْحَانَ اللَّهِ! الْأَعْيَادُ أَعْيَادُ الشَّيْعَةِ أَرْبَعَةٌ: الْأَضْحَى، وَ الْفِطْرُ، وَ يَوْمُ الْغَدِيرِ، وَ يَوْمُ الْجُمُعَةِ، قَالَتْ: فَإِنَّ أَحْمَدَ بْنَ إِسْحَاقَ يَرَوِي عَنْ سَيِّدِهِ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَلَيْهِمَا السَّلَامُ أَنَّ هَذَا الْيَوْمَ هُوَ يَوْمٌ عِيدٍ، وَ هُوَ أَفْضَلُ الْأَعْيَادِ عِنْدَ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ وَ عِنْدَ مَوَالِيهِمْ.

We said, 'Glory be to Allah^{azwj}! The Eids, Eids of the Shias are four – Al-Azha, and Al-Fitr, and the day of Al-Ghadeer, and the day of Friday'. She said, 'But Ahmad Bin Is'haq reported from his Master^{asws} Abu Al-Hassan Ali Bin Muhammad Al-Askari^{asws} that this day, it is a day of Eid, and it is the most superior of the Eids of People^{asws} of the Household, and in the presence of the ones in their^{asws} Wilayah'.

قُلْنَا: فَاسْتَأْذِنِي لَنَا بِالْذُّخُولِ عَلَيْهِ، وَ عَرِّفِيهِ بِمَكَانِنَا، فَدَخَلَتْ عَلَيْهِ وَ أَخْبَرْتُهُ بِمَكَانِنَا، فَخَرَجَ عَلَيْنَا وَ هُوَ مُتَرِّزٌ بِمِقْرٍ لَهُ مَحْتَجِي بِكِسَائِهِ بِمَسْحِ وَجْهِهِ، فَأَنْكَرْنَا ذَلِكَ عَلَيْهِ، فَقَالَ: لَا عَلَيْكُمَا، فَإِنِّي كُنْتُ اغْتَسَلْتُ لِلْعِيدِ. قُلْنَا: أَوْ هَذَا يَوْمٌ عِيدٍ؟ قَالَ: نَعَمْ، وَ كَانَ يَوْمَ التَّاسِعِ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ،

We said, 'Get permission for us with the entering to see him, and let him know of our place'. She entered to see him and informed him of our place. He came out to us and he was trousered and there was a lovely apron around him, wiping his face (with it). We disliked that upon him. He said, 'It is not upon you two for I was bathing for the Eid'. We said, 'And is this a day of Eid?' He said, 'Yes' – and it was the ninth day of a month of Rabbi Al-Awwal.

⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 8

قَالَا جَمِيعًا: فَأَدْخَلْنَا دَارَهُ وَ أَجْلَسْنَا عَلَى سَرِيرٍ لَهُ، وَ قَالَ: إِنِّي قَصَدْتُ مَوْلَانَا أَبَا الْحُسَيْنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ مَعَ جَمَاعَةٍ إِخْوَتِي كَمَا قَصَدْتُمَانِي بِسُرْمَتَيْنِ رَأَى، فَاسْتَأْذَنَّا بِالْدُخُولِ عَلَيْهِ فَأَذِنَ لَنَا، فَدَخَلْنَا عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي مِثْلِ هَذَا الْيَوْمِ وَ هُوَ يَوْمُ التَّاسِعِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ وَ سَيِّدُنَا عَلَيْهِ السَّلَامُ قَدْ أَوْعَزَ إِلَى كُلِّ وَاحِدٍ مِنْ خَدَمِهِ أَنْ يَلْبَسَ مَا يُمْكِنُهُ مِنَ الثِّيَابِ الْجَدِيدِ، وَ كَانَ بَيْنَ يَدَيْهِ حِمْرَةٌ يُحْرِقُ الْعُودَ بِنَفْسِهِ،

They both said together, 'He entered us into his house and had us to be seated upon a bed of his and said, 'I had gone to our Master^{asws} Abu Al-Hassan Al-Askari^{asws} with a group of my brethren just as you have come to me, at Sur Man Rayy. We sought permission with the entry and he^{asws} permitted for us. We entered to him^{asws} in a day like this, and it is the ninth day of a month of Rabbi Al-Awwal, and our Master^{asws} had instructed each one of his^{asws} servants to wear whatever he can from the new clothes, and in front of him^{asws} was an incense burner burning the wood (Oud) himself.

قُلْنَا: يَا أَبَاتِنَا أَنْتَ وَ أُمّهَاتِنَا يَا ابْنَ رَسُولِ اللَّهِ! هَلْ تَجَدَّدَ لِأَهْلِ الْبَيْتِ فِي هَذَا الْيَوْمِ فَرَحٌ؟! فَقَالَ: وَ أَيُّ يَوْمٍ أَعْظَمَ حُرْمَةً عِنْدَ أَهْلِ الْبَيْتِ مِنْ هَذَا الْيَوْمِ!؟

We said, 'May our fathers and our mother be (sacrificed) for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Do you^{asws} find happiness for the People^{asws} of the Household during this day?!' He^{asws} said: 'And which day is of greater sanctity in the presence of People^{asws} of the Household than this day?!

وَ لَقَدْ حَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ أَنَّ حَدِيثَهُ بَنُ الْيَمَانِ دَخَلَ فِي مِثْلِ هَذَا الْيَوْمِ وَ هُوَ التَّاسِعُ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ عَلَى حَدِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ حَدِيثُهُ: رَأَيْتُ سَيِّدِي أَمِيرَ الْمُؤْمِنِينَ مَعَ وَلَدَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ يَأْكُلُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ يَتَبَسَّمُ فِي وَجْهِهِمْ عَلَيْهِمُ السَّلَامُ وَ يَقُولُ لَوْلَدَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: كَلَّا هَنِيئًا لَكُمَا بِبِرْكَةِ هَذَا الْيَوْمِ، فَإِنَّهُ الْيَوْمَ الَّذِي يُهْلِكُ اللَّهُ فِيهِ عَدُوَّ وَ عَدُوَّ جَدُّكُمَا، وَ يَسْتَجِيبُ فِيهِ دُعَاءَ أُمُّكُمَا.

And my father^{asws} narrated to me^{asws} that Huzeyfa Bin Al-Yaman entered during a day like this, and it is night from a month of Rabbi Al-Awwal, to see my^{asws} grandfather^{saww} Rasool-Allah^{saww}. Huzeyfa said, 'I saw my Master^{asws} Amir Al-Momineen^{asws} with his^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, eating with Rasool-Allah^{saww}, and he^{asws} was smiling in their^{asws} faces and saying to his^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}: 'Eat, congratulation to both of you^{asws} of the Blessings of this day, for it is a day which Allah^{azwj} will Destroy His^{azwj} enemy and enemy of your^{asws} grandfather^{saww}, and will Answer the supplication of your^{asws} mother^{asws} during it'.

كَلَّا! فَإِنَّهُ الْيَوْمَ الَّذِي يَقْبَلُ اللَّهُ فِيهِ أَعْمَالَ شِيعَتِكُمَا وَ مُحِبِّيَكُمَا.

Eat, for it is the day in which Allah^{azwj} Accepts the deeds of your^{asws} Shias and those that love you^{asws}!

كَلَّا! فَإِنَّهُ الْيَوْمَ الَّذِي يُصَدِّقُ فِيهِ قَوْلُ اللَّهِ: (فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا)

Eat, for it is the day in which would be ratified the Words of Allah^{azwj}: **So, those were their houses, having fallen down due to their injustices. [27:52].**

كَلَّا! فَإِنَّهُ الْيَوْمَ الَّذِي يَنْكَسِرُ فِيهِ شَوْكَةُ مُبْغِضِ جَدُّكُمَا.

Eat, for it is the day in which would be broken the spine of the hater of your^{asws} grandfather^{saww}.

كُلَا! فَإِنَّهُ يَوْمٌ يُفْقَدُ فِيهِ فِرْعَوْنُ أَهْلِ بَيْتِي وَظَالِمُهُمْ وَغَاصِبُ حَقِّهِمْ.

Eat, for it is a day in which would be lost, the Pharaoh^{la} (against) People^{asws} of the Household, and their^{asws} oppressor, and usurper of their^{asws} rights.

كُلَا! فَإِنَّهُ الْيَوْمُ الَّذِي يَفْقَدُ اللَّهُ فِيهِ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَيَجْعَلُهُ هَبَاءً مَنثورًا

Eat, for it is the day in which to Allah^{azwj} **will proceed to what they have done of a deed, so** He^{azwj} **will Make it as scattered floating dust [25:23]**.

قَالَ حَدِيثُهُ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَ فِي أَقْمِكَ وَ أَصْحَابِكَ مَنْ يَشْتَهِي هَذِهِ الْحُرْمَةَ؟

Huzeyfa said, 'I said, 'O Rasool-Allah^{saww}! And in your^{saww} community and your^{saww} companions there is one who would violate these sanctities?'

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): نَعَمْ يَا حَدِيثُهُ! جَبْتُ مِنَ الْمُنَافِقِينَ يَتَرَأَّسُ عَلَيْهِمْ وَ يَسْتَعْمِلُ فِي أُمِّي الرِّبَاءِ، وَ يَدْعُوهُمْ إِلَى نَفْسِهِ، وَ يَحْمِلُ عَلَى عَاتِقِهِ دَرَّةَ الْحَزِي، وَ يَصُدُّ النَّاسَ عَنْ سَبِيلِ اللَّهِ، وَ يُحَرِّفُ كِتَابَهُ، وَ يُعَيِّرُ سُنِّي، وَ يَشْتَعِلُ عَلَى إِرْثٍ وَلَدِي، وَ يَنْصِبُ نَفْسَهُ عِلْمًا، وَ يَتَطَاوَلُ عَلَى إِمَامَةٍ مِنْ بَعْدِي،

He^{saww} said: 'Yes, O Huzeyfa! The false god from the hypocrites would preside upon them and he would use the showing off in my^{saww} community, and call them to himself, and carry upon his posterity the eternal shame, and block the people from the Way of Allah^{azwj}, and alter His^{azwj} Book, and change my^{saww} Sunnah, and include (himself) upon the inheritance of my^{saww} children, and install himself as a flag, and would encroach upon the Imamate from after me^{saww};

وَ يَسْتَحِلُّ أَمْوَالَ اللَّهِ مِنْ غَيْرِ حِلِّهَا، وَ يُنْفِقُهَا فِي غَيْرِ طَاعَتِهِ، وَ يُكَذِّبُنِي وَ يُكَذِّبُ أَخِي وَ وَزِيرِي، وَ يُنْحِي ابْنَتِي عَنْ حَقِّهَا، وَ تَدْعُو اللَّهُ عَلَيْهِ وَ يَسْتَحْجِبُ اللَّهُ دُعَاءَهَا فِي مِثْلِ هَذَا الْيَوْمِ.

And he will legalise the wealth of Allah^{azwj} from without permissibility, and he would spend it in other than His^{azwj} obedience, and he will belie me^{saww} and belie my^{saww} brother^{asws} and Vizier, and he would push aside my^{saww} daughter^{asws} from her^{asws} right, and she^{asws} supplicate to Allah^{azwj} against him and Allah^{azwj} will Answer her^{asws} supplication during a day like this'.

قَالَ حَدِيثُهُ: قُلْتُ: يَا رَسُولَ اللَّهِ! لِمَ لَا تَدْعُو رَبَّكَ عَلَيْهِ لِيُهْلِكَهُ فِي حَيَاتِكَ؟!.

Huzeyfa said, 'I said, 'O Rasool-Allah^{saww}! why don't you^{saww} supplicate to your^{saww} Lord^{azwj} against him so He^{azwj} would Destroy him during your^{saww} lifetime?!'

قَالَ: يَا حَدِيثُهُ! لَا أَحِبُّ أَنْ أَجْزَى عَلَى قَضَاءِ اللَّهِ لِمَا قَدْ سَبَقَ فِي عِلْمِهِ، لَكِنِّي سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ الْيَوْمَ الَّذِي يَقْبِضُهُ فِيهِ فَضِيلَةً عَلَى سَائِرِ الْأَيَّامِ لِيَكُونَ ذَلِكَ سُنَّةً يَسْتَأْ بِهَا أَحِبَّائِي وَ شِيعَةُ أَهْلِ بَيْتِي وَ مُحِبُّوهُمْ،

He^{saww} said: 'O Huzeyfa! I^{saww} do not like to be audacious upon a Decree of Allah^{azwj} due to what has preceded in His^{azwj} Knowledge, but I^{saww} ask Allah^{azwj} that He^{azwj} Makes the day in which he would dies, to be with a merit upon the rest of the day, for that to become a Sunnah to be followed with among one who love me^{saww} and Shias of People^{asws} of my^{saww} Household and ones who love them^{asws}.

فَأَوْحَى إِلَيَّ جَلَّ ذِكْرُهُ، فَقَالَ لِي: يَا مُحَمَّدُ! كَانَ فِي سَابِقِ عِلْمِي أَنْ تَمَسَّكَ وَ أَهْلَ بَيْتِكَ مِنْ الدُّنْيَا وَ بَلَاؤُهَا، وَ ظَلَمَ الْمُنَافِقِينَ وَ الْعَاصِينَ مِنْ عِبَادِي مَنْ نَصَحْتَهُمْ وَ خَانُواكَ، وَ مَخَضَّتَهُمْ وَ غَشُّوكَ، وَ صَافَيْتَهُمْ وَ كَاشَحُواكَ، وَ أَرْضَيْتَهُمْ وَ كَذَّبُوكَ، وَ انْتَجَيْتَهُمْ وَ أَسْلَمُوكَ،

So, He^{azwj}, Majestic is His^{azwj} Mention Said to me^{saww}: "O Muhammad^{saww}! It has preceded in My^{azwj} Knowledge, if you^{saww} and People^{asws} of your^{saww} Household were to hold on to the tests of the world, and its afflictions, and injustices of the hypocrites, and the usurpers from My^{azwj} servants, one who advised them and betrayed you^{saww}, and were sincere to them and betrayed you^{saww}, and cleared them and antagonised you^{saww}, and pleased them and belied you^{saww}, and saved them and submitted you^{saww}.

فَإِنِّي بِحَوْلِي وَ قُوَّتِي وَ سُلْطَانِي لَأَفْتَحَنَّ عَلَى رُوحٍ مَنْ يَعْصِي بِعَدَاكَ عَلَيَّا حَقَّهُ أَلْفَ بَابٍ مِنَ النَّيرانِ مِنْ سَقَالِ الْقَيْلُوقِ، وَ لأَصْلِيئَهُ وَ أَصْحَابَهُ قَعْرًا يُشْرِفُ عَلَيْهِ إِبْلِيسُ فَيَلْعَنُهُ،

So, I^{azwj}, by My^{azwj} Mighty and My^{azwj} Strength and My^{azwj} Authority will Open up, upon the souls of the one who after you^{saww} usurps Ali^{asws} of his^{asws} right, a thousand doors of the fires from the lowest levels, and Make him and his companion to arrive to the bottom, so Iblees^{la} would overlook upon him and curse him.

وَ لأَجْعَلَ ذَلِكَ الْمُنَافِقَ عِبْرَةً فِي الْقِيَامَةِ لِفِرَاعَةِ الْأَنْبِيَاءِ وَ أَغْدَاءِ الدِّينِ فِي الْمَحْشَرِ، وَ لأَخْشَرُنَّهُمْ وَ أَوْلِيَاءَهُمْ وَ جَمِيعَ الظَّالِمَةِ وَ الْمُنَافِقِينَ إِلَى نَارِ جَهَنَّمَ زُرْقًا كَالْحَبِّ أَذَلَّةً خَزَائِنًا نَادِمِينَ، وَ لأُخْلِدَنَّاهُمْ فِيهَا أَبَدَ الْأَبَدِينَ،

And I^{azwj} shall Make that hypocrite to be a lesson during the Qiyamah to the Pharaohs^{la} (against) the Prophets^{as} and enemies of the Religion in the plains of the Resurrections, and I^{saww} shall Gather their friends and the entirety of the oppressors and the hypocrites to the Fire of Hell to taste for epochs the shame and disgrace, being regretful, and I^{saww} will Keep them there for eternity in it, forever and ever!

يَا مُحَمَّدُ! لَنْ يُؤَافِقَكَ وَصِيكَ فِي مَنْزِلَتِكَ إِلَّا بِمَا يَمَسُّهُ مِنَ الْبُلُوِّ مِنْ فِرْعَوْنِهِ وَ غَاصِبِهِ الَّذِي يَجْتَرِي عَلَيَّ وَ يُبَدِّلُ كَلَامِي، وَ يُشْرِكُ بِي وَ يَصُدُّ النَّاسَ عَنْ سَبِيلِي، وَ يَنْصِبُ مِنْ نَفْسِهِ عَجَلًا لِأَمْتِكَ، وَ يَكْفُرُ بِي فِي عَرْشِي،

O Muhammad^{saww}! Your^{saww} successor^{asws} will never be concordant in your^{saww} status except with what touches him^{asws} from the afflictions of his^{asws} Pharaoh^{la} and his^{asws} usurper who will be audacious to Me^{azwj} and change My^{azwj} Speech, and associate with Me^{azwj} and block the people from My^{azwj} Way, and install a calf from himself for your^{saww} community, and disbelieve in Me^{azwj} regarding My^{azwj} Throne.

إِنِّي قَدْ أَمَرْتُ مَلَائِكَتِي فِي سَبْعِ سَمَاوَاتِي لِشِيعَتِكُمْ وَ مُحِبِّبِكُمْ أَنْ يَتَعِيدُوا فِي هَذَا الْيَوْمِ الَّذِي أَقْبَضُهُ إِلَيَّ، وَ أَمَرْتُهُمْ أَنْ يَنْصِبُوا كُرْسِيَّ كِرَامَتِي حِذَاءَ الْبَيْتِ الْمُعْمُورِ وَ يُثْنُوا عَلَيَّ وَ يَسْتَغْفِرُوا لِشِيعَتِكُمْ وَ مُحِبِّبِكُمْ مِنْ وَلَدِ آدَمَ،

I^{azwj} have Commanded My^{azwj} Angels in My^{azwj} seven skies, and to your^{saww} Shias and those that love you^{saww} that they should have a festival (Eid) during this day which I^{saww} shall Capture him to Me^{azwj}, and I^{azwj} Commanded them that they Install the Chair of My^{azwj} Prestige parallel to Bayt Al-Mamour, and they should extol upon Me^{azwj} and seek Forgiveness for your^{saww} Shias and ones from the children of Adam^{as} who love you^{saww}.

وَأَمَرْتُ الْكَاتِبِينَ أَنْ يَرْفَعُوا الْقَلَمَ عَنِ الْخَلْقِ كُلِّهِمْ ثَلَاثَةَ أَيَّامٍ مِنْ ذَلِكَ الْيَوْمِ وَلَا أَكْتُبُ عَلَيْهِمْ شَيْئاً مِنْ خَطَايَاهُمْ كَرَامَةً لَكَ وَ لَوْصِيكَ،

And I^{azwj} have Commanded the two honourable recorders (for each person) that they should raise the pen from the creatures, all of them, for three days from that day and not write anything against them from their mistakes, as an honour for you^{saww} and your^{saww} successor^{asws}.

يَا مُحَمَّدُ! إِنِّي قَدْ جَعَلْتُ ذَلِكَ الْيَوْمَ عِيداً لَكَ وَ لِأَهْلِ بَيْتِكَ وَ لِمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَ شِبَعَتِهِمْ، وَ آلَيْتُ عَلَى نَفْسِي بِعِزِّي وَ جَلَالِي وَ عُلُوِّي فِي مَكَانِي لِأَخْبُونٍ مَنْ تَعَيَّدَ فِي ذَلِكَ الْيَوْمِ مُحْتَسِباً ثَوَابَ الْخَافِقِينَ،

O Muhammad^{saww}! I^{saww} have Made that day as an Eid for you^{saww} and for People^{asws} of your^{saww} Household, and for one from the Momineen and their^{asws} Shias who follows them. And I^{azwj} Swear upon Myself^{azwj}, by My^{azwj} Might and My^{azwj} Majestic and My^{azwj} Loftiness in My^{azwj} Position, I^{azwj} shall Love the one who celebrates an Eid during this day anticipating the Rewards of the flag bearers.

وَ لَأَشْفَعَنَّهُ فِي أَقْرَبَائِهِ وَ دَوِي رَحِمِهِ، وَ لَأُرِيدَنَّ فِي مَالِهِ إِنْ وَسَّعَ عَلَى نَفْسِهِ وَ عِيَالِهِ فِيهِ، وَ لَأُعْتَقَنَّ مِنَ النَّارِ فِي كُلِّ حَوْلٍ فِي مِثْلِ ذَلِكَ الْيَوْمِ أَلْفاً مِنْ مَوَالِيكُمْ وَ شِبَعَتِكُمْ، وَ لَأَجْعَلَنَّ سَعْيَهُمْ مَشْكُوراً، وَ ذَنْبَهُمْ مَغْفوراً، وَ أَعْمَالَهُمْ مَقْبُولَةً.

I^{azwj} shall let him interceded regarding his near of kin and with relationships, and I^{saww} shall Increase in his wealth if he extends (spending) upon himself and his dependants during it, and I^{azwj} shall Liberated from the Fore, during every year during the like of that day, two thousand from your^{saww} friends, and your^{saww} Shias, and I^{azwj} shall Make their striving to be Thanked for, and their sins Forgiven, and their deeds Accepted!”

قَالَ حَدِيثُهُ: ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَدَخَلَ إِلَى بَيْتِ أُمِّ سَلَمَةَ، وَ رَجَعْتُ عَنْهُ وَ أَنَا غَيْرُ شَاكٍ فِي أَمْرِ الشَّيْخِ، حَتَّى تَرَأَسَ بَعْدَ وَقَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أُتِيحَ الشُّرُّ وَ غَاذَ الْكُفْرُ، وَ ارْتَدَّ عَنِ الدِّينِ، وَ تَشَمَّرَ لِلْمُلْكِ، وَ حَرَّفَ الْقُرْآنَ، وَ أَحْرَقَ بَيْتَ الْوَحْيِ، وَ أَبْدَعَ السُّنَنَ، وَ غَيَّرَ الْمِلَّةَ، وَ بَدَّلَ السُّنَّةَ،

Huzeyfa said, ‘Then Rasool-Allah^{saww} stood up and entered the house of Umm Salama^{ra}, and I returned from him^{saww} and I was without doubt regarding the matter of the sheykh (Umar), until he presided after the passing away of the Prophet^{saww}, and the evil was widespread and the Kufr returned, and he reneged from the Religion and rolled it up for the kingship, and altered the Quran, and burnt the door of the Revelation, and innovated the Sunnahs, and changed the nation, and replaced the Sunnah;

وَ رَدَّ شَهَادَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ كَذَّبَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ (ص)، وَ اغْتَصَبَ فَدَكَاً، وَ أَرْضَى الْمَجُوسَ وَ الْيَهُودَ وَ النَّصَارَى، وَ أَسَخَنَ قُوَّةَ عَيْنِ الْمُصْطَفَى وَ لَمْ يُرْضِهَا، وَ غَيَّرَ السُّنَنَ كُلَّهَا، وَ دَبَّرَ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ أَظْهَرَ الْجَوْرَ، وَ حَرَّمَ مَا أَحَلَّ اللَّهُ، وَ أَحَلَّ مَا حَرَّمَ اللَّهُ،

And he rejected the testimony of Amir Al-Momineen^{asws}. and belied (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, and usurped Fadak, and gladdened the Magians, and the Jews, and the Christians, and angered the delight of the eyes of Al-Mustafa^{saww} but did not please (upset) her^{asws}, and changed the Sunnah, all of it, and planted for killing Amir Al-Momineen^{asws}, and manifested the tyranny, and Prohibited what Allah^{azwj} had Permitted, and permitted what Allah^{azwj} had Prohibited;

وَأَلْقَى إِلَى النَّاسِ أَنْ يَتَّخِذُوا مِنْ جُلُودِ الْإِبِلِ دَنَانِيرَ، وَ لَطَمَ وَجْهَ الرَّكْبَةِ، وَ صَعِدَ مِنْ رَسُولِ اللَّهِ غَضَبًا وَ ظُلْمًا، وَ افْتَرَى عَلَى أَمِيرِ الْمُؤْمِنِينَ (ع) وَ عَانَدَهُ وَ سَفَّهَ رَأْيَهُ.

And he cast to the people to take Dinars from the skins of the camels, and slapped the pure face (of Syeda Fatima^{asws}), and ascended the pulpit of Rasool-Allah^{saww} by usurpation and injustice, and fabricated upon Amir Al-Momineen^{asws}, and was inimical to him^{asws}, and discredited his^{asws} view'.

قَالَ حَدِيثُهُ: فَاسْتَحَابَ اللَّهُ دُعَاءَ مَوْلَانِي عَلَيْهَا السَّلَامَ عَلَى ذَلِكَ الْمُنَافِقِ، وَ أَجْرَى قَتْلَهُ عَلَى يَدِ قَاتِلِهِ رَحْمَةً لِلَّهِ عَلَيْهِ، فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ لِأَهْنَأَهُ بِقَتْلِ الْمُنَافِقِ وَ رُجُوعِهِ إِلَى دَارِ الْإِنْتِقَامِ.

Huzeyfa said, 'Allah^{azwj} Answered the supplication of my Master^{asws} against that hypocrite, and his killing flowed upon the hand of his killer, may Allah^{azwj} have Mercy on him. I entered to see Amir Al-Momineen^{asws} to congratulate him^{asws} of the killing of the hypocrite and his return to the house of revenge.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا حَدِيثُهُ! أَ تَذْكُرُ الْيَوْمَ الَّذِي دَخَلْتُ فِيهِ عَلَى سَيِّدِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا وَ سِبْطَاهُ نَأْكُلُ مَعَهُ، فَذَلِكَ عَلَى فَضْلِ ذَلِكَ الْيَوْمِ الَّذِي دَخَلْتُ عَلَيْهِ فِيهِ؟ قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ (ص).

Amir Al-Momineen^{asws} said: 'O Huzeyfa! Do you remember the day in which you entered to see my^{asws} Master^{saww} Rasool-Allah^{saww}, and I^{asws} and his^{saww} two grandsons were eating with him^{saww}, and he^{saww} pointed you upon the merit of that day which you had entered to see him^{saww}? I said, 'Yes, O brother^{asws} of Rasool^{saww}'.

قَالَ: هُوَ وَ اللَّهُ هَذَا الْيَوْمَ الَّذِي أَقَرَّ اللَّهُ بِهِ عَيْنَ آلِ الرَّسُولِ، وَ إِنِّي لَأَعْرِفُ لِهَذَا الْيَوْمِ اثْنَيْنِ وَ سَبْعِينَ اسْمًا، قَالَ حَدِيثُهُ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَحِبُّ أَنْ تُسَمِّعَنِي أَسْمَاءَ هَذَا الْيَوْمِ، وَ كَانَ يَوْمَ التَّاسِعِ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ

He^{asws} said: 'By Allah^{azwj}! It is this day which Allah^{azwj} Delighted the eyes of the family of the Rasool^{saww} by it, and I^{asws} recognise seventy-two names for this day'. Huzeyfa said, 'O Amir Al-Momineen^{asws}! I would love it if I could hear the names of this day', and it was the night day from a month of Rabbi Al-Awwal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَذَا يَوْمُ الْإِسْبَاحَةِ، وَ يَوْمُ تَنْفِيسِ الْكُرْبَةِ، وَ يَوْمُ الْغَدِيرِ الثَّانِي، وَ يَوْمُ تَخْطِيطِ الْأَوْزَارِ، وَ يَوْمُ الْحَيَرَةِ، وَ يَوْمُ رَفْعِ الْقَلَمِ، وَ يَوْمُ الْهَدْوِ، وَ يَوْمُ الْعَاقِبَةِ، وَ يَوْمُ الْبَرَكَةِ، وَ يَوْمُ النَّارَاتِ، وَ يَوْمُ عِيدِ اللَّهِ الْأَكْبَرِ،

Amir Al-Momineen^{asws} said: 'This is the day of rest, and day of release of worries, and the day of Ghadeer the second, and day of shedding the sins, and the day of benevolence, and

day of raising of the Pen, and day of guidance, and the day of well-being, and the day of Blessings, and the day of revolutions, and the day of Greatest Eid of Allah^{azwj};

وَيَوْمُ يُسْتَجَابُ فِيهِ الدُّعَاءُ، وَ يَوْمُ الْمُؤَقَّفِ الْأَعْظَمِ، وَ يَوْمُ التَّوَاتِي، وَ يَوْمُ الشَّرْطِ، وَ يَوْمُ نَزْجِ السَّوَادِ، وَ يَوْمُ نَدَامَةِ الظَّالِمِ، وَ يَوْمُ انكِسَارِ الشُّوْكَةِ، وَ يَوْمُ نَفْيِ الْهُمُومِ، وَ يَوْمُ الْفُتُوحِ، وَ يَوْمُ عَرْضِ الْقُدْرَةِ، وَ يَوْمُ التَّصَفُّحِ، وَ يَوْمُ فَرَجِ الشَّيْئَةِ،

And it is a day in which supplications are Answered, and the day of the great pausing, and the day to be complete, and the day of stipulation, and the day of removal of darkness, and day of the regret for the oppressor, and the day of breaking the spine, and the day of negating the concerns, and day of contentment, and day of displaying the power, and the day of surveying; and the day of happiness for the Shias;

وَ يَوْمُ التَّوْبَةِ، وَ يَوْمُ الْإِنَابَةِ، وَ يَوْمُ الرِّكَازَةِ الْغُظْمَى، وَ يَوْمُ الْفِطْرِ الثَّانِي، وَ يَوْمُ سَيْلِ النِّعَابِ، وَ يَوْمُ تَجْرِجِ الرِّيقِ، وَ يَوْمُ الرِّضَا، وَ يَوْمُ عِيدِ أَهْلِ الْبَيْتِ، وَ يَوْمُ ظَفَرَتْ بِهِ بَنُو إِسْرَائِيلَ، وَ يَوْمُ يَقْبَلُ اللَّهُ أَعْمَالَ الشَّيْعَةِ، وَ يَوْمُ تَقْلِيمِ الصَّدَقَةِ، وَ يَوْمُ الزِّيَارَةِ، وَ يَوْمُ قَتْلِ الْمُنَافِقِ،

And the day of repentance, and the day of deputization, and the day of the great Zakaat, and the day of the second (Eid ul) Fitr, and day of the reef torrents, and the day of swallowing the saliva (anger), and the day of pleasure, and the day of Eid of People^{asws} of the Household, and day of victory of children of Israel, and day Allah^{azwj} Accepts deeds of the Shias, and day of forwarding the charities, and the day of visitation, and day of the hypocrite being killed;

وَ يَوْمُ الْوَقْتِ الْمَعْلُومِ، وَ يَوْمُ سُرُورِ أَهْلِ الْبَيْتِ، وَ يَوْمُ الشَّاهِدِ وَ يَوْمُ الْمَشْهُودِ، وَ يَوْمُ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ، وَ يَوْمُ الْقَهْرِ عَلَى الْعُدُوِّ، وَ يَوْمُ هَدْمِ الضَّلَالَةِ، وَ يَوْمُ التَّنْبِيهِ، وَ يَوْمُ التَّصْيِيدِ، وَ يَوْمُ الشَّهَادَةِ، وَ يَوْمُ التَّحَاوُزِ عَنِ الْمُؤْمِنِينَ،

And the day of known time, and the day of cheerfulness of People^{asws} of the Household, and the day of the witnessed and the day of the witnessed, and day of the unjust one biting upon his hands, and the day of subduance upon the enemy, and the day of demolishing of the straying, and the day of caution, and the day of advancement, and the day of the testimony, and the day of overlooking from the Momineen;

وَ يَوْمُ الزَّهْرَةِ، وَ يَوْمُ الْعُدُوبَةِ، وَ يَوْمُ الْمُسْتَطَابِ بِهِ، وَ يَوْمُ ذَهَابِ سُلْطَانِ الْمُنَافِقِ، وَ يَوْمُ التَّسْدِيدِ، وَ يَوْمُ يَسْتَرْيَحُ فِيهِ الْمُؤْمِنُ، وَ يَوْمُ الْمُبَاهَلَةِ، وَ يَوْمُ الْمَفَاخِرَةِ، وَ يَوْمُ قَبُولِ الْأَعْمَالِ، وَ يَوْمُ التَّجْجِيلِ، وَ يَوْمُ إِذَاعَةِ السِّرِّ،

And the day of Al-Zahra^{asws}, and the day of pleasance, and the day of more appreciation with it, and the day of removal of the authority of the hypocrite, and the day of payback, and the day of rest for the Momin, and the day of imprecation, and the day of priding, and the day of Acceptance of the deeds, and the day of augustness, and the day of broadcasting the secret;

وَ يَوْمُ نَصْرِ الْمَظْلُومِ، وَ يَوْمُ الزِّيَارَةِ، وَ يَوْمُ التَّوَدُّدِ، وَ يَوْمُ التَّحَبُّبِ، وَ يَوْمُ الْوُصُولِ، وَ يَوْمُ التَّزْكِيَةِ وَ يَوْمُ كَشْفِ الْبِدْعِ، وَ يَوْمُ الزُّهْدِ فِي الْكِبَائِرِ، وَ يَوْمُ التَّرَاوُرِ، وَ يَوْمُ الْمَوْعِظَةِ، وَ يَوْمُ الْعِبَادَةِ، وَ يَوْمُ الْإِسْتِسْلَامِ

And the day of helping the oppressed, and the day of visitation, and the day of endearment, and the day of love, and the day of helping each other, and the day of cleansing, and the day

of uncovering the innovations, and the day of ascetism regarding the major sins, and the day of exchange visits, and the day of advising, and the day of worship, and the day of submission’.

قَالَ حَدَّثَنِي: فَعُمْتُ مِنْ عِنْدِهِ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قُلْتُ فِي نَفْسِي: لَوْ لَمْ أَذْرِكْ مِنْ أَفْعَالِ الْخَيْرِ وَ مَا أَرْجُو بِهِ الثَّوَابَ إِلَّا فَضْلَ هَذَا الْيَوْمِ لَكَانَ مُنَايَ.

Huzeyfa said, ‘I stood up from his^{asws} presence’ – meaning Amir Al-Momineen^{asws}, and I said within myself, ‘If I had not come across from the good deeds and whatever I wish for the Rewards with it, except the merits of this day, it would be my wish’.

قَالَ مُحَمَّدُ بْنُ الْعَلَاءِ الْهُمْدَانِيُّ، وَ يَحْيَى بْنُ مُحَمَّدٍ بْنِ جَرِيحٍ: فَقَامَ كُلُّ وَاحِدٍ مِنَّا وَ قَبَّلَ رَأْسَ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعِيدِ الْقُمِّيِّ، وَ قُلْنَا: الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَكَ لَنَا حَتَّى شَرَّفْتَنَا بِفَضْلِ هَذَا الْيَوْمِ، وَ رَجَعْنَا عَنْهُ، وَ تَعَيَّدْنَا فِي ذَلِكَ الْيَوْمِ.

Muhammad Bin Al A’ala Al Hamdani, and Yahya Bin Muhammad Bin Jareeh said, ‘Each one of us stood up and kissed the head of Ahmad Bin Is’haq Bin Saeed Al-Qummi and we said, ‘The Praise is for Allah^{azwj} Who Sent you for us until you ennobled us with the merits of this day’. And we returned from him, and we celebrated the Eid during that day”.⁸³

ما جرى بينه وبين أمير المؤمنين عليه السلام

What flowed between him and Amir Al-Momineen^{asws}

1- مَا: جَمَاعَةٌ، عَنْ أَبِي الْفَضْلِ، عَنْ صَالِحِ بْنِ أَحْمَدَ وَ مُحَمَّدِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ زَيْدِ بْنِ مَصْفُورَةَ بْنِ عَبْدِ اللَّهِ بْنِ جُوَيْعَةَ بْنِ حَمَزَةَ الْعَبْدِيِّ، عَنْ أَبِيهِ، عَنْ حَدِّهِ عَبْدِ اللَّهِ قَالَ: قَدِمْنَا وَفَدَّ عَبْدُ الْقَيْسِ فِي إِمَارَةِ عُمَرَ بْنِ الْخَطَّابِ، فَسَأَلَهُ رَجُلَانِ مِنَّا عَنْ طَلَاقِ الْأُمَةِ، فَقَامَ مَعَهُمَا وَ قَالَ: انْطَلِقَا، فَجَاءَ إِلَى خَلْفَةٍ فِيهَا رَجُلٌ أَصْلَغُ، فَقَالَ: يَا أَصْلَغُ! كَمْ طَلَاقُ الْأُمَةِ؟

(The book) ‘Amaali’ of sheikh Al Tuse – A group, from Abu Al Fazal, from Salih Bin Ahmad and Muhammad Bin Al Qasim, from Muhammad Bin Tasneem, from Ja’far Bin Muhammad Bin Hakeem, from Ibrahim, from Abdul Hameed, from Ruqaiyya Bin Mastalaq Bin Abdullah Bin Juweiya Bin Hamza Al Abdy, from his father, from his grandfather Abdullah who said,

‘We arrived as a delegation during the rule of Umar Bin Al-Khattab. Two men from us asked him about divorce of the slave girl. He stood up with them and said, ‘Let us go’. He came to a circle wherein was a short-haired man. He said, ‘O short-haired one! How many are the divorces of the slave girl?’

قَالَ: فَأَشَارَ بِإِصْبَعَيْهِ .. هَكَذَا يَعْني اِثْنَيْنِ-. قَالَ: فَالْتَفَتَ عُمَرُ إِلَى الرَّجُلَيْنِ، فَقَالَ: طَلَقُهَا اِثْنَانِ. فَقَالَ لَهُ أَحَدُهُمَا: سُبْحَانَ اللَّهِ! جِئْنَاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى الرَّجُلِ، وَ اللَّهُ مَا كَلَّمَكَ.

He (the narrator) said, ‘He^{asws} indicated with his^{asws} fingers like this’ – meaning two’. So, Umar went to the two men and said, ‘Their divorces are two’. One of them said, ‘Glory be to

⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 9

Allah^{azwj}! We came to you and you are commander of the faithful, and we asked you, but you went to the man. By Allah^{azwj}, I will not speak to you!’

فَقَالَ: وَتِلْكَ! أَتَذَرِي مَنْ هَذَا؟ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَضِعَتَا فِي كِفَّةٍ وَوُضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

He said, ‘Woe be unto you’ Do you know who this is? This is Ali^{asws} Bin Abu Talib^{asws}. I heard the Prophet^{saww} saying, ‘If the skies and the earth were to be placed in a hand (of a scale) and Eman of Ali^{asws} in another hand, the Eman of Ali^{asws} would outweigh’.⁸⁴

2- د: قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ حَرْبٍ بْنِ رُسْتَمِ الطَّبْرِيِّ لَيْسَ التَّارِيخِيُّ -: لَمَّا وَرَدَ سَبْيُ الْفُرْسِ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ بْنُ الْخَطَّابِ بَيْعَ النِّسَاءِ وَأَنْ يَجْعَلَ الرِّجَالُ عِبْدًا.

(The book) ‘Al-Iddad Al-Qawiya’ – Abu Ja’far Muhammad Bin Jareer Bin Rustam Al-Tabari, not the historian – ‘When the Persian captives were brought to Al-Medina, Umar intended to buy the women and to make the men as slaves.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَكْرِمُوا كَرِيمَ كُلِّ قَوْمٍ. فَقَالَ عُمَرُ: قَدْ سَمِعْتُهُ يَقُولُ: إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ وَإِنْ خَالَفَكُمْ.

Amir Al-Momineen^{asws} said to them: ‘Rasool-Allah^{saww} said: ‘Honour the honourable one of every people’. Umar said, ‘I heard him^{saww} saying: ‘When an honourable one of a people comes to you then honour him, and even if he opposes you’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَؤُلَاءِ قَوْمٌ قَدْ أَلْقَوْا إِلَيْكُمْ السَّلَامَ وَرَغَبُوا فِي الْإِسْلَامِ، وَ لَا بُدَّ مِنْ أَنْ يَكُونَ لَهُمْ فِيهِمْ ذُرِّيَّةٌ، وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي قَدْ عَتَقْتُ نَصِيبِي مِنْهُمْ لَوَجْهِ اللَّهِ تَعَالَى.

Amir Al-Momineen^{asws} said to him: ‘They are a people who have cast the peace to you and are desirous regarding Al-Islam, and there is no escape from the fact that they will happen to be offspring for them, and I^{asws} keep Allah^{azwj} as Witness and I^{asws} keep you all as witnesses that I^{asws} have hereby freed my^{asws} share from them for the Face of Allah^{azwj} the Exalted’.

فَقَالَ جَمِيعُ بَنِي هَاشِمٍ: قَدْ وَهَبْنَا حَقَّنَا أَيْضًا لَكَ. فَقَالَ: اللَّهُمَّ أَشْهَدُ أَنِّي قَدْ عَتَقْتُ مَا وَهَبْتَنِي لَوَجْهِ اللَّهِ.

The entirety of the Clan of Hashim^{as} said, ‘We hereby gift out rights to you^{asws} as well’. He^{asws} said, ‘O Allah^{azwj}! Witness, I^{asws} hereby free whatever has been gifted to me^{asws} for the Sake of Allah^{azwj}’.

فَقَالَ الْمُهَاجِرُونَ وَالْأَنْصَارُ: وَ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أَخَا رَسُولِ اللَّهِ (ص). فَقَالَ: اللَّهُمَّ أَشْهَدُ أَنَّهُمْ قَدْ وَهَبُوا لِي حَقَّهُمْ وَ قَبْلَتَهُ، وَ أَشْهَدُكَ أَنِّي قَدْ عَتَقْتُهُمْ لَوَجْهِكَ.

⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 1

The Emigrants and the Helpers said, 'We hereby gift our rights to you^{asws}, O brother^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'O Allah^{azwj}, be Witness they have gifted their rights to me^{asws} and I^{asws} have accepted it, and I^{asws} keep You^{azwj} as Witness that I^{asws} have liberated them for Your^{azwj} Face'.

فَقَالَ عُمَرُ: لَمْ تَقْضَ عَلَيَّ عَزْمِي فِي الْأَعَاجِمِ، وَ مَا الَّذِي رَغِبْتَ عَنْ رَأْيِي فِيهِمْ؟ فَأَعَادَ عَلَيْهِ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي إِكْرَامِ الْكُرَمَاءِ،

Umar said, 'Why are you breaking my determination regarding the non-Arabs, and what is that which turned you^{asws} away from my view regarding them?' He^{asws} repeated to him what Rasool-Allah^{saww} had said regarding honouring the honourable ones.

فَقَالَ عُمَرُ: قَدْ وَهَبْتُ لِلَّهِ وَ لَكَ يَا أَبَا الْحَسَنِ مَا يَخْصُنِي وَ سَائِرَ مَا لَمْ يُوهَبْ لَكَ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ اشْهَدْ عَلَيَّ مَا قَالَهُ وَ عَلَيَّ عَتَقِي إِيَّاهُمْ.

Umar said, 'I hereby gift for the Sake of Allah^{azwj} to you^{asws}, O Abu Al-Hassan^{asws}, what is especially for me and the rest of what has not yet been gifted to you^{asws}'. Amir Al-Momineen^{asws} said: 'O Allah^{azwj}! Be Witness upon what he has said and upon my^{asws} liberating them'.

فَرَفِغَ جَمَاعَةٌ مِنْ قُرَيْشٍ فِي أَنْ يَسْتَنْكِحُوا النِّسَاءَ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَؤُلَاءِ لَا يُكْرَهُنَّ عَلَى ذَلِكَ وَ لَكِنْ يُخَيَّرْنَ، مَا اخْتَرْتَهُ عَمَلٌ بِهِ.

A group of Quraysh desired regarding being married to the women. Amir Al-Momineen^{asws} said: 'They will not be forced upon that, but give them a choice, whatever they choose, it would be acted with'.

فَأَشَارَ جَمَاعَةٌ إِلَى شَهْرَبَانُوِيَّةِ بِنْتِ كِسْرَى، فَخُيِّرَتْ وَ خُوطِبَتْ مِنْ وَرَاءِ الْحِجَابِ وَ الْجَمْعُ حُضُورٌ. فَقِيلَ لَهَا: مَنْ تَخْتَارِينَ مِنْ خُطَّابِكِ؟ وَ هَلْ أَنْتِ مِنْ ثُرَيَدِينَ بَعْلًا؟ فَسَكَتَتْ.

A group indicated to Shahrbanuwiya daughter of Chosroe. She was given a choice and she addressed from behind the veil and the crowd was present. It was said to her, 'Whom would you choose from the ones who propose to you? And are you from the ones who want a husband?' She was silent.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قَدْ أَرَادَتْ وَ بَقِيَ الْإِخْتِيَارُ. فَقَالَ عُمَرُ: وَ مَا عَلِمَكَ بِإِرَادَتِهَا الْبُعْلُ؟

Amir Al-Momineen^{asws} said: 'She has intended and there still remains the choosing'. Umar said, 'And what would make you^{asws} know of her wanting the husband?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا أَتَتْهُ كَرِيْمَةٌ قَوْمٍ لَا وَلِيَّ لَهَا وَ قَدْ خُطِبَتْ يَأْمُرُ أَنْ يُقَالَ لَهَا: أَنْتِ رَاضِيَةٌ بِالْبُعْلِ، فَإِنْ اسْتَحْيَتْ وَ سَكَتَتْ جَعَلْتَ [جَعَلَ] إِذْنَهَا صُمَاتَهَا، وَ أَمَرَ بِتَرْوِيجِهَا. وَ إِنْ قَالَتْ: لَا، لَمْ تُكْرَهُ عَلَى مَا تَخْتَارُهُ،

Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'Rasool-Allah^{saww}, whenever an honourable woman of a people came to him^{saww}, there being no guardian for her, and she had been proposed to, he^{saww} instructed that it be said to her, 'Are you pleased with having

the husband?’ If she is embarrassed and is silent, her silence was made to be her permission, and he^{saww} instructed with her to be married. And if she said, ‘No’, she was not forced upon what she had chosen’.

إِنَّ شَهْرَبَانُوِيَّهَ أَرَبَتِ الْخُطَابَ فَأَوْمَأَتْ بِيَدِهَا وَ اخْتَارَتِ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، فَأَعِيدَ الْقَوْلُ عَلَيْهَا فِي التَّخْيِيرِ، فَأَشَارَتْ بِيَدِهَا وَ قَالَتْ بِلُغَتِهَا: هَذَا إِنْ كُنْتُ مُحِبَّةً، وَ جَعَلْتُ أَمِيرَ الْمُؤْمِنِينَ وَلِيَّهَا، وَ تَكَلَّمْتُ خُذَيْفَةَ بِالْخُطْبَةِ،

Shahrbanuwiya viewed the proposed and gestured by her hand and chose Al-Husayn^{asws} Bin Ali^{asws}. The word regarding the choice was repeated upon her, and she gestured by her hand and said in her language, ‘This one, if I have a choice’, and she made Amir Al-Momineen^{asws} to be her guardian. And Huzeyfa had spoken with the proposal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَهَا: مَا اسْمُكِ؟ فَقَالَتْ: شَاهَزَنَانُ بِنْتُ كِسْرَى. قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنْتِ شَهْرَبَانُوِيَّةُ، وَ أَخْتُكِ مُرْوَارِيدُ بِنْتُ كِسْرَى، قَالَتْ: آريه.

Amir Al-Momineen^{asws} said to her, ‘What is your name?’ She said, ‘Shahzanan daughter of Chosroe’. Amir Al-Momineen^{asws} said: ‘You are ‘Shahrbanuwiya’, and your sister is ‘Murwareed’ daughter of Chosroe’. She said, ‘Areyh (yes, in Persian)’.”⁸⁵

3- يب: مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُبُوبٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ، عَنْ خَدِّو، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: دَخَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ عُمَرُ الْحَمَامَ، فَقَالَ عُمَرُ: يَسُّنَ الْبَيْتَ الْحَمَامَ، يَكْثُرُ فِيهِ الْغِنَاءُ وَ يَقِلُّ فِيهِ الْحَيَاءُ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: نَعَمْ الْبَيْتُ الْحَمَامَ، يُذْهِبُ الْأَذَى وَ يُذَكِّرُ بِالنَّارِ.

(The book) ‘Al Tahzeeb of sheikh Al Tuse’ – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah Al Hashimy, from his grandfather,

‘From Ali^{asws}, he (the narrator) said, ‘Ali^{asws} and Umar entered the bathhouse. Umar said, ‘Evil is the bathhouse, the singing is a lot in it and there is little shame in it’. He^{asws} said: ‘Best is the bathhouse, it does away with the harm and reminds of the Fire’.”⁸⁶

4- نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ شَاوَرَهُ عُمَرُ فِي الْمَرْجُوحِ إِلَى الرُّومِ: وَ قَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِإِعْزَازِ الْحُزَّةِ وَ سِتْرِ الْعَوْرَةِ وَ الَّذِي نَصَرَهُمْ وَ هُمْ قَلِيلٌ لَا يَنْتَصِرُونَ وَ مَنَعَهُمْ وَ هُمْ قَلِيلٌ لَا يَمْتَنِعُونَ حَتَّى لَا يَمُوتَ

(The book) ‘Nahj Al-Balagah’ – And from a speech of his^{asws}, and Umar had consulted him^{asws} regarding the marching (the army) to Rome: ‘And Allah^{azwj} has Guaranteed for the people of this Religion by strengthening the borders and hiding the exposed places, and He^{azwj} is the One^{azwj} Who Helped them when they were few, not being helped, and Protected them when they were few not be able to protect themselves. He^{azwj} is Alive, will not be dying.

إِنَّكَ مَتَى تَسِيرَ إِلَى هَذَا الْعُدُوِّ بِنَفْسِكَ فَتَلْقَهُمْ فُتْنُكَ، لَا تَكُنْ لِلْمُسْلِمِينَ كَانِفَةً دُونَ أَقْصَى بِلَادِهِمْ لَيْسَ بَعْدَكَ مَرْجِعٌ يَرْجِعُونَ إِلَيْهِ، فَأَبْعَثْ إِلَيْهِمْ رَجُلًا مُجَرَّبًا وَ أَحْفِزْ مَعَهُ أَهْلَ الْبَلَاءِ وَ النَّصِيحَةِ فَإِنْ أَظْهَرَ اللَّهُ فَدَاكَ مَا تُحِبُّ، وَ إِنْ تَكُنِ الْأُخْرَى كُنْتَ رَدَاءً [رَدَاءٌ] لِلنَّاسِ وَ مَنَابَةٌ لِلْمُسْلِمِينَ.

⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 2

⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 3

When you travel to this enemy by yourself, you will meet them (in battle) and be afflicted (defeated), and there will not happen to be any refuge for the Muslims besides the outskirts of their cities. There wouldn't be any returned after you they could be returning to. Send an experience man to them and stimulate with him the people of afflictions and advice. If Allah^{azwj} Makes you prevail, so that is what you like, and if the other happens, you would be a cloak for the people and a place of resort for the Muslims".⁸⁷

5- نَهَجٌ: وَ مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ لِعُمَرَ بْنِ الْخَطَّابِ وَ قَدْ اسْتَشَارَهُ فِي غَزْوِ الْفُرْسِ بِنَفْسِهِ: إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَ لَا خِدْلَانُهُ بِكَثْرَةٍ وَ لَا بِقِلَّةٍ، وَ هُوَ دِينُ اللَّهِ الَّذِي أَظْهَرَهُ وَ جُنْدُهُ الَّذِي أَعَدَّهُ وَ أَمَدُّهُ حَتَّى بَلَغَ مَا بَلَغَ وَ طَلَعَ حَيْثُ طَلَعَ، وَ نَحْنُ عَلَى مُوْعُودٍ مِنَ اللَّهِ، وَ اللَّهُ مُنْجِزٌ وَعْدَهُ وَ نَاصِرٌ جُنْدَهُ،

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} to Umar Bin Al-Khattab, and he had consulted him regarding the military expedition of Persia by himself: 'This matter, neither its help nor its abandonment would be by the numerous (fighters), nor by the scarcity (of fighters), and it is the Religion of Allah^{azwj} which He^{azwj} had Made to prevail, and His^{azwj} Army which He^{azwj} had Prepared and Helped until it reached what it reached, and there emerged what emerged, and we are upon a Promise from Allah^{azwj}, and Allah^{azwj} will Fulfil His^{azwj} Promise and Help His^{azwj} army.

وَ مَكَانُ الْقِيَمِ بِالْأَمْرِ مَكَانُ النَّظَامِ مِنَ الْحَزَرِ يَجْمَعُهُ وَ يَضُمُّهُ فَإِنْ انْقَطَعَ النَّظَامُ تَفَرَّقَ وَ ذَهَبَ ثُمَّ لَمْ يَجْتَمِعْ بِخَدَائِفِهِ أَبَدًا،

And the position of the one standing with the command is the position of the thread from the beads. He keeps them together and connects them. So, if the thread is broken, they would separate and go away and will not gather in its entirety, ever.

وَ الْعَرَبُ الْيَوْمَ وَ إِنْ كَانُوا قَلِيلًا فَهُمْ كَثِيرُونَ بِالْإِسْلَامِ عَزِيزُونَ بِالِاجْتِمَاعِ، فَكُنْ قُطْبًا وَ اسْتَدِرِ الرِّحَى بِالْعَرَبِ، وَ أَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ، فَإِنَّكَ إِنْ شَخَصْتَ مِنْ هَذِهِ الْأَرْضِ انْتَقَصَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَ أَطْرَافُهَا حَتَّى يَكُونَ مَا تَدْعُ وَرَاءَكَ مِنَ الْعَوَزَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ،

And the Arabs today, even though they are few, they would be a lot with Al-Islam, strengthened by the unity. So be an axis and rotate the mill with the Arabs, and be their root. Leave besides you the fire of war, for if you were to be defeated from this land, the Arabs will break upon you from its sides and its outskirts until what you leave behind you would become from the exposed, more important to you from what is in front of you.

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَدًا يَقُولُوا هَذَا أَصْلُ الْعَرَبِ فَإِذَا اقْتَطَعْتُمُوهُ اسْتَزَحْتُمْ، فَيَكُونُ ذَلِكَ أَشَدَّ لِكُلِّبِهِمْ عَلَيْكَ وَ طَمَعِهِمْ فِيكَ،

The non-Arabs would be looking towards you and saying, 'This, is a root of the Arabs, so when we eliminate him, we would be in rest. That would happen to be more intense for their eagerness upon you and their greed regarding you.

فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ، وَ هُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ،

⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 4

As for what you mentioned of the travelling of the people to fight against the Muslims, so Allah^{azwj} the Glorious, He^{azwj} is more Abhorrent to their travelling than you are, and He^{azwj} is Able upon changing what He^{azwj} Dislikes.

وَأَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيْمَا مَضَى بِالْكَثْرَةِ، وَإِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمُعُونَةِ.

And as for what you mentioned of their numbers, so we did not happen to fight in the past with the numerical superiority, and rather we were fighting with the Help and Assistance (of Allah^{azwj}).⁸⁸

باب نادر

Miscellaneous Chapter

قَالَ أَبُو الْفَتْحِ الْكَرَاجُكِيُّ فِي كُنْزِ الْفَوَائِدِ: أَخْبَرَنِي الْقَاضِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ صَخْرٍ، عَنْ فَارِسِ بْنِ مُوسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الطُّوسِيِّ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ الدَّمَشْقِيِّ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ خَارِجَةَ الرَّقِّيِّ، قَالَ: قَالَ مُعَاوِيَةُ بْنُ فَضْلَةَ كُنْتُ فِي الْوُفْدِ الَّذِينَ وَجَّهَهُمْ عُمَرُ بْنُ الْخَطَّابِ وَفَتَحْنَا مَدِينَةَ حُلْوَانَ، وَطَلَبْنَا الْمُشْرِكِينَ فِي الشَّعْبِ فَلَمْ يُرَدُّوا عَلَيْهِمْ، فَخَضَرَتِ الصَّلَاةُ فَأَنْتَهَيْتُ إِلَى مَاءٍ فَتَرَلْتُ عَنْ فَرَسِي وَأَخَذْتُ بِعَنَانِهِ، ثُمَّ تَوَضَّأْتُ وَادَّعْتُ،

Abu Al Fat'h Al Karajaki said in (the book) 'Kunz Al Fawaid', said, 'I was informed by the judge Abu Al Hassan Bin Ali Bin Sakhr, from Faris Bin Musa, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Shayba, from Muhammad Bin Yahya Al Tuse, from Muhammad Bin Khalid Al Dimashqi, from Saeed Bin Muhammad Bin Abdul Rahman Bin Kharjat Al Raqqy who said, 'Muawiya Bin Fazla said,

'I was among the delegation which Umar Al-Khattab had sent and we conquered the city of Hulwan, and we sought the Polytheists in the mountain pass, but could not get to them. The Salat presented and we ended up to a water (spring). I descended from my horse and took a container, then I performed Wudy'u and proclaimed Azaan.

فَقُلْتُ: اللَّهُ أَكْبَرُ .. اللَّهُ أَكْبَرُ .. فَأَجَابَنِي شَيْءٌ مِنَ الْجَبَلِ وَهُوَ يَقُولُ: كَبُرَتْ تَكْبِيرًا .. فَفَزَعْتُ لِدَلِكِ فَرَعًا شَدِيدًا وَ نَظَرْتُ يَمِينًا وَ شِمَالًا، فَلَمْ أَرِ شَيْئًا، فَقُلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَأَجَابَنِي وَهُوَ يَقُولُ: الْآنَ حِينَ أَخْلَصْتُ.

I said, 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest!' Someone from the mountain answered me and he said, 'I exclaim the Takbeer!' I was alarmed to that with intense alarm and looked right and left, but could not see anything. I said, 'I testify that there is no god except Allah^{azwj}!' He answered me saying, 'Now, you are being sincere'.

فَقُلْتُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: نَبِيٌّ بُعِثَ. فَقُلْتُ: حَيَّ عَلَى الصَّلَاةِ. فَقَالَ: فَرِيضَةٌ افْتُرِضَتْ. فَقُلْتُ: حَيَّ عَلَى الْفَلَاحِ. فَقَالَ: قَدْ أَفْلَحَ مَنْ أَجَابَهَا، فَاسْتَجَابَ لَهَا. فَقُلْتُ: قَدْ قَامَتِ الصَّلَاةُ. فَقَالَ: الْبَقَاءُ لِأُمَّةِ مُحَمَّدٍ (ص) وَ عَلَى رَأْسِهَا تَقُومُ السَّاعَةُ،

I said, 'I testify that Muhammad^{saww} is Rasool-Allah^{saww}!' He said, 'A Sent Prophet^{saww}'. I said, 'Hasten to the Salat!' He said, 'An Obligated Obligation'. I said, 'Hasten to the success!' He

⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 5

said, 'Successful is the one who answers it, so I have answered to it'. I said, 'The Salat has been established!' He said, 'The remnant of the community of Muhammad^{saww} and Ali^{asws} is its head (up to) the establishment of the Hour'.

فَلَمَّا فَرَعْتُ مِنْ أَذَانِي نَادَيْتُ بِأَعْلَى صَوْتِي حَتَّى أَسْمَعْتُ مَا بَيْنَ لَابَتِي الْجَبَلِ، فَعُلْتُ: إِنْسِيٌّ أَمْ جِنِّي؟ قَالَ: فَأُطْلِعَ رَأْسُهُ مِنْ كَهْفِ الْجَبَلِ، فَقَالَ: مَا أَنَا بِجِنِّي وَ لَكِنِّي إِنْسِيٌّ. فَعُلْتُ لَهُ: مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟.

When I was free from the Azaan, I called out at the top of my voice until I made hear what is between the rocks of the mountain. I said, 'Is it a human being or a Jinn?' A head emerged from the cave of the mountain and said, 'I am not a Jinn, but I am a human being'. I said to him, 'Who are you? May Allah^{azwj} have Mercy on you'.

قَالَ: أَنَا وَذِيبُ بْنُ ثُمَلَا مِنْ حَوَارِيِّ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، أَشْهَدُ أَنَّ صَاحِبَكُمْ نَبِيٌّ، وَ هُوَ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ، وَ لَقَدْ أَرَدْتُ الْوُصُولَ إِلَيْهِ فَحَالَتْ فِيمَا بَيْنِي وَ بَيْنَهُ قَارِسٌ وَ كِسْرَى وَ أَصْحَابُهُ،

He said, 'I am Wazeeb Bin Samla from the neighbours of Isa^{as} Bin Maryam^{as}. I testify that your Master^{saww} is a Prophet^{saww}, and he^{saww} is the one^{saww} whom Isa^{as} Bin Maryam^{as} gave glad tidings with, and I had intended the arrival to him, but there was a barrier between me and him^{saww} of Persian, Chosroe and his companions.

ثُمَّ أَذْخَلَ رَأْسَهُ فِي كَهْفِ الْجَبَلِ فَزَكَيْتُ دَابَّتِي وَ لَحِقْتُ بِالنَّاسِ وَ سَعَدُ بْنُ أَبِي وَقَّاصٍ أَمِيرُنَا، فَأَخْبَرْتُهُ بِالْحَقِيرِ، فَكَتَبَ بِذَلِكَ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَجَاءَ كِتَابُ عُمَرَ يَقُولُ: الْحَقُّ الرَّجُلُ، فَزَكَبْتُ سَعْدُ وَ زَكَيْتُ مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْجَبَلِ، فَلَمْ نَنُتْرِكْ كَهْفًا وَ لَا شِعْبًا وَ لَا وَادِيًا إِلَّا التَّمَسَّنَا فِيهِ

The he entered his head inside the cave of the mountain, and I rode my animal and joined up with the people. And Sa'ad Bin Waqas was our commander, so I informed him the news. He wrote with that to Umar Bin Al-Khattab. The letter of Umar came saying, 'Bring the man'. Sa'ad rode and I rode with him until we ended up to the mountain, and there was neither a cave, nor a mountain, not a valley except we sought him in it.

فَلَمْ نَقْدِرْ عَلَيْهِ، وَ حَضَرَتِ الصَّلَاةُ فَلَمَّا فَرَعْتُ مِنْ صَلَاتِي نَادَيْتُ بِأَعْلَى صَوْتِي: يَا صَاحِبَ الصَّوْتِ الْحُسْنِ وَ الْوَجْهِ الْجَمِيلِ قَدْ سَمِعْنَا مِنْكَ كَلَامًا حَسَنًا فَأَخْبَرْنَا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟ أَقَرَزْتُ بِاللَّهِ وَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

We were not able upon it, and the Salat presented. When I was free from my Salat, I called out at the top of my voice, 'O owner of the beautiful voice, and the beautiful face! We had heard a beautiful speech from you, so inform us, who are you? May Allah^{azwj} have Mercy on you! You had acknowledged with Allah^{azwj} and His^{azwj} Prophet^{saww}.

قَالَ: فَأُطْلِعَ رَأْسَهُ مِنْ كَهْفِ الْجَبَلِ فَإِذَا شَيْخٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ، لَهُ هَامَةٌ كَأَنَّهَا رَحَى، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قُلْتُ: وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ، مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟.

He (the narrator) said, 'A head emerged from a cave of the mountain, and there was an old man of white head and beard, having a crown (head gear) for him as if it was a mill'. He said, 'The greetings be unto you and Mercy of Allah^{azwj} and His^{azwj} Blessings'. I said, 'And upon you be the greetings and Mercy of Allah^{azwj}. Who are you? May Allah^{azwj} have Mercy on you'.

قَالَ: أَنَا رَزَيْبُ بْنُ شَمْلَا وَصِيُّ الْعَبْدِ الصَّالِحِ عِيسَى ابْنِ مَرْيَمَ (ع) كَانَ سَأَلَ رَبَّهُ لِي الْبَقَاءَ إِلَى نُزُولِهِ مِنَ السَّمَاءِ وَ قَرَارِي فِي هَذَا الْجَبَلِ، وَ أَنَا مُوصِيكُمْ سَدُّوْا وَ قَارِبُوا وَ حِصَالًا يَطْهَرُ فِي أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَإِنْ ظَهَرَتْ فَالْهَرَبُ الْهَرَبُ، لِيَقُومَ أَخَذُكُمْ عَلَى نَارِ جَهَنَّمَ حَتَّى تُطْفَأَ مِنْهُ خَيْرٌ لَهُ مِنَ الْبَقَاءِ فِي ذَلِكَ الزَّمَانِ.

He said, 'I am Razeyb Bin Shamla, successor^{as} of the righteous servant Isa^{as} Bin Maryam^{as}. He^{as} had asked his^{as} Lord^{azwj} for me to remain alive up to his^{as} descent from the sky, and my dwelling is in this mountain, and I am advising you the guidance, and the nearness and the apparent traits to appear in the community of Muhammad^{saww}. If he^{as} appears, it would be the war, the war. If one of you were to stand upon the Fire of Hell until it is extinguished from him, it would be better for him than the living during that time'.

قَالَ مُعَاوِيَةُ بْنُ فُضْلَةَ: قُلْتُ لَهُ: يَرْحَمُكَ اللَّهُ! أَخْبِرْنَا بِهَذِهِ الْحِصَالِ لِتَعْرِفَ ذَهَابَ دُنْيَانَا وَ إِقْبَالَ آخِرَتِنَا؟.

Muawiya Bin Fazla said, 'I said to him, 'May Allah^{azwj} have Mercy on you! Inform us of these traits for us to know the going away of our world and the advent of out Hereafter?'

قَالَ: نَعَمْ، إِذَا اسْتَعْنَى رِجَالُكُمْ بِرِجَالِكُمْ، وَ اسْتَعْنَتْ نِسَاؤُكُمْ بِنِسَائِكُمْ، وَ انْتَسَبْتُمْ إِلَى غَيْرِ مَوَالِيكُمْ، وَ تَوَلَّيْتُمْ إِلَى غَيْرِ مَوَالِيكُمْ، وَ لَمْ يَرْحَمْ كَبِيرُكُمْ صَغِيرَكُمْ، وَ لَمْ يُؤَفِّرْ صَغِيرُكُمْ لِكَبِيرِكُمْ، وَ كَثُرَ طَعَامُكُمْ فَلَمْ تَرَوْهُ إِلَّا بِأَعْلَى أَسْعَارِكُمْ، وَ صَارَتْ خِلَافَتُكُمْ فِي صِبْيَانِكُمْ، وَ رَكَنَ عُلَمَاؤُكُمْ إِلَى وَلَاتِكُمْ، فَأَخْلَوْا الْحَرَامَ وَ حَرَّمُوا الْحَالَالَ، وَ أَفْتَوْهُمْ بِمَا يَشْتَهُونَ،

He said: 'Yes, when your men would avail with your men (sodomy), and your women with your women (lesbian), and you are attributed to other than your affiliations, and you befriend other than your friends, and your elders do not show mercy on your young ones, and your young ones do not honour your elders, and your food is a lot but you do not see it except with expensive prices, and your caliphate comes to be among your children, and your scholars align to your rulers, and they permit the Prohibition, and prohibit the Permissible, and they issue verdicts with whatever they so desire to;

وَ اتَّخَذُوا الْقُرْآنَ أَلْحَانًا وَ مَزَامِيرَ فِي أَصْوَاتِهِمْ، وَ مَنَعْتُمْ حُقُوقَ اللَّهِ مِنْ أَمْوَالِكُمْ، وَ لَعَنْ آخِرَ أُمَمِكُمْ أَوَّلَهَا، وَ زَوَّجْتُمُ الْمَسَاجِدَ، وَ طَوَّلْتُمُ الْمَنَابِرَ، وَ حَلَيْتُمُ الْمَصَاحِفَ بِالذَّهَبِ وَ الْفِضَّةِ، وَ رَكِبَ نِسَاؤُكُمْ السُّرُوحَ، وَ صَارَ مُسْتَشَارُ أُمُورِكُمْ نِسَاءَكُمْ وَ حِصْيَانُكُمْ، وَ أَطَاعَ الرَّجُلُ امْرَأَتَهُ، وَ عَقَّ وَالِدَيْهِ، وَ ضَرَبَ الشَّابَّ وَالِدَيْهِ، وَ قَطَعَ كُلُّ ذِي رَحِمٍ رَحِمَهُ،

And they take the Quran as melodies and flutes in their voices, and you prevent the rights of Allah^{azwj} in your wealth, and the last of your community curses its first one, and you decorate your Masjids, and elongate your minarets, and you ornament the Parchments (Qurans) with gold and silver, and your women ride the saddles, and you become consulting your women and your eunuchs in your affairs, and the man obeys his wife and disobeys his parents, and the youth hits his parents and cuts off all relatives of his relationship;

وَ بَخِلْتُمْ بِمَا فِي أَيْدِيكُمْ، وَ صَارَتْ أَمْوَالُكُمْ عِنْدَ شِرَارِكُمْ، وَ كَثُرْتُ الذَّهَبُ وَ الْفِضَّةُ، وَ شَرِبْتُمُ الْحَمْرَ، وَ لَعَيْتُمُ الْمَيْسِرَ، وَ ضَرَبْتُمُ الْكَبِيرَ، وَ مَنَعْتُمُ الرِّكَادَ وَ رَأَيْتُمُوهَا مَغْرَمًا، وَ الْحَيَاةَ مَعْتَمًا، وَ قُتِلَ الْبَرِيُّ لَتَعْتَاطٍ [لَتَعْتَاطٍ] الْعَامَّةُ بِقَتْلِهِ، وَ اخْتَلَسَتْ [اخْتَلَسَتْ] قُلُوبُكُمْ فَلَمْ يَقْدِرْ أَحَدٌ مِنْكُمْ بِأَمْرِ بِالْمَعْرُوفِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ،

And you are stingy with what is in your hands, and your wealth comes to be in the possession of your evils ones and so does the treasures of your gold and silver, and you

drink the wine, and you play the dice, and you strike with the arrogance, and you refuse the Zakaat and see it as a taxation, and embezzle the war booty, and the righteous one is killed and the people are exasperated by his killing, and your hearts are emptied so one of you is not able upon enjoining the good nor forbid from the evil;

وَفَحَطَ الْمَطَرُ فَصَارَ قَيْظًا، وَ الْوَلَدُ غَيْظًا، وَ أَخَذْتُمْ الْعَطَاءَ فَصَارَ فِي السَّقَاطِ، وَ كَثُرَ أَوْلَادُ الْخَبِيثَةِ يَغْنِي الرِّثَا، وَ طَفَقَتِ الْمَكْيَالُ، وَ كَلِبَ عَلَيْكُمْ عَدُوُّكُمْ، وَ ضَرَبْتُمْ بِالْمَدْلَةِ، وَ صِرْتُمْ أَشْقِيَاءَ، وَ قَلَّتِ الصَّدَقَةُ حَتَّى يَطُوفَ الرَّجُلُ مِنَ الْحَوْلِ إِلَى الْحَوْلِ مَا يُعْطَى عَشْرَةَ دَرَاهِمَ، وَ كَثُرَ الْفُجُورُ، وَ غَارَتِ الْغُيُونُ، فَعِنْدَهَا نَادَوْا فَلَا حَوَابَ لَهُمْ، يَعْنِي دَعَا فَلَمْ يُسْتَجَبْ لَهُمْ.

And the rains will drop and become a torrent, and the child would be furious, and you will take the awards and become in the droppings, and the children of wickedness, meaning adultery, would be numerous, and the measures would be shortened, and the immoralities would be numerous, and the eyes would be jealous. So, there would be not answer for them, meaning they would supplicate, but it would not be Answered for them”.⁸⁹ (This is not a Hadeeth)

فَمِمَّا رُوِيَ عَنْهُ فِي ذَلِكَ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَصْحَابِهِ: لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِرْئًا بِشِيرٍ وَ ذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَاتَّبَعْتُمُوهُمْ.

From what is reported from him (Sahih Al-Bukhari) regarding that are his^{saww} words to his^{saww} companions: ‘You will be following the ways of the ones who were before you, palm’s width by palm’s width, cubit by cubit, to the extent that if they had entered into a hole of a lizard, you will be following them’.

فَقَالُوا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَ النَّصَارَى؟. قَالَ: فَمَنْ إِذْنُ؟!

They said, ‘O Rasool-Allah^{saww}! The Jews and the Christians?’ He^{saww} said: ‘So who else then?!’⁹⁰ (This is not a Hadeeth)

وَ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: وَ قَدْ دُرِثَ عِنْدَهُ فِتْنَةُ الدَّجَالِ -: أَلَا وَ إِنِّي لَفِتْنَةُ بَعْضِكُمْ أَخَوْفُ مِنِّي لَفِتْنَةِ الدَّجَالِ.

And his^{saww} words, and Fitna of Al-Dajjal^{la} had been mentioned to him^{saww}: ‘Indeed! I^{saww} more fearful of the fitna of one of you than to the fitna of Al-Dajjal’.⁹¹

وَ قَوْلُهُ عَلَيْهِ السَّلَامُ لِأَصْحَابِهِ: إِنَّكُمْ لَمَحْشُورُونَ يَوْمَ الْقِيَامَةِ خُفَاءَ عُرَاءَ، وَ إِنَّهُ سَيَجَاءُ بِرَجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي!.

And his^{saww} words to his^{saww} companions: ‘You will be Resurrected on the Day of Qiyamah, bare-footed, bare, and they will come with some men from my^{saww} community and they would seize them to go to the left, so I^{saww} shall say: ‘O Lord^{azwj}! My^{saww} companions’.

فَيَقَالُ: إِنَّكَ لَا تَذَرِي مَا أَخَذْتُوا بَعْدَكَ، إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ.

⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 6

⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 7

⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 8

He^{azwj} will Say: 'You^{saww} do not know what they innovated after you^{saww}. They did not cease to turn back upon their heels since you^{saww} separated from them'.⁹²

وَقَوْلُهُ عَلَيْهِ السَّلَامُ فِي حَجَّةِ الْوَدَاعِ لِأَصْحَابِهِ: أَلَا لَأَخْبِرَنَّكُمْ تَرْتَدُّونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا إِنِّي قَدْ شَهِدْتُ وَغَيْبْتُ.

And his^{saww} words during the farewell Hajj to his^{saww} companions: 'Indeed! I^{saww} am informing you, you will be returning after me^{saww} to be Kafirs, striking the necks of each other. Indeed! I^{saww} have witnessed and you are absent'.⁹³

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرْضَاهُ الَّذِي تُؤَيِّ فِيهِ: أَقْبَلْتُ الْفِتْنَةَ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يَتْبَعُ آخِرُهَا أَوَّلُهَا، الْآخِرَةُ شَرٌّ مِنَ الْأُولَى.

And his^{saww} words during his^{saww} illness in which he^{saww} passed away: 'The fitna has come like a piece of the dark night, their last one would follow their first one, their next one would be eviler than their first one'.⁹⁴

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَكُونُ لِأَصْحَابِي بَعْدِي ذَلَّةٌ يَعْمَلُ بِهَا قَوْمٌ يَكْبُهِمُ اللَّهُ عَزَّ وَجَلَّ فِي النَّارِ عَلَى مَنَاجِرِهِمْ.

And his^{saww} words: 'Disgrace will happen to be for my^{saww} companions after me^{saww}, a group will work with it. Allah^{azwj} Mighty and Majestic will Fling them into the Fire upon their nostrils'.⁹⁵

وَحَدَّثَنِي مِنْ طَرِيقِ الْعَامَةِ عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ هَمَّاسٍ بِمَدِينَةِ الرُّمَلَةِ، عَنْ أَبِي الْحَسَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي الْعَبَّاسِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ فُتَيْبَةَ الْعَسْقَلَانِيِّ، عَنْ كَثِيرِ بْنِ عَبْدِ أَبِي الْحَسَنِ الْحَدَّاءِ، عَنْ مُحَمَّدِ بْنِ جَهْمٍ، عَنْ مَسْلَمَةَ بْنِ عَلِيٍّ، عَنْ عُمَرَ بْنِ دَرَّةَ، عَنْ فُلَاثَةَ الْحَرَمِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ:

And it is narrated to me from the way of the general Muslims – Abdullah Bin Usman Bin Himasy in the city of Ramlah, from Abu Al Hassan Ahmad Bin Mahboub, from Abu Al Abbas Muhammad Bin Al Hassan Bin Quteyba Al Asqalabi, from Kaseer Bin Abd Abu Al Hassan Al Haza'a, from Muhammad Bin Himeyr, from Maslama Bin Ali, from Umar Bin Zarrah, from Fulanah Al Harmy, from Abu Muslim Al Khowlany, from Abu Ubeyda Bin Al Jarrah, from Umar Bin Al Khattab having said,

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِلِحْيَتِي وَأَنَا أَعْرِفُ الْحَزْنَ فِي وَجْهِهِ، فَقَالَ: يَا عُمَرُ! إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أَتَانِي جِبْرَائِيلُ أَنْفَأَ فَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَقُلْتُ: أَجَلٌ، فَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، فِيمَ ذَلِكَ يَا جِبْرَائِيلُ؟.

'Rasool-Allah^{saww} grabbed my beard, and I recognised the grief in his^{saww} face, and he^{saww} said: 'O Umar! **We are for Allah and we are returning to Him [2:156]**. Jibraeel^{as} came to me^{saww} just now and said: '**We are for Allah and we are returning to Him [2:156]**'. I said, 'Yes, '**We are for Allah and we are returning to Him [2:156]**. So, from where did you^{as} say that, O Jibraeel^{as}?'

قَالَ: إِنَّ أَمَّتَكَ مُفْتَتِنَةٌ بَعْدَكَ بِقَلِيلٍ مِنَ الدَّهْرِ غَيْرَ كَثِيرٍ. فَقُلْتُ: فِتْنَةٌ كُفْرٌ أَوْ فِتْنَةٌ ضَلَالَةٌ؟. قَالَ: كُلُّ سَيِّئُونَ. فَقُلْتُ: وَ مِنْ أَيْنَ ذَلِكَ وَ أَنَا تَارِكٌ فِيهِمْ كِتَابَ اللَّهِ؟.

⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 9

⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 10

⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 11

⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 12

He^{as} said: 'Your^{saww} community would be in Fitna after you^{saww}, a little from the time, not more'. I^{saww} said: 'A fitna of Kufr or fitna of straying?' He^{as} said: 'All will be happening'. I^{saww} said: 'And from where is that, and I^{saww} am leaving behind among them, the Book of Allah^{azwj}?'

قَالَ: بِكِتَابِ اللَّهِ يُضَلُّونَ، وَ أَوَّلَ ذَلِكَ مِنْ قَبْلِ أَمْرَائِهِمْ وَ قُرَائِهِمْ، يَمْنَعُ الْأَمْرَاءُ الْحَقُوقَ فَيَسْأَلُ النَّاسُ حُقُوقَهُمْ فَلَا يُعْطَوْنَهَا فَيَفْتَنُوا وَ يَقْتُلُوا، وَ يَتَّبِعُوا الْقُرَاءَ هَوَى الْأَمْرَاءِ فَيَمْدُونَهُمْ فِي الْغَيِّ ثُمَّ لَا يَقْصُرُونَ.

He^{as} said: 'They will be straying by the Book of Allah^{azwj}, and the first of that would be from the direction of their leaders and their readers. The rulers would prevent the rights. The people would ask for their right by he would not give these, so they would be tried and killed. And the readers would pursue the whims of the leaders, so they would be extending in the error, then they will not be deficient'.

فَقُلْتُ: يَا جِبْرَائِيلُ! فِيمَ يَسْلَمُ مَنْ يَسْلَمُ مِنْهُمْ؟ قَالَ: بِالْكَفِّ وَ الصَّبْرِ، إِنْ أُعْطُوا الَّذِي لَهُمْ أَخَذُوهُ وَ إِنْ مَنَعُوهُ تَرَكَوهُ.

I^{saww} said: 'O Jibraeel^{as}! By what would he be safe, the one from them who would be safe?' He^{as} said: 'By the restraint and the patience. If they are given that which is for them, they would take it, and if they are prevented, they would leave it'.⁹⁶

⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 13

CHAPTER 25 – THE ARGUMENTATION AGAINST THE ADVERSARIED WITH WHAT IS REPORTED IN THEIR BOOKS

[الأول:](#)

The first –

أنه ولي أمور المسلمين من لا يصلح لذلك و لا يؤمن عليه، و من ظهر منه الفسق و الفساد، و من لا علم له،

He (Usman) became ruler of the Muslim, one who was not correct for that, nor could he be trusted upon it, and one from whom appeared the mischief and the corruption, and one who had not knowledge for it.

و روى جعفر بن سليمان، عن هشام بن حسان، عن ابن سيرين، قال: لما قديم الوليد بن عتبة أميراً على الكوفة أتاه ابن مسعود فقال: ما جاء بك؟ قال: جئت أميراً. فقال ابن مسعود: ما أذري أ صلحت بعدنا أم فسدت الناس؟!.

And it is reported by Ja'far Bin Suleyman, from Hisham Bin Hassan, from Ibn Sireen who said, 'When Al-Waleed Bin Uqba (Umar's appointee and hater of Ali^{asws}) became a governor upon Al-Kufa, Ibn Masoud came to him and said, 'What have you come for?' He said, 'I have come as a governor'. Ibn Masoud said, 'I do not know whether the people would be correct or corrupted after us'.

ذكر عمر بن شيبه بإسناده عن ابن شاذب، قال: صلى الوليد بن عتبة بأهل الكوفة صلاة الصبح أربع ركعات، ثم التفت إليهم، فقال: أريدكم؟! فقال عبد الله بن مسعود: ما زلنا معك في زيادته منذ اليوم.

Umar Bin Shayba mentioned by his chain from Ibn Showzab who said, 'Al-Waleed Bin Uqba prayed with the people of Al-Kufa, the morning Salat as four Cycles, then turned towards them and said, 'Shall I increase for you?' Abdullah Bin Masoud said, 'We shall continue to be with you in the increase from today'.⁹⁷

و لا خلاف بين أهل العلم بتأويل القرآن فيما علمت أن قوله تعالى: (إن جاءكم فاسق بنبأ فتبينوا) نزلت في الوليد بن عتبة، و ذلك أنه بعثه رسول الله صلى الله عليه [و آله] إلى بني المصطلق مصدقاً فأخبر عنهم أنهم ارتدوا و أبوا من أداء الصدقة،

And there is no differing between the people of knowledge interpreting the Quran regarding what is known that Words of the Exalted: ***If a transgressor comes to you with news, then investigate, [49:6]***, was Revealed regarding Al-Waleed Bin Uqbah, and that is when Rasool-Allah^{saww} sent him to the clan of Al-Mustalaq to verify, but he informed about them that they had reneged and had refused from giving the charities.

⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 1

وَذَلِكَ أَنَّهُمْ خَرَجُوا إِلَيْهِ فَهَانَهُمْ وَ لَمْ يَعْرِفْ مَا عِنْدَهُمْ، فَأَنْصَرَفَ عَنْهُمْ وَ أَخْبَرَ بِمَا ذَكَرْنَا، فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] خَالِدُ بْنُ الْوَلِيدِ وَ أَمَرَهُ أَنْ يَتَّبِعَ فِيهِمْ، فَأَخْبَرُوهُ أَنَّهُمْ مُتَمَسِّكُونَ بِالْإِسْلَامِ وَ نَزَلَتْ ... الْآيَةُ.

And that is they had come out to him and he was scared of them and he did not know what was with them. So, he left from them and informed of what we mentioned. Rasool-Allah^{saww} sent Khalid Bin Al-Waleed and informed him to prove regarding them. They informed him that they were adhering with Al-Islam, and the Verse was Revealed”.

وَمِنْ حَدِيثِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ الْوَلِيدِ بْنِ عُقْبَةَ: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ).

And from a Hadeeth of Al-Hakam, from Saeed Bin Jubeyr, from Ibn Abbas who said, ‘It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws} and Al-Waleed Bin Uqbah: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**’.

وَقَالَ الْمَسْعُودِيُّ فِي مُرُوجِ الذَّهَبِ: كَانَ عُمَالُهُ عَلَى أَغْمَالِهِ جَمَاعَةً مِنْهُمْ الْوَلِيدُ بْنُ عُقْبَةَ عَلَى الْكُوفَةِ، وَ هُوَ مِمَّنْ أَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] أَنَّهُ مِنْ أَهْلِ النَّارِ.

And Al-Masoudi said in (the book) ‘Mauruj Al-Zahab’, ‘His (Umar’s) office bearer upon his works of a community of them was Al Waleed Bin Uqbah upon Al Kufa, and he was from the one the Prophet^{saww} had informed: ‘He is from the inhabitants of the Fire’”.⁹⁸ (This is not Hadith)

وَ كَانَ السَّبَبُ فِي صَرْفِ الْوَلِيدِ عَلَى مَا رُوِيَ أَنَّهُ كَانَ يَشْرَبُ مَعَ نُدَمَائِهِ وَ مُعَنِّيهِ مِنْ أَوَّلِ اللَّيْلِ إِلَى الصَّبَاحِ، فَلَمَّا أَذَّنَ الْمُؤَذِّنُونَ لِلصَّلَاةِ خَرَجَ مُتَفَضِّلًا فِي غَلَائِلِهِ، فَتَقَدَّمَ عَلَى الْمِحْرَابِ فِي صَلَاةِ الصُّبْحِ فَصَلَّى بِحِمٍّ أَرْبَعًا، وَ قَالَ: أُرِيدُونَ أَنْ أُزِيدَكُمْ؟!.

And the reason in turning Al-Waleed upon what is reported, that he was drinking (Wine) along with his fellow drinkers and his singer from the beginning of the night to the morning. When the Muezzin proclaimed for the Salat, he came out wavering. He went ahead to the prayer niche regarding the morning Salat and prayed four Cycles with them, and said, ‘Do you want me to increase for you?!’

وَقِيلَ: إِنَّهُ قَالَ فِي سُجُودِهِ وَ قَدْ أَطَالَ الشَّرَابَ فَاسْتَقْنِي، فَقَالَ لَهُ بَعْضُ مَنْ كَانَ خَلْفَهُ: مَا تَزِيدُ؟ لَا زَادَكَ اللَّهُ بِخَيْرٍ، وَ اللَّهُ مَا أَحْسَبُ إِلَّا مِمَّنْ بَعَثَكَ إِلَيْنَا وَالِيًا، وَ عَلَيْنَا أَمِيرًا، وَ كَانَ هَذَا الْقَائِلُ عَتَّابُ بْنُ غَيْلَانَ التَّقْفِي

And it is said, he said in his Sajdah, ‘And the drink had been long (in coming), so quench me’. One of the ones who were behind him said, ‘What do you want? May Allah^{azwj} not Increase you with goodness. By Allah^{azwj}! I am not surprised except from the one who sent you to us as ruler, and a governor upon us’. This speaker was Attab Bin Gaylan Al-Saqafi.

وَ خَطَبَ النَّاسَ الْوَلِيدُ فَحَصَبَهُ النَّاسُ بِحَصَى الْمَدِينَةِ وَ شَاعَ بِالْكُوفَةِ فِعْلُهُ وَ ظَهَرَ فِسْقُهُ وَ مَدَامَتُهُ شُرْبَ الْخَمْرِ، فَهَجَمَ عَلَيْهِ جَمَاعَةٌ مِنَ الْمَسْجِدِ مِنْهُمْ أَبُو زَيْنَبِ بْنُ عَوْفٍ الْأَزْدِيُّ وَ أَبُو جُنْدَبِ بْنُ زُهَيْرٍ الْأَزْدِيُّ وَ غَيْرُهُمَا فَوَجَدُوهُ سَكْرَانًا مُضْطَجِعًا عَلَى سَرِيرِهِ لَا يَعْقِلُ،

⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 2

And Al-Waleed addressed the people, and the people reckoned him with affiliation of Al-Medina, and his deed became well known in Al-Kufa, and his corruption was manifest and his habit of drinking the wine. So, a group from the Masjid crowded to him, from them were Abu Zaynab Bin Awf Al-Azdy, and Abu Jundab Bin Zuheyr Al-Azdy and other, and they found him intoxicated, lying down upon his bed, having no reason.

فَأَتَيْطُوهُ مِنْ رَقْدَتِهِ فَلَمْ يَسْتَيْقِظْ، ثُمَّ تَقَيَّأَ عَلَيْهِمْ مَا شَرِبَ مِنَ الْخَمْرِ فَأَنْتَرَعُوا خَاتَمَهُ مِنْ يَدِهِ وَ خَرَجُوا مِنْ قُورِهِمْ إِلَى الْمَدِينَةِ، فَأَتَوْا عُثْمَانَ بْنَ عَفَّانَ فَشَهِدُوا عِنْدَهُ أَنَّ الْوَلِيدَ أَنَّهُ يَشْرَبُ الْخَمْرَ، فَقَالَ عُثْمَانُ: وَ مَا يُدْرِيكُمْ أَنَّ مَا شَرِبَ خَمْرٌ. فَقَالُوا: هُوَ الْخَمْرُ الَّتِي كُنَّا نَشْرَبُ فِي الْجَاهِلِيَّةِ، وَ أَخْرَجَا خَاتَمَهُ فَدَفَعَاهُ إِلَيْهِ

They tried waking him up from his sleep but he did not awaken. Then he vomited upon them what he had drunk from the wine. They removed his ring from his hand and went out immediately to Al Medina. They came to Usman Bin Affan and testified in his present that Al Waleed had drunk the wine. Usman said, 'And what would make you know what drink he had drunk?' They said, 'It is the wine which we used to drink during the pre-Islamic period', and they brought out his ring and handed it to him.

فَزَبَرْنَاهُمَا وَ دَفَعَ فِي صُدُورِهِمَا، وَ قَالَ: تَنْحَيَا عَنِّي!. فَخَرَجَا وَ أَتَيَا عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَأَخْبَرَاهُ بِالْقِصَّةِ، فَأَتَى عُثْمَانَ وَ هُوَ يَقُولُ: دَفَعْتُ الشُّهُودَ وَ أَبْطَلْتُ الْحُدُودَ! فَقَالَ لَهُ عُثْمَانُ: فَمَا تَرَى؟

He rebuked them both and pushed in their chests and said, 'Go away from me!' They went out and came to Ali^{asws} Bin Abu Talib^{asws} and informed him^{asws} with the story. He^{asws} went to Usman and he^{asws} said: 'You repelled the witnesses and nullified the legal punishment?!' Usman said to him^{asws}, 'So, what is your^{asws} view?'

قَالَ: أَرَى أَنَّ تَبَعْتُ إِلَى صَاحِبِكَ، فَإِنْ أَقَامَا الشَّهَادَةَ عَلَيْهِ فِي وَجْهِهِ وَ لَمْ يُدِلْ بِحُجَّةٍ أَقَمْتُ عَلَيْهِ الْحَدَّ،

He^{asws} said: 'I^{asws} see that you should send someone to your companion (Al-Waleed), and if they establish the testimony against him in his face and he cannot turn away the argument, the legal punishment should be established upon him'.

فَلَمَّا خَضَرَ الْوَلِيدُ دَعَاهُمَا فَأَقَامَا الشَّهَادَةَ عَلَيْهِ وَ لَمْ يُدِلْ بِحُجَّةٍ، فَأَلْفَى عُثْمَانُ السَّوْطَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَ عَلِيٌّ لِإِنِّهِ الْحَسَنُ عَلَيْهِمَا السَّلَامُ: قُمْ يَا بُنَيَّ! فَأَقِمْ عَلَيْهِ مَا أَوْحَبَ اللَّهُ عَلَيْهِ. فَقَالَ: يَكْفِينِيهِ بَعْضُ مَنْ تَرَى،

When Al-Waleed presented, he called them both and they established the testimony against him and he could not turn away the argument. Usman threw the whip to Ali^{asws}. Ali^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: 'Stand, O my^{asws} son^{asws}! Establish upon him what Allah^{azwj} has Obligated upon it'. He^{asws} said; 'He would suffice him, one you^{asws} see'.

فَلَمَّا نَظَرَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى امْتِنَاعِ الْجَمَاعَةِ عَنْ إِقَامَةِ الْحَدِّ عَلَيْهِ تَوَقَّيًّا لِعُصْبِ عُثْمَانَ لِقَرَابَتِهِ مِنْهُ أَخَذَ عَلِيٌّ السَّوْطَ وَ دَنَا مِنْهُ، فَلَمَّا أَقْبَلَ نَحْوَهُ سَبَّهُ الْوَلِيدُ، وَ قَالَ: يَا صَاحِبُ مُكْثٍ!.

When Ali^{asws} looked at the abstention of the community from establishing the legal punishment upon him in anticipation of the anger of Usman's relatives from it, Ali^{asws}

grabbed the ship and went near him. When he^{asws} came near him, Al-Waleed reviled him^{asws} and said, 'O awaiting one!'

فَقَالَ عَقِيلُ بْنُ أَبِي طَالِبٍ وَكَانَ فِيمَنْ حَضَرَ-: إِنَّكَ لَتَتَكَلَّمُ يَا ابْنَ أَبِي مُعَيْطٍ كَأَنَّكَ لَا تَدْرِي مَنْ أَنْتَ؟ وَأَنْتَ عَلِيجٌ مِنْ أَهْلِ صَفُورِيَّةٍ.. كَانَ ذِكْرُ أَنَّ أَبَاهُ يَهُودِيٌّ مِنْهَا، فَأَقْبَلَ الْوَلِيدُ يُرَوِّغُ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ فَاجْتَذَبَهُ وَضَرَبَ بِهِ الْأَرْضَ وَعَلَاهُ بِالسَّوْطِ،

Aqeel son of Abu Talib^{asws} said, and he was among the ones present, 'You are talking, O Ibn Abu Mueet, as if you don't know who you are? And you are an atheist of the people of Sufuriya' – reminding that his father was a Jew from it. Al-Waleed turned dodging from Ali^{asws}. He^{asws} pulled him and struck the ground with him and went on top of him with the whip.

فَقَالَ لَهُ عُثْمَانُ: لَيْسَ لَكَ أَنْ تَفْعَلَ بِهِ هَذَا؟. قَالَ: بَلَى وَ شَرٌّ مِنْ هَذَا، إِذَا فَسَقَ وَ مَنَعَ حَقَّ اللَّهِ أَنْ يُؤْخَذَ مِنْهُ،

Usman said to him, 'It isn't for you^{asws} to do this with him?' He^{asws} said: 'Yes, but the evil is from this one when he has been mischievous and refuses a Right of Allah^{azwj} to be taken from him'.

فَوَلَّى سَعِيدَ بْنَ الْعَاصِ، فَلَمَّا دَخَلَ سَعِيدُ الْكُوفَةَ أَبَى أَنْ يَصْعَدَ الْمِنْبَرَ إِلَّا أَنْ يُغَسَّلَ وَ أَمَرَ بِغَسْلِهِ، وَ قَالَ: إِنَّ الْوَلِيدَ كَانَ نَجَسًا رَجِيمًا، فَلَمَّا اتَّصَلَتْ أَيَّامُ سَعِيدٍ بِالْكُوفَةِ ظَهَرَتْ مِنْهُ أُمُورٌ أَنْكَرَتْ عَلَيْهِ وَ ابْتَرَزَ الْأَمْوَالَ، وَ قَالَ فِي بَعْضِ الْأَيَّامِ أَوْ أَنَّهُ كَتَبَ إِلَى عُثْمَانَ: إِنَّمَا هَذِهِ السَّوَادُ قَطِيبٌ لِقُرَيْشٍ.

He (Usman) made Saeed Bin Al-Aas the governor. When Saeed entered Al-Kufa, he refused to ascend the pulpit until it was washed, and he instructed for washing it, and said, 'Al-Waleed was filthy, outcast'. When a few days had passed for Saeed at Al-Kufa, abhorrent matters appeared from him, and he swindled the wealth, and he said in one of the days, or he wrote to Usman, 'But rather, this is only cotton for Quraysh'.

فَقَالَ لَهُ الْأَشْطَرُ: أَ تَجْعَلُ مَا آفَأَ اللَّهُ عَلَيْنَا بِسُيُوفِنَا وَ مَرَائِرِ رِمَاحِنَا بُنْيَانًا لَكَ وَ لِقَوْمِكَ؟ ثُمَّ خَرَجَ إِلَى عُثْمَانَ فِي سَبْعِينَ رَاكِبًا فَذَكَرَ سُوءَ سِيرَةِ سَعِيدٍ وَ سَأَلُوهُ عَزْلَهُ، وَ مَكَتَ الْأَشْطَرُ وَ أَصْحَابُهُ أَيَّامًا لَا يَخْرُجُ إِلَيْهِمْ مِنْ عُثْمَانَ فِي سَعِيدٍ شَيْءٍ، وَ اتَّصَلَتْ أَيَّامُهُمْ بِالْمَدِينَةِ.. إِلَى آخِرِ الْقِصَّةِ.

Al-Ashtar said to him, 'Are you making (the wealth) what Allah^{azwj} has Conferred upon us by our swords and positions of our spears, to be a building for you and your people?' Then he went to Usma among seventy riders and mentioned the evil of the ways of Saeed and they asked him to suspend him. And Al-Ashtar and his companions remained for days, Usman not coming out to them with anything regarding Saeed, and their days at Al-Medina were prolonged' – up to the end of the story".⁹⁹ (This is not Hadith)

⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 3

The second –

أنه لو لم يقدم عثمان على أحداث يوجب خلعه و البراءة منه لوجب على الصحابة أن ينكروا على من قصده من البلاد متظلمًا، و قد علمنا أن بالمدينة قد كان كبار الصحابة من المهاجرين و الأنصار و لم ينكروا على القوم بل أسلموه و لم يدفعوا عنه، بل أعانوا قاتليه و لم يمنعوا من قتله، و حضروه و منعوا الماء عنه و تركوه بعد القتل ثلاثة أيام لم يدفن، مع أنهم متمكنون من خلاف ذلك،

If Usman had not gone ahead upon event which obligated him to keep away from it and the disavowing from it, it would have obligated the companion that they deny the ones from the country who aimed for him with injustice, and we have known that at Al-Medina where were the great companions, from the Emigrants and the Helpers, and they did not deny on the group, but actually submitted him and did not defend him, but they supported his killers, and did not prevent from his killing, and they were present, and prevented the water from him, and they left him after his killing for three days, not burying him, along with that they were able upon opposite to that.

و ذلك من أقوى الدلائل على ما ذكر، و لو لم يكن في أمره إلا ما روي عن أمير المؤمنين عليه السلام أنه قال: الله قتله و أنا معه . أن أمير المؤمنين عليه السلام لم يكن كارها لما وقع في أمر عثمان.

And that is from the strongest evidences upon what is mentioned, and if there had not been regarding his matter, except what is reported from Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Killed him (Usman) and I^{asws} am with Him^{azwj}'. Amir Al-Momineen^{asws} did not happen to dislike to what had occurred regarding the matter of Usman.¹⁰⁰

فقد روى السيّد رضي الله عنه في الشافي، عن الواقدي، عن الحكم بن الصلت، عن محمد بن عمار بن ياسر، عن أبيه، قال: رأيت علياً عليه السلام على منبر رسول الله صلى الله عليه وآله حين قُتل عثمان و هو يقول: ما أحببت قتله و لا كرهته، و لا أمرت به و لا نهيت عنه .

It has been reported by the Seyyid in (the book) 'Al-Shafi', from Al-Waqidi, from Al-Hakam Bin Al-Salt, from Muhammad Bin Ammar Bin Yasser, from his father who said, 'I saw Ali^{asws} upon the pulpit of Rasool-Allah^{saww} when Usman was killed, and he^{asws} was saying: 'I^{asws} did not like his killing, nor did I^{asws} dislike it, nor did I^{asws} instruct with it, nor did I^{asws} forbid from it'.¹⁰¹

و قد روى محمد بن سعد، عن عفان، عن حريز بن بشير، عن أبي جلد، أنه سمع علياً عليه السلام يقول و هو يخطب فذكر عثمان: و قال: - و الله الذي لا إله إلا هو ما قتلتُه و لا ملأْتُ على قتله، و لا ساءني .

And it has been reported by Muhammad Bin Sa'ad, from Affan, from Hareer Bin Bashir, from Abu Jaldah, he heard Ali^{asws} saying, and he^{asws} was addressing, and mentioned Usman, and

¹⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 4

¹⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 5

said: 'By Allah^{azwj}, the One^{azwj} Who, there is no god except He^{azwj}! I^{asws} did not kill him, not did I^{asws} assist upon his killing, nor did it upset me^{asws}.'¹⁰²

وَرَوَاهُ أَبُو بَشِيرٍ، عَنْ عَبْدِ السَّلَامِيِّ، قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ كَانَ سَائِلِي عَنْ دَمِ عُثْمَانَ فَإِنَّ اللَّهَ قَتَلَهُ وَ أَنَا مَعَهُ.

And it is reported by Abu Basheer, from Ubeyda Al-Salmany who said, 'I heard Ali^{asws} saying: 'One who would ask me^{asws} about the blood of Usman, so Allah^{azwj} Killed him and I^{asws} am with Him^{azwj}.'¹⁰³

وَقَدْ رُوِيَ هَذَا اللَّفْظُ مِنْ طُرُقٍ كَثِيرَةٍ، وَقَدْ رَوَاهُ شُعْبَةُ، عَنْ أَبِي حَمْرَةَ الضُّبَعِيِّ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ أَبِي أَخْبَرَنِي أَنَّهُ سَمِعَ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَلَا مَنْ كَانَ سَائِلِي عَنْ دَمِ عُثْمَانَ فَإِنَّ اللَّهَ قَتَلَهُ وَ أَنَا مَعَهُ.

And these words have been reported from many ways, and Shu'ba has reported it from Al-Hamza Al-Zubie who said, 'I said to Ibn Abbas, 'My father informed me that he heard Ali^{asws} saying: 'Indeed! One who would ask me^{asws} about the blood of Usman, so Allah^{azwj} Killed him and I^{asws} am with Him^{azwj}.'.

قَالَ: صَدَقَ أَبُوكَ، هَلْ تَذَرِي مَا يَعْينِي بِقَوْلِهِ؟ إِنَّمَا عَنِيَ أَنَّ اللَّهَ قَتَلَهُ وَ أَنَا مَعَ اللَّهِ

He said, 'Your father spoke the truth. Do you know what is the meaning of his^{asws} words: 'Allah^{azwj} Killed him and I^{asws} am with Him^{azwj}? But rather he^{asws} meant: 'Allah^{azwj} Killed him and I^{asws} am with Allah^{azwj}.'¹⁰⁴

وَأَمَّا تَرْكُهُ غَيْرَ مَدْفُونٍ ثَلَاثَةَ أَيَّامٍ: فَقَدْ رَوَاهُ ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ، قَالَ: لَمَّا قُتِلَ عُثْمَانُ أُلْقِيَ عَلَى الْمَرْثَلَةِ ثَلَاثَةَ أَيَّامٍ، فَلَمَّا كَانَ فِي اللَّيْلِ أَتَاهُ اثْنَا عَشَرَ رَجُلًا فِيهِمْ حُوَيْطَبُ بْنُ عَبْدِ الْعُزَّى وَ حَكِيمُ بْنُ حِزَامٍ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ مُحَمَّدُ بْنُ حَاطِبٍ وَ مَرْوَانُ بْنُ الْحَكَمِ

As for him (Usman's body) being left unburied for three days – It has been reported by Ibn Abd Al-Birr in (the book) 'Al-Istiyab', said, 'When Usman was killed, he (his body) was thrown upon the rubbish dump for three days. When it was during the night, twelve men came to it, among them being Khuweytib Bin Abdul Uzza, and Hakeem Bin Hizam, and Abdullah Bin Al-Zubeyr, and Muhammad Bin Al-hatib, and Marwan Bin Al-Hakam.

فَلَمَّا سَارُوا إِلَى الْمَقْبَرَةِ لِيَذِفُوهُ نَادَاهُمْ قَوْمٌ مِنْ بَنِي مَازِنٍ: وَ اللَّهُ لَئِنْ دَفَنْتُمُوهُ هَاهُنَا لَنُخْبِرَنَّ النَّاسَ غَدًا، فَاحْتَمَلُوهُ وَ كَانَ عَلَى بَابٍ وَ أَنَّ رَأْسَهُ عَلَى الْبَابِ لَيَقُولُ طَقْ طَقْ حَتَّى سَارُوا بِهِ إِلَى حُشٍّ كَوْكَبٍ فَاحْتَفَرُوا لَهُ،

When they came to the graveyard to bury him, a group from the clan of Mazin called out to them, 'By Allah^{azwj}! If you were to bury him over here, we shall inform the people tomorrow'. So, they carried him, and he was at the door, and his head was at the door saying, 'Knock! Knock!', until they came with him to 'Hush Kowkab' (a garden outside Al-Baqie where people used to fulfil their needs of toilet). They dug for him.

¹⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 5

¹⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 6

¹⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 7

وَكَانَتْ عَائِشَةُ بِنْتُ عُثْمَانَ مَعَهَا مِصْبَاحٌ فِي حَقٍّ ، فَلَمَّا أَخْرَجُوهُ لِيُذْفِنُوهُ صَاحَتْ ، فَقَالَ لَهَا ابْنُ الزُّبَيْرِ : وَاللَّهِ لَئِنْ لَمْ تَسْكُتِي لِأَضْرِبَنَّ الَّذِي فِيهِ عَيْنَاكِ .
قَالَ : فَسَكَتَتْ ، فَذُفِنَ .

And Ayesha daughter of Abu Bakr had a lamp with her in a jar. When they brought him out to bury him, she shouted. Ibn Al-Zubeyr said to her, 'By Allah^{azwj}! If you don't quiet down, I shall hit that which is in your eyes'. She quietened, and he was buried'.¹⁰⁵

وَرَوَى ابْنُ أَبِي الْحَدِيدِ ، عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبْرِيِّ ، قَالَ : بَقِيَ عُثْمَانُ ثَلَاثَةَ أَيَّامٍ لَا يُذْفَنُ ، ثُمَّ إِنَّ حَكِيمَ بْنَ حِزَامٍ وَ جُبَيْرَ بْنَ مُطْعِمٍ كَلَّمَا عَلِيًّا عَلَيْهِ السَّلَامُ فِي أَنْ يَأْذَنَ فِي ذَفْنِهِ فَفَعَلَ ، فَلَمَّا سَمِعَ النَّاسُ بِذَلِكَ قَعَدَ لَهُ قَوْمٌ فِي الطَّرِيقِ بِالْحِجَارَةِ ، وَ خَرَجَ بِهِ نَاسٌ يَسِيرُونَ مِنْ أَهْلِهِ ، وَ مَعَهُمُ الْحَسَنُ بْنُ عَلِيٍّ (ع) وَ ابْنُ الزُّبَيْرِ وَ أَبُو جَهْمٍ بْنُ حَذِيفَةَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ ،

And it is reported by Ibn Abi Al-Hadeed, from Muhammad Bin Jareer Al-Tabari who said, 'Usman remained for three days not being buried. The Hakeem Bin Hizam and Jubeyr Bin Mut'am spoke to Ali^{asws} that he^{asws} allow regarding his burial. He^{asws} did so. When the people heard that, a group said in the road with stone, and a few people from his family came out with him, and with them was Al-Hassan^{asws} Bin Ali^{asws}, and Ibn Al-Zubeyr, and Abu Jahm Bin Huzeyfa, between Al-Maghrib and Al-Isha.

فَأَتَوْا بِهِ حَائِطًا مِنْ حِيطَانِ الْمَدِينَةِ ، يُعْرَفُ بِ: حُشٍّ كَوْكَبٍ ، وَ هُوَ خَارِجُ الْبَقِيعِ ، فَصَلُّوا عَلَيْهِ ، وَ جَاءَ نَاسٌ مِنَ الْأَنْصَارِ لِيَمْنَعُوا مِنَ الصَّلَاةِ عَلَيْهِ ، فَأَرْسَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَمَنْعَ مِنْ رَحْمِ سَرِيرِهِ ، وَ كَفَّ الَّذِينَ زَامُوا مَنَعَ الصَّلَاةِ عَلَيْهِ ، وَ ذُفِنَ فِي حُشٍّ كَوْكَبٍ ،

They came with him to a garden from the gardens of Al-Medina known as 'Hush Kowkab', and it was outside Al-Baqie (cemetery). They prayed Salat upon him, and some people from the Helpers came in order to prevent from the Salat to be prayed upon him. Ali^{asws} sent a messenger to prevent them from pelting his coffin, and refrained those who were pelting to prevent the Salat upon him, and he was buried in 'Hush Kowkab'.

فَلَمَّا ظَهَرَ مُعَاوِيَةُ عَلَى الْأَمْرِ أَمَرَ بِذَلِكَ الْحَائِطِ فَهَدِمَ وَ أُذْخِلَ فِي الْبَقِيعِ ، وَ أَمَرَ النَّاسَ فَذَفَنُوا مَوْتَاهُمْ حَوْلَ قَبْرِهِ حَتَّى اتَّصَلَ بِمَقَابِرِ الْمُسْلِمِينَ بِالْبَقِيعِ .

When Muawiya prevailed upon the government, he ordered with that wall of the garden and it was demolished, and (the whole section) was included in Al-Baqie (cemetery), and ordered the people that they bury their dead around his (Usman's) grave until it connect with the graves of the Muslims at Al-Baqie.

وَ قِيلَ : إِنَّ عُثْمَانَ لَمْ يُعَسَّلَ ، وَ إِنَّهُ كُفِّنَ فِي ثِيَابِهِ الَّتِي قُتِلَ فِيهَا .

And it is said that Usman was not given the ritual washing, and he was enshrouded in his own clothes which he had been killed in.¹⁰⁶

وَ قَدْ رَوَى ذَلِكَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ وَ الْأَعْتَمُ الْكُوفِيُّ فِي الْفَتْوحِ مُطَابِقًا لِمَا حَكَاهُ ابْنُ أَبِي الْحَدِيدِ ، وَ زَادَ الْأَعْتَمُ : إِنَّهُمْ دَفَنُوهُ بَعْدَ مَا ذَهَبَ الْكِلَابُ بِإِحْدَى رِجْلَيْهِ ، وَ قَالَ : صَلَّى عَلَيْهِ حَكِيمُ بْنُ حِزَامٍ أَوْ جُبَيْرُ بْنُ مُطْعِمٍ .

¹⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 8

¹⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 9

And that has been reported by Ibn Al-Aseer in (the book) 'Al-Kamil', and Al-Asam Al-Kufi in (the book) 'Al-Futouh', identical to what is narrated by Ibn Abi Al-Hadeed, and there is an increase by Al-Asam, 'They buried him after the dogs had eaten away one of his legs'. And he said, 'Hakeem Bin Hizam prayed Salat upon him, or Jubeyr Bin Mut'am'.¹⁰⁷

الثالث:

The third -

أَنَّهُ رَدَّ الْحَكَمَ بْنِ أَبِي الْعَاصِ طَرِيدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ قَدْ امْتَنَعَ أَبُو بَكْرٍ مِنْ رَدِّهِ.

He (Usman) returned Al-Hakam Bin Abi Al-Aas expelled by Rasool-Allah^{saww}, and Abu Bakr had refused from returning him.

قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الشَّافِي: رَوَى الْوَاقِدِيُّ مِنْ طُرُقٍ مُخْتَلِفَةٍ وَ غَيْرُهُ، أَنَّ الْحَكَمَ بْنَ أَبِي الْعَاصِ لَمَّا قَدِمَ الْمَدِينَةَ بَعْدَ الْفَتْحِ أَخْرَجَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الطَّائِفِ، وَ قَالَ: لَا يُسَاكِنُنِي فِي بَلَدٍ أَبَدًا،

The Seyyid said in (the book) 'Al-Shafi', 'It is reported by Al-Waqidi (wahabi imam) from different ways, and someone else, that Al-Hakam Bin Abi Al-Aas, when he arrived after the conquest, the Prophet^{saww} expelled him to Al-Taif and said, 'You will not dwell with me^{saww} in a city, ever!'

فَجَاءَهُ عُثْمَانُ فَكَلَّمَهُ فَأَبَى، ثُمَّ كَانَ مِنْ أَبِي بَكْرٍ مِثْلُ ذَلِكَ، ثُمَّ كَانَ مِنْ عُمَرَ مِثْلُ ذَلِكَ، فَلَمَّا قَامَ عُثْمَانُ أَذْخَلَهُ وَ وَصَلَهُ وَ أَكْرَمَهُ،

Usman came to him^{saww} and spoke to him^{saww}, but he^{saww} refused. The it was from Abu Bakr, similar to that, then it was from Umar similar to that. When Usman stood (as ruler), he entered him (into Al-Medina), and helped him and honoured him.

فَمَشَى فِي ذَلِكَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ الزُّبَيْرُ وَ طَلْحَةُ وَ سَعْدٌ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ عَمَّارُ بْنُ يَاسِرٍ حَتَّى دَخَلُوا عَلَى عُثْمَانَ، فَقَالُوا لَهُ: إِنَّكَ قَدْ أَذْخَلْتَ هَؤُلَاءِ الْقَوْمَ يَبْغُونَ الْحَكَمَ وَ مَنْ مَعَهُ وَ قَدْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخْرَجَهُمْ وَ أَبُو بَكْرٍ وَ عُمَرُ، وَ إِنَّا نُنْذِرُكَ اللَّهَ وَ الْإِسْلَامَ وَ مَعَاذَكَ، فَإِنَّ لَكَ مَعَادًا وَ مُنْقَلَبًا، وَ قَدْ أَبَتْ ذَلِكَ الْوُلَاةُ قَبْلَكَ وَ لَمْ يَطْمَعُ أَحَدٌ أَنْ يُكَلِّمَهُمْ فِيهِمْ، وَ هَذَا شَيْءٌ نَخَافُ اللَّهَ عَلَيْكَ فِيهِ.

Ali^{asws}, and Al-Zubeyr, and Talha, and Sa'ad, and Abdul Rahman Bin Awf Bin Yasser walked regarding that until they entered to see Usman. They said to him, 'You have entered these people' – meaning Al-Hakam and the ones with him – 'and the Prophet^{saww} had expelled them, and (so had) Abu Bakr and Umar, and we remind you of Allah^{azwj}, and Al-Islam, and your hostility. So, if that is hostility and overturned, and the rulers before you had refused that, and no one has coveted to speak to them regarding them, and this is a thing Allah^{azwj} is feared upon you, regarding it'.

¹⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 10

فَقَالَ عُثْمَانُ: إِنَّ قَرَابَتَهُمْ مِنِّي حَيْثُ تَعْلَمُونَ، وَ قَدْ كَانَ رَسُولُ اللَّهِ حَيْثُ كَلَّمْتُهُ أَطْمَعَنِي فِي أَنْ يَأْذَنَ هُمْ، وَ إِنَّمَا أَخْرَجَهُمْ لِكَلِمَةٍ بَلَغَتْهُ عَنِ الْحَكَمِ، وَ لَنْ يَضُرُّكُمْ مَكَانُهُمْ شَيْئاً، وَ فِي النَّاسِ مَنْ هُوَ شَرٌّ مِنْهُمْ.

Usman said, 'They are related to me from where you know, and Rasool-Allah^{saww}, when I spoke to him^{saww} had reassured me that he^{saww} would permit for them, and rather their expulsion was for a word which had reached him^{saww} from Al-Hakam, and their place will never harm you of anything, and among the people there is one who is eviler than them'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَا أَجِدُ شَرًّا مِنْهُ وَ لَا مِنْهُمْ، ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: هَلْ تَعْلَمُ عُمَرُ يَقُولُ: وَ اللَّهُ لَيَحْمِلَنَّ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ، وَ وَ اللَّهُ إِنْ فَعَلَ لَيَقْتُلُنَّهُ!؟.

He^{asws} said: 'I^{asws} cannot find anyone eviler than him, nor from them'. Then he^{asws} said: 'Do you know Umar had said, 'By Allah^{azwj}! The clan of Abu Mueet would be loaded upon necks of the people', and by Allah^{azwj} if that had been done, he would have killed him?!'

قَالَ: فَقَالَ عُثْمَانُ: مَا كَانَ أَحَدٌ مِنْكُمْ يَكُونُ بَيْنَهُ وَ بَيْنَهُ مِنَ الْقَرَابَةِ مَا بَيْنِي وَ بَيْنَهُ وَ يَنَالُ مِنَ الْقُدْرَةِ مَا أَنَالُ إِلَّا أَدْخَلَهُ، وَ فِي النَّاسِ مَنْ هُوَ شَرٌّ مِنْهُ.

He (the narrator) said, 'Usman said, 'There does not happen to be anyone from you having kinship between him and him, and he gives from the measurement what I give, except I shall include him, and among the people there is one who is eviler than him'.

قَالَ: فَغَضِبَ عَلِيٌّ عَلَيْهِ السَّلَامُ، وَ قَالَ: وَ اللَّهُ لَتَأْتِيَنَا بِشَرٍّ مِنْ هَذَا إِنْ سَلِمْتَ، وَ سَتَرَى يَا عُثْمَانُ غَيْبَ مَا تَفْعَلُ، ثُمَّ خَرَجُوا مِنْ عِنْدِهِ .

He (the narrator) said, 'Ali^{asws} was angered and said: 'By Allah^{azwj}! You will bring us happiness if you were to submit, and you will see, O Usman, the consequences of what you are doing'. Then they exited from his presence"¹⁰⁸.

وَ قَالَ السَّيِّدُ: وَ قَدْ رُوِيَ مِنْ طُرُقٍ مُخْتَلِفَةٍ أَنَّ عُثْمَانَ لَمَّا كَلَّمَ أَبَا بَكْرٍ وَ عُمَرَ فِي رَدِّ الْحَكَمِ أَغْلَظَا لَهُ وَ زَبَرَاهُ، وَ قَالَ لَهُ عُمَرُ: يُخْرِجُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَأْمُرُنِي أَنْ أَدْخِلَهُ!؟ وَ اللَّهُ لَوْ أَدْخَلْتُهُ لَمْ آمَنْ أَنْ يَقُولَ قَائِلٌ غَيْرَ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And the Seyyid said (in the book Al-Shafi) - 'And it has been reported from different ways that when Usman spoke to Abu Bakr and Umar regarding returning Al-Hakam, they were both harsh to him and rebuked him, and Umar had said to him, 'Rasool-Allah^{saww} expelled him and you are instructing me to enter him (into Al-Medina)?! By Allah^{azwj}! If I were to enter him (into Al-Medina), there would be no safety from a speaker saying. 'He changed the pact of Rasool-Allah^{saww}.

وَ اللَّهُ لَئِنْ أَشَقُّ بِإِثْنَتَيْنِ كَمَا تُشَقُّ الْأُبْلَمَةُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُخَالِفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمْرًا!!، وَ إِيَّاكَ يَا ابْنَ عَقَّانَ أَنْ تُعَاوِدَنِي فِيهِ بَعْدَ الْيَوْمِ.

By Allah^{azwj}! If it is more difficult with the two just as the trial is difficult, it would be more beloved to me than if I were to oppose Rasool-Allah^{saww} of a matter!! And beware, O son of Affan from coming back to me regarding it after today'.

¹⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 11

و فعل جميع ذلك، و قتل رقية بنت رسول الله صلى الله عليه وآله و زنا بجاريته، و قد مرت في باب أحوالها عليها السلام.

And he (Usman) did all that, and killed Ruqaiya^{as} daughter^{as} of Rasool-Allah^{saww} and committed adultery with her^{as} maid, and it has passed in the chapter of her^{as} situation".¹⁰⁹

الرابع:

The fourth –

ما صنع بأبي ذر رضي الله عنه من الإهانة و الضرب و الاستخفاف و التسيير مع علو شأنه الذي لا يخفى على أحد.

What he (Usman) did with Abu Zarr^{ra}, from the insulting, and beating, and the frightening, and the travelling with, despite his^{ra} lofty position which is not hidden from anyone.

فَقَدْ رَوَى السَّيِّدُ رَحِمَهُ اللَّهُ فِي الشَّافِي وَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ وَ اللَّفْظُ لِلْسَّيِّدِ: إِنَّ عُثْمَانَ لَمَّا أَعْطَى مَرْوَانَ بْنِ الْحَكَمِ مَا أَعْطَاهُ، وَ أَعْطَى الْخَارِثَ بْنَ الْحَكَمِ ابْنِ أَبِي الْعَاصِ ثَلَاثِمِائَةَ أَلْفٍ دِرْهَمٍ، وَ أَعْطَى زَيْدَ بْنَ ثَابِتٍ مِائَةَ أَلْفٍ دِرْهَمٍ، جَعَلَ أَبُو ذَرٍّ يَقُولُ: بَشِّرِ الْكَافِرِينَ بِعَذَابِ أَلِيمٍ، وَ يَتْلُو قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: (وَ الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)،

The Seyyid has reported in (the book) 'Al-Shafi', and Ibn Abi Al-Hadeed in commentary of the Nahj (Al-Balagah), and the words of the seyyid are, 'When Usman gave Marwan Bin Al-Hakam what he gave him, and gave Al-Haris Bin Al-Hakam Bin Abu Al-Aas three hundred thousand Dirhams, and gave Zayd Bin Sabit a hundred thousand Dirhams, Abu Zarr^{ra} came saying, 'Give news to the Kafirs of the painful punishment!', and he recited the Words of Allah^{azwj} Mighty and Majestic: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34].**

فَرَفَعَ ذَلِكَ مَرْوَانُ إِلَى عُثْمَانَ ، فَأَرْسَلَ إِلَى أَبِي ذَرٍّ نَائِلًا مَوْلَاهُ : أَنْ انْتَهَ عَمَّا يَبْلُغُنِي عَنْكَ ، فَقَالَ : أَيْ بَنَاهَانِي عُثْمَانُ عَنْ قِرَاءَةِ كِتَابِ اللَّهِ ، وَ عَيْبٍ مَنْ تَرَكَ أَمَرَ اللَّهِ ، فَوَ اللَّهُ لَأَنْ أَرْضِي اللَّهَ بِسَخَطِ عُثْمَانَ أَحَبُّ إِلَيَّ وَ خَيْرٌ لِي مِنْ أَنْ أَرْضِيَ عُثْمَانَ بِسَخَطِ اللَّهِ!

Marwan raised that issue to Usman. He sent Naila, his slave to Abu Zarr^{ra} with a message, 'End from what has reached me from you'. He^{ra} said, 'Is Usman forbidding me^{ra} from reciting the Book of Allah^{azwj}, and censuring from neglecting a Command of Allah^{azwj}? By Allah^{azwj}, Pleasing Allah^{azwj} by angering Usman is more beloved to me^{ra} and better for me^{ra} than pleasing Usman by Angering Allah^{azwj}!'

فَأَعْصَبَ عُثْمَانَ ذَلِكَ ، فَأَخْفَظَهُ وَ تَصَابَرَ ، وَ قَالَ عُثْمَانُ يَوْمًا : أَيْ يَجُوزُ لِلْإِمَامِ أَنْ يَأْخُذَ مِنَ الْمَالِ فَإِذَا أَيْسَرَ قَضَاءُهُ؟! فَقَالَ كَعْبُ الْأَخْبَارِ: لَا بَأْسَ بِذَلِكَ ، فَقَالَ «6» أَبُو ذَرٍّ: يَا ابْنَ الْيَهُودِيِّينَ ، أَتُعَلِّمُنَا دِينَنَا؟!.

That angered Usman, but he preserved it and was patient. And one day Usman said, 'Is it allowed for the leader that he takes from the wealth (a little which) is easier to pay it back?!'

¹⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 12

Ka'an Al-Ahbaar said, 'There is no problem with that'. Abu Zarr^{ra} said, 'O son of the two Jews! Are you teaching us our Religion?'

فَقَالَ عُثْمَانُ: قَدْ كَثُرَ أَذَاكَ لِي وَتَوَلَّعْتَ بِأَصْحَابِي، الْحَقُّ بِالشَّامِ، فَأَخْرَجَهُ إِلَيْهَا، فَكَانَ أَبُو ذَرٍّ يُنْكِرُ عَلَى مُعَاوِيَةَ أَشْيَاءَ يَفْعَلُهَا، فَبَعَثَ إِلَيْهِ مُعَاوِيَةَ ثَلَاثِمِائَةَ دِينَارٍ، فَقَالَ أَبُو ذَرٍّ: إِنْ كَانَتْ مِنْ عَطَائِي الَّذِي حَرَّمْتُمُونِيهِ عَامِي هَذَا فَبَلِّغْهَا، وَإِنْ كَانَتْ صِلَةً فَلَا حَاجَةَ لِي فِيهَا، وَرَدَّهَا عَلَيْهِ.

Usman said, 'You hurting me has become frequent and your insulting my companions. Join up with Syria!' He expelled him to it. Abu Zarr^{ra} used to dislike things Muawiya was doing. Muawiya sent three hundred Dinars. Abu Zarr^{ra} said, 'If it was from my awards which you have deprived me for this year, I^{ra} accept it, and if it was a help, so there is no need for me^{ra} regarding it' – and he^{ra} returned it to him.

وَبَنَى مُعَاوِيَةُ الْخَضِرَاءَ بِدِمَشْقَ، فَقَالَ أَبُو ذَرٍّ: يَا مُعَاوِيَةُ! إِنْ كَانَتْ هَذِهِ مِنْ مَالِ اللَّهِ فَهِيَ الْحَيَانَةُ، وَإِنْ كَانَتْ مِنْ مَالِكَ فَهُوَ الْإِسْرَافُ،

And Muawiya built greenery at Damascus. Abu Zarr^{ra} said, 'O Muawiya! If this was from wealth of Allah^{azwj}, then this is the embezzlement, and if it was from your wealth, then it is extravagance'.

وَكَانَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ تَعَالَى يَقُولُ: وَاللَّهِ لَقَدْ حَدَّثْتُ أَعْمَالَ مَا أَعْرِفُهَا، وَاللَّهُ مَا هِيَ فِي كِتَابِ اللَّهِ وَلَا فِي سُنَّةِ نَبِيِّهِ (ص)، وَاللَّهُ إِنِّي لَأَرَى حَقًّا يُطْفَأُ، وَبَاطِلًا يُجْنَى، وَصَادِقًا مُكَذَّبًا، وَأَثَرَهُ بَعِيرٍ تُغَى، وَصَالِحًا مُسْتَأْثَرًا عَلَيْهِ.

And Abu Zarr^{ra} was saying, 'By Allah^{azwj}! You (Muawiya) have done deeds what I^{ra} recognise. By Allah^{azwj}! It is neither in the Book of Allah^{azwj} nor in the Sunnah of His^{azwj} Prophet^{saww}. By Allah^{azwj}! I^{asws} see rights being extinguished, and falsehood being revived, and truthful ones being belied, and an effect without a removal, and the righteous being impacted upon'.

وَقَالَ حَبِيبُ بْنُ مَسْلَمَةَ الْفُهْرِيُّ لِمُعَاوِيَةَ: إِنَّ أَبَا ذَرٍّ لَمُفْسِدٌ عَلَيْكُمُ الشَّامَ فَتَدَارِكُ أَهْلَهُ إِنْ كَانَتْ لَكُمْ فِيهِ حَاجَةٌ، فَكَتَبَ مُعَاوِيَةُ إِلَى عُثْمَانَ فِيهِ، فَكَتَبَ عُثْمَانُ إِلَى مُعَاوِيَةَ: أَمَّا بَعْدُ، فَاجْلِسْ جُنْدَبًا إِلَيَّ عَلَى أَعْظَمِ مَرْكَبٍ وَأَوْعِرِهِ «4»،

And Habeeb Bin Maslama Al-Fihry said to Muawiya, 'Abu Zarr^{ra} will spoil Syria upon you all, so let him^{ra} join up with his^{ra} family (and) will be a cure for you if there is a needy to you all regarding him^{ra}'. Muawiya wrote to Usman regarding him^{ra}. Usman wrote to Muawiya, 'As for after, Carry Jundab (Abu Zarr^{ra}) to me upon a harsh ride and make it difficult for him^{ra}'.

فَوَجَّهَ بِهِ مَعَ مَنْ سَارَ بِهِ اللَّيْلُ وَالنَّهَارُ، وَحَمَلَهُ عَلَى شَارِفٍ لَيْسَ عَلَيْهَا إِلَّا قَتَبٌ، حَتَّى قَدِمَ بِهِ الْمَدِينَةَ، وَقَدْ سَقَطَ لَحْمٌ فَجَدَّيْهِ مِنَ الْجُهْدِ،

He sent him^{as} with someone who travelled with him night and day (non-stop), and carried him upon an aged camel with a small hump, until he arrived with him^{ra} at Al-Medina, and the flesh of his^{ra} thighs had fallen off from the struggle.

فَلَمَّا قَدِمَ أَبُو ذَرٍّ الْمَدِينَةَ، بَعَثَ إِلَيْهِ عُثْمَانُ أَنْ الْحَقُّ بِأَيِّ أَرْضٍ شِئْتَ، فَقَالَ: بِمَكَّةَ؟ قَالَ: لَا. قَالَ: فَبَيْتِ الْمَقْدِسِ؟ قَالَ: لَا. قَالَ: فَبِأَحَدِ الْمِصْرَيْنِ؟ قَالَ: لَا، وَ لَكِنِّي مُسِيرٌ إِلَى الرَّيْدَةِ .. فَسِيرَهُ إِلَيْهَا، فَلَمْ يَزَلْ بِهَا حَتَّى مَاتَ.

When Abu Zarr^{ra} arrived at Al-Medina, Usman sent a message to him^{ra} that he should go to whichever land he^{ra} so desires to. He^{ra} said, 'Makkah?' He said, 'No'. He^{ra} said, 'Bayt Al-

Maqdis?’ He said, ‘No’. He^{ra} said, ‘One of the two cities (Al-Mufa and Al-Basra)?’ He said, ‘No but, your journey is to Al-Rabza’. He^{ra} travelled to it, and did not cease to be at it until he^{ra} passed away’.¹¹⁰

و فِي رِوَايَةِ الْوَأَقِيدِيِّ: أَنَّ أَبَا ذَرٍّ لَمَّا دَخَلَ عَلَى عُثْمَانَ قَالَ لَهُ: لَا أَنْعَمَ اللَّهُ بِكَ عَيْنًا يَا جُنْدَبُ. فَقَالَ أَبُو ذَرٍّ: أَنَا جُنْدَبٌ وَ سَمَّيَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: عَبْدَ اللَّهِ، فَأَخْبَرْتُ اسْمَ رَسُولِ اللَّهِ الَّذِي سَمَّيَنِي رَسُولُ اللَّهِ بِهِ عَلَى اسْمِي.

And in a report of Al-Waqidi (wahabi imam), ‘When Abu Zarr^{ra} entered to see Usman, he said to him^{ra}, ‘May Allah^{azwj} not Favour an eye with you^{ra}, O Jundab^{ra}!’ Abu Zarr^{ra} said, ‘I^{ra} am Jundab^{ra}, and Rasool-Allah^{saww} had named me^{ra} as ‘Abdullah’, so I^{ra} chose the name which Rasool-Allah^{azwj} had named me^{ra} with over my^{ra} (original) name’.

فَقَالَ لَهُ عُثْمَانُ: أَنْتَ «13» الَّذِي تَزْعُمُ أَنَّا نَقُولُ إِنَّ يَدَ اللَّهِ مَغْلُولَةٌ، وَ إِنَّ اللَّهَ فَقِيرٌ وَ نَحْنُ أَغْنِيَاءُ؟!

Usman said to him^{ra}, ‘You^{ra} are the one who claims that we are saying that Allah^{azwj}’s hands are locked, and that Allah^{azwj} is poor and we are rich?!’

فَقَالَ أَبُو ذَرٍّ: لَوْ كُنْتُمْ لَا تَزْعُمُونَ، لَأَنْتَقِضَ مَالُ اللَّهِ عَلَى عِبَادِهِ، وَ لَكِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ: إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا جَعَلُوا مَالَ اللَّهِ دُولًا، وَ عِبَادَ اللَّهِ خَوْلًا، وَ دِينَ اللَّهِ دَخَلًا، ثُمَّ يُرِيخُ اللَّهُ الْعِبَادَ مِنْهُمْ.

Abu Zarr^{ra} said, ‘If you had not been claiming such, you would have spent the wealth of Allah^{azwj} upon His^{azwj} servants, but I^{asws} testify that I^{ra} heard Rasool-Allah^{saww} saying: ‘When the clan of Abu Al-Aas reaches thirty men, they would make the wealth of Allah^{azwj} as their own, and servants of Allah^{azwj} as (their own) slaves, and the Religion of Allah^{azwj} as a revenue, then Allah^{azwj} with Grant rest to the servants, from them’.

فَقَالَ عُثْمَانُ لِمَنْ خَصَرَهُ: أَ سَمِعْتُمُوهَا مِنْ نَبِيِّ اللَّهِ (ص)؟! فَقَالُوا: مَا سَمِعْنَاهُ، فَقَالَ عُثْمَانُ: وَ يَلَيْكَ يَا أَبَا ذَرٍّ! أَ تَكْذِبُ عَلَى رَسُولِ اللَّهِ؟! فَقَالَ أَبُو ذَرٍّ لِمَنْ خَصَرَهُ: أَمَا تَظُنُّونَ أَنِّي صَدَقْتُ؟! فَقَالُوا: لَا، وَ اللَّهُ مَا نَذْرِي.

Usman said to the ones present, ‘Did you hear this from the Prophet^{saww} of Allah^{azwj}?!’ They said, ‘We have not heard it’. Usman said, ‘Woe be unto you^{ra}, O Abu Zarr^{ra}! Are you^{ra} lying upon Rasool-Allah^{saww}?!’ Abu Zarr^{ra} said to the ones present, ‘Don’t you think I^{ra} spoke the truth?!’ They said, ‘No, by Allah^{azwj}, we do not know’.

فَقَالَ عُثْمَانُ: ادْعُوا لِي عَلِيًّا، فُدْعِي، فَلَمَّا جَاءَ قَالَ عُثْمَانُ لِأَبِي ذَرٍّ: اقْضِصْ عَلَيْهِ حَدِيثَكَ فِي بَنِي أَبِي الْعَاصِ، فَحَدَّثَهُ، فَقَالَ عُثْمَانُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: هَلْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ؟. فَقَالَ عَلَيْهِ السَّلَامُ: لَا، وَ صَدَقَ أَبُو ذَرٍّ، فَقَالَ: كَيْفَ عَرَفْتَ صِدْقَهُ؟.

Usman said, ‘Call Ali^{asws} for me!’ When he^{asws} came, Usman said to Abu Zarr^{ra}, ‘Narrate to him^{asws} your^{ra} Hadeeth regarding the clan of Abu Al-Aas’. He^{ra} narrated it. Usman said to Ali^{asws}, ‘Have you^{asws} heard this from Rasool-Allah^{saww}?’ Ali^{asws} said: ‘No, but Abu Zarr^{ra} speaks the truth’. He said, ‘How do you^{asws} know he^{ra} spoke the truth?’

فَقَالَ: لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ: مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ،

¹¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 13

He^{asws} said: 'Because I^{asws} heard from Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded, nor has the dust (ground) carried anyone with a tone more truthful than that of Abu Zarr^{ra}'.

فَقَالَ مَنْ حَضَرَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ جَمِيعًا: لَقَدْ صَدَقَ أَبُو ذَرٍّ، فَقَالَ أَبُو ذَرٍّ: أَحَدْتُكُمْ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ تَتَّهِمُونِي؟! مَا كُنْتُ أَطُنُّ أَنِّي أَعِيشُ حَتَّى أَسْمَعَ هَذَا مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

The ones present, from the companions of the Prophet^{saww}, all said, 'Abu Zarr^{ra} speaks the truth'. Abu Zarr^{ra} said, 'I^{ra} narrated I^{ra} had heard this from Rasool-Allah^{saww}, then you all accused me^{ra}?! I^{ra} did not think I^{ra} would be living until I^{ra} would hear this from the companions of Rasool-Allah^{saww}!'¹¹¹

وَرَوَى الْوَاقِدِيُّ فِي خَيْرِ آخِرٍ بِإِسْنَادِهِ، عَنْ صَهْبَانَ مَوْلَى الْأَسْلَمِيِّينَ، قَالَ: رَأَيْتُ أَبَا ذَرٍّ يَوْمَ دُخِلَ بِهِ عَلَى عُثْمَانَ، فَقَالَ لَهُ: أَنْتَ الَّذِي فَعَلْتَ .. وَ فَعَلْتَ؟!

And it is reported by Al-Waqidi (wahabi imam), in another report, by his chain, from Sahban, a slave of Al-Aslameen who said, 'I saw Abu Zarr^{ra} one day he^{ra} was brought to Usman. He said to him^{ra}, 'Are you^{ra} the one who does, and does (keeps on antagonising me)?!'

فَقَالَ لَهُ أَبُو ذَرٍّ: قَدْ نَصَحْتُكَ فَاسْتَعْشَشْتَنِي وَ نَصَحْتُ صَاحِبَكَ فَاسْتَعْشَشَنِي. فَقَالَ عُثْمَانُ: كَذَبْتَ، وَ لَكِنَّكَ تُرِيدُ الْفِتْنَةَ وَ تُحِبُّهَا، قَدْ قَلَبْتَ الشَّامَ عَلَيْنَا. فَقَالَ لَهُ أَبُو ذَرٍّ: اتَّبِعْ سُنَّةَ صَاحِبَيْكَ، لَا يَكُونُ لِأَحَدٍ عَلَيْكَ كَلَامٌ.

Abu Zarr^{ra} said to him, 'I^{ra} have advised you (sincerely) but you cheated me^{ra}'. Usman said, 'You^{ra} are lying! But you^{ra} intend the fitna (strife) and you^{ra} love it. Syria has been turned upside down upon us!' Abu Zarr^{ra} said, 'Follow the ways of your two companions (Abu Bakr and Umar), there would be no speech for anyone upon you'.

فَقَالَ لَهُ عُثْمَانُ: مَا لَكَ وَ لَدَيْكَ لَا أُمَ لَكَ!. فَقَالَ أَبُو ذَرٍّ: وَ اللَّهِ مَا وَجَدْتُ لِي عُذْرًا إِلَّا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ،

Usman said to him^{ra}, 'What is it to you and to that? May there be no mother for you^{ra}!' Abu Zarr^{ra} said, 'By Allah^{azwj}! I^{ra} do not find any excuse for me^{ra} except enjoining with the good and forbidding from the evil'.

فَغَضِبَ عُثْمَانُ وَ قَالَ: أَشِيرُوا عَلَيَّ فِي هَذَا الشَّيْخِ الْكَذَّابِ!، إِنَّمَا أَنْ أَضْرِبَهُ أَوْ أَحْبِسَهُ أَوْ أَقْتُلَهُ، فَإِنَّهُ قَدْ فَرَّقَ جَمَاعَةَ الْمُسْلِمِينَ، أَوْ أَنْفَيْهِ مِنَ الْأَرْضِ،

Usman got angered and said, 'Give me your advice regarding this lying sheykh! Either I should strike him, or imprison him, or kill him, for he has divided the community of the Muslims, or exile him^{ra} from the land!'

فَنَكَلَّمَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ كَانَ حَاضِرًا-، فَقَالَ: أَشِيرُ عَلَيْكَ بِمَا قَالَ مُؤْمِنٌ آلِ فِرْعَوْنَ: (وَ إِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)،

Ali^{asws} spoke, and he^{asws} was present. He^{asws} said: 'I^{asws} advise you with what the Momin of the family of Pharaoh^{la} had said, 'Will you kill a man who is saying, 'My Lord is Allah', and

¹¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 14

he has come to you with the proofs from your Lord? And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28].

فَأَجَابَهُ عُثْمَانُ بِجَوَابٍ غَلِيظٍ لَمْ أَحِبَّ أَنْ أَذْكُرَهُ، وَ أَجَابَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ بِمِثْلِهِ.

Usman answered him^{asws} with a repugnant answer I (Waqidi) do not want to mention it, and Ali^{asws} answered him with similar to it.

ثُمَّ إِنَّ عُثْمَانَ حَظَرَ عَلَى النَّاسِ أَنْ يُقَاعِدُوا أَبَا ذَرٍّ وَ يُكَلِّمُوهُ، فَمَكَثَ كَذَلِكَ أَيَّامًا، ثُمَّ أَمَرَ أَنْ يُؤْتَى بِهِ، فَلَمَّا أُتِيَ بِهِ وَ وَقَفَ بَيْنَ يَدَيْهِ، قَالَ: وَنَحْنُ يَا عُثْمَانُ! أَمَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ رَأَيْتَ أَبَا بَكْرٍ وَ عُمَرَ! هَلْ رَأَيْتَ هَذَا هَدْيَهُمْ، إِنَّكَ لَتَبْطِشُ فِي «6» بَطْشِ جَبَّارٍ!.

Then Usman banned the people from sitting with Abu Zarr^{ra} and speaking to him^{ra}. That remained for days, then he ordered for him^{ra} to be brought to him. When they came with him^{ra}, and he^{ra} paused in front of him, he^{ra} said, 'Woe be unto you, O Usman! Have you not seen Rasool-Allah^{saww}, and seen Abu Bakr and Umar? Have you seen this being their way? You are using force regarding me^{ra}, force of a tyrant!'

فَقَالَ: أَخْرِجْ عَنَّا مِنْ بِلَادِنَا. فَقَالَ أَبُو ذَرٍّ: فَمَا أَبْعَضُ إِلَيَّ جَوَارِكَ! فَلَمَّا أُتِيَ أَخْرَجَهُ؟. قَالَ: حَيْثُ شِئْتُ. قَالَ: فَأَخْرِجْ إِلَى الشَّامِ أَرْضَ الْجِهَادِ. فَقَالَ: إِنَّمَا جَلَبْتُكَ مِنَ الشَّامِ لِمَا قَدْ أَفْسَدَتْهَا، أَ فَارْذُكَ إِلَيْهَا؟!

He said, 'Get out from us, from our city!' Abu Zarr^{ra} said, 'How hateful to me^{ra} is being in your neighbourhood! Where shall I go out to?' He said, 'Wherever you desire to'. He said, 'Shall I^{ra} go out to Syria, land of Jihad?' He said, 'But rather, I brought you^{ra} from Syria due to what you^{ra} had spoilt. You^{ra} want me to return you^{ra} to it?!'

قَالَ: إِذْنٌ أَخْرِجْ إِلَى الْعِرَاقِ .. قَالَ: لَا. قَالَ: وَلَا. قَالَ: وَمِمْ؟. قَالَ: تَقْدُمُ عَلَى قَوْمٍ أَهْلِ شُبْهَةٍ وَ طَعَنَ عَلَى الْأَيْمَةِ. قَالَ: فَأَخْرِجْ إِلَى مِصْرٍ؟. قَالَ: لَا. قَالَ: فَلَمَّا أُتِيَ أَخْرَجَهُ؟. قَالَ: حَيْثُ شِئْتُ.

He^{ra} said, 'Then I^{ra} shall go out to Al-Iraq'. He said, 'No'. He^{ra} said, 'And why not?' He said, 'You have made progress upon the people of doubt and have taunted upon the leaders'. He^{ra} said, 'Shall I^{ra} go out to Egypt?' He said, 'No'. He^{ra} said, 'Then where shall I^{ra} go to?' He said, 'Wherever you^{ra} want'.

فَقَالَ أَبُو ذَرٍّ: هُوَ إِذْنُ التَّعَرُّبِ بَعْدَ الْهِجْرَةِ، أَخْرِجْ إِلَى بَحْدٍ؟. فَقَالَ عُثْمَانُ: الشَّرَفُ الشَّرَفُ [إِلَى الشَّرْقِ] الْأَبْعَدُ أَقْصَى فَأَقْصَى. فَقَالَ أَبُو ذَرٍّ: قَدْ أَبَيْتُ ذَلِكَ عَلَيَّ. قَالَ: امْضِ عَلَى وَجْهِكَ هَذَا، وَ لَا تَعْدُونَ الرَّبْدَةَ. فَخَرَجَ إِلَيْهَا .

Abu Zarr^{ra} said, 'Then it is being a Bedouin are the Emigration. Shall I^{ra} go out to Najd?' Usman said, 'The nobility to the nobility, the remotest outskirts, the maximum'. Abu Zarr^{ra} said, 'You refused that to me^{ra}'. He said, 'Go to this direction of your, and do not come back from Al-Rabza'. He^{ra} went to it'.¹¹²

¹¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 15

وَرَوَى الْوَاقِدِيُّ، عَنْ مَالِكِ بْنِ أَبِي الرَّجَالِ، عَنْ مُوسَى بْنِ مَيْسَرَةَ أَنَّ أَبَا الْأَسْوَدِ الدُّؤْلِيَّ قَالَ: كُنْتُ أَحِبُّ لِقَاءَ أَبِي ذَرٍّ لِأَسْأَلَهُ عَنْ سَبَبِ خُرُوجِهِ، فَتَزَلْتُ الرَّبَذَةَ، فَقُلْتُ لَهُ: أَلَا تُخْرِجُنِي! خَرَجْتُ مِنَ الْمَدِينَةِ طَائِعاً أَوْ أُخْرِجْتُ؟

And it is reported by Al-Waqidi (wahabi imam), from Malik Bin Abu Al-Rajal, from Musa Bin Maysara that Abu Al-Aswad Al-Dowly said, 'I used to love meeting Abu Zarr^{ra} to ask him^{ra} about the cause of his^{ra} expulsion. I encamped at Al-Rabza and said to him^{ra}, 'Will you^{ra} not inform me? Did you^{ra} come out from Al-Medina or were you^{ra} thrown out?'

قَالَ: أَمَّا إِنِّي كُنْتُ فِي ثَغْرِ مِنَ الثُّغُورِ أُغْنِي عَنْهُمْ، فَأُخْرِجْتُ إِلَى مَدِينَةِ الرَّسُولِ، فَقُلْتُ: ذَارُ هِجْرَتِي وَأَصْحَابِي، فَأُخْرِجْتُ مِنْهَا إِلَى مَا تَرَى، ثُمَّ قَالَ: بَيْنَا أَنَا ذَاتَ لَيْلَةٍ نَائِمٌ فِي الْمَسْجِدِ إِذْ مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: فَضَرَنِي بِرِجْلَيْهِ «1»، فَقَالَ: لَا أَرَاكَ نَائِماً فِي الْمَسْجِدِ.

He^{ra} said, 'But, I was in a trench from the trenches, needless from them, so I came out to city of the Rasool^{saww}. I said, 'A house of my migration and of my companions, and I came out to what you^{asws} see'. Then he^{ra} said, 'One night when I was sleeping in the Masjid, when Rasool-Allah^{saww} passed by me^{ra}. He^{saww} nudged me^{ra} with his^{saww} left. He^{saww} said: 'I^{saww} should not see you^{ra} sleeping in the Masjid'.

فَقُلْتُ: يَا أَبِي أَنْتَ وَ أُمِّي! غَلَبَتْنِي عَيْنِي فَنِمْتُ فِيهِ. فَقَالَ: كَيْفَ تَصْنَعُ إِذَا أَخْرَجُوكَ مِنْهُ؟ فَقُلْتُ: إِذْنُ الْحَقِّ بِالشَّامِ، فَإِنَّهَا أَرْضٌ مُقَدَّسَةٌ، وَ أَرْضُ نَبِيِّيَّةٍ الْإِسْلَامِ، وَ أَرْضُ الْجِهَادِ.

I^{ra} said, 'May my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}! My^{ra} eyes overcame me^{asws}, so I^{ra} slept in it'. He^{saww} said: 'What would you^{ra} do when they expel you^{ra} from it?' I^{ra} said, 'Then I^{ra} shall go to Syria, for it is a Holy land, and a pious land of Al-Islam, and a land of Jihad'.

فَقَالَ: كَيْفَ بِكَ إِذَا أَخْرَجُوكَ مِنْهَا؟ قَالَ: فَقُلْتُ لَهُ: أَرْجِعُ إِلَى الْمَسْجِدِ. قَالَ: كَيْفَ تَصْنَعُ إِذَا أَخْرَجُوكَ مِنْهُ؟ قُلْتُ: أَخُذُ سَيْفِي فَأَضْرِبُ بِهِ.

He^{saww} said: 'How would it be with you^{ra} when you^{ra} are expelled from it?' I^{ra} said to him^{saww}, 'I^{ra} shall return to the Masjid (Al-Medina)'. He^{saww} said: 'What would you do when they expel you^{ra} from it?' I said, 'I^{ra} shall grab my^{ra} sword and strike with it'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذَلِكَ، اسْتَقِ مَعَهُمْ حَيْثُ سَافَوْكَ، وَ تَسْمَعُ وَ تُطِيعُ، فَسَمِعْتُ وَ أَطَعْتُ وَ أَنَا أَسْمَعُ وَ أُطِيعُ، وَ اللَّهُ لَيَلْقِيَنَّ اللَّهَ عُثْمَانُ وَ هُوَ أَثَمٌ فِي جَنِّي.

Rasool-Allah^{saww} said: 'Shall I^{saww} point you upon what is better than that? Co-operate with them wherever they usher you^{ra}, and listen and obey'. I^{ra} listened and obeyed, and I^{ra} am listening and obeying. By Allah^{azwj}! I^{ra} shall meet Usman and he is a sinner in being criminal to me^{ra}'.

وَ كَانَ يَقُولُ بِالرَّبَذَةِ: مَا تَرَكَ الْحَقُّ لِي صَدِيقاً.

And he^{ra} was saying at Al-Rabza, 'The truth has not left me^{ra} any friends'.

وَ كَانَ يَقُولُ فِيهَا: رَدَّنِي عُثْمَانُ بَعْدَ الْهَجْرَةِ أَعْرَابِيّاً.

And he^{ra} was saying in it, 'Usman has returned me^{ra} to be a Bedouin after the Emigration'.¹¹³

أَقُولُ: وَرَوَى الْمَسْعُودِيُّ فِي مَرْجُحِ الذَّهَبِ أَبَسَطَ مِنْ ذَلِكَ .. إِلَى أَنْ قَالَ: لَمَّا رَدَّ عُثْمَانُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ إِلَى الْمَدِينَةِ عَلَى بَعِيرٍ عَلَيْهِ قَتَبٌ يَاسِبٌ، مَعَهُ خَمْسُمِائَةٍ مِنَ الصَّقَالِيَةِ يَطْرُدُونَ بِهِ حَتَّى أَتَوْا بِهِ الْمَدِينَةَ وَفَدَّ تَسَلَّخَتْ بِوَاطِنِ أَفْحَادِهِ وَكَادَ يَتَلَفُ،

I (Majlisi) am saying, 'And it is reported by Al-Masoudi in (the book) 'Maruj Al-Zahab', more extensive than that, until he said, 'When Usman returned Abu Zarr^{ra} to Al-Medina upon a camel without any dry hump, with him^{ra} were five from the Saqaliya (tribe) being expelled along with him^{ra}, until they came with him^{ra} to Al-Medina, and his^{ra} inner thighs had been flattened and almost destroyed.

فَقِيلَ لَهُ: إِنَّكَ تَمُوتُ مِنْ ذَلِكَ؟ فَقَالَ: هَيْهَاتَ! لَنْ أَمُوتَ حَتَّى أُنْتَقَى .. وَذَكَرَ مَا يُنْزِلُ بِهِ مِنْ هَوْلٍ فِيهِ..

It was said to him^{ra}, 'Didn't you^{ra} die from that?' He^{ra} said, 'Far be it! I^{ra} will never die until I^{ra} am exiled' – and he^{ra} mentioned what would befall with him^{ra} from them in it.

وَسَأَقِ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَالَ لَهُ عُثْمَانُ: وَإِذَا وَجَّهَكَ عَنِّي. قَالَ: أَسِيرُ إِلَى مَكَّةَ. قَالَ: لَا وَاللَّهِ. قَالَ: فَإِلَى الشَّامِ؟ قَالَ: لَا وَاللَّهِ. قَالَ: فَإِلَى الْبَصْرَةِ؟ قَالَ: لَا وَاللَّهِ. فَاخْتَرَ غَيْرَ هَذِهِ الْبُلْدَانِ.

And he continued the Hadeeth up to his words, 'Usman said to him^{ra}, 'Turn back your^{ra} face from me!' He^{ra} said, 'I^{ra} shall travel to Makkah'. He said, 'No, by Allah^{azwj}'. He^{ra} said, 'Then, to Syria?' He said, 'No, by Allah^{azwj}'. He^{ra} said, 'Al-Basra?' He said, 'No, by Allah^{azwj}', choose other than these cities.

قَالَ: لَا وَاللَّهِ لَا اخْتَارَ غَيْرَ مَا ذَكَرْتُ لَكَ وَ لَوْ تَرَكْتَنِي فِي دَارِ هِجْرَتِي مَا أَرَدْتُ شَيْئًا مِنَ الْبُلْدَانِ، فَسِيرَنِي حَيْثُ شِئْتُ مِنَ الْبِلَادِ. قَالَ: إِلَيَّ مُسِيرُكَ إِلَى الرَّبَذَةِ.

He^{ra} said, 'No, by Allah^{azwj}! I^{ra} will not choose other than what I^{ra} have mentioned to you, and if you were to leave me^{asws} in the house of my^{ra} migration, I^{ra} would not want anything from the cities, so make me^{ra} travel to where you like from the cities'. He said, 'I shall travel you^{ra} to Al-Rabza'.

قَالَ: اللَّهُ أَكْبَرُ! صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَسَلَّمَ قَدْ أَخْبَرَنِي بِكُلِّ مَا أَنَا لَاقٍ. قَالَ: وَمَا قَالَ لَكَ؟ قَالَ: أَخْبَرَنِي أَنِّي أَمْنَعُ مِنْ مَكَّةَ وَالْمَدِينَةِ وَأَمُوتُ بِالرَّبَذَةِ، وَبِتَوَلَّى دَفْنِي نَقَرٌ يَرُدُّونَ مِنَ الْعِرَاقِ إِلَى نَحْوِ الْحِجَازِ،

He^{ra} said, 'Allah^{azwj} is the Greatest! Rasool-Allah^{saww} spoke the truth! He^{saww} had informed me^{ra} with all what I^{ra} shall face'. He said, 'And what did he^{saww} say to you^{ra}? He^{ra} said, 'He^{saww} informed me^{ra} that I^{ra} would be prevented from Makkah, and Al-Medina, and I^{ra} shall be dying at Al-Rabza, and a number of persons travelling from Al-Iraq to around Al-Hijaz would be in-charge of my^{ra} burial'.

وَبَعَثَ أَبُو ذَرٍّ إِلَى جَبَلٍ فَحَمَلَ عَلَيْهِ امْرَأَتُهُ، وَقِيلَ: ابْنَتْهُ، وَأَمَرَ عُثْمَانُ أَنْ يَتَحَفَّاهُ النَّاسُ حَتَّى يَسِيرَ إِلَى الرَّبَذَةِ، وَلَمَّا طَلَعَ عَنِ الْمَدِينَةِ وَمَرَّوَانُ يُسِيرُهُ عَنْهَا طَلَعَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَمَعَهُ ابْنَاهُ عَلَيْهِمَا السَّلَامُ وَعَقِيلٌ أَخُوهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَعَمَّارُ بْنُ يَاسِرٍ،

¹¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 16

And Abu Zarr^{ra} sent for camels. He^{ra} loaded his^{ra} wife upon it. And it is said, (it was) his^{ra} daughter. And Usman ordered that the people should forsake him^{ra} until he^{ra} travels to Al-Rabza. And when he^{asws} emerged from Al-Medina, and Marwan was directing him^{ra} away from it, Ali^{asws} Bin Abu Talib^{asws} emerged to him^{ra}, and with him^{asws} were his^{asws} two sons^{asws}, and his^{asws} brother Aqeel, and Abdullah son of Ja'far^{as}, and Ammar Bin Yasser.

فَاعْتَرَضَ مَرْوَانُ وَ قَالَ: يَا عَلِيُّ! إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَنْهَى النَّاسَ أَنْ يَمْنَحُوا أَبَا ذَرٍّ أَوْ يَسْتَعُوهُ، فَإِنْ كُنْتَ لَمْ تَعْلَمْ بِذَلِكَ فَقَدْ أَعْلَمْتُكَ، فَحَمَلَ عَلَيْهِ «5»
بِالسَّوْطِ، فَضْرَبَ بِيْنِ أَذُنَيْ نَاقَةِ مَرْوَانَ وَ قَالَ: تَنَحَّ! نَحَاكَ اللَّهُ إِلَى النَّارِ، وَ مَضَى مَعَ أَبِي ذَرٍّ فَشِيعَهُ ثُمَّ وَدَّعَهُ وَ انْصَرَفَ،

Marwan objected and said, 'O Ali^{asws}! The commander of the faithful has forbidden the people to escort Abu Zarr^{ra} or quench him^{ra} (any water). So, if you all do not know that, then I have let you know'. He^{asws} attacked upon him with the whip and struck between the ears of the camel of Marwan, and said, 'Go away! May Allah^{azwj} Shove you into the Fire!' And he^{asws} went with Abu Zarr^{ra} and escorted him^{asws}, then bade him^{ra} farewell and left.

فَلَمَّا أَرَادَ عَلِيٌّ (ع) الْإِنْصِرَافَ بَكَى أَبُو ذَرٍّ وَ قَالَ: رَحِمَكُمُ اللَّهُ أَهْلَ الْبَيْتِ إِذَا رَأَيْتُكَ يَا أَبَا الْحَسَنِ وَ لَذَلِكَ ذَكَرْتُ بِكُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

When Ali^{asws} wanted to leave, Abu Zarr^{ra} cried and said, 'May Allah^{azwj} have Mercy on you^{asws}, People^{asws} of the Household! When I^{ra} saw you^{asws}, O Abu Al-Hassan^{asws}, and your^{asws} children^{asws}, I^{ra} remembered Rasool-Allah^{saww} with you^{asws}'.

فَشَكَا مَرْوَانُ إِلَى عُثْمَانَ مَا فَعَلَ بِهِ عَلِيٌّ عَلَيْهِ السَّلَامُ ، فَقَالَ عُثْمَانُ: يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَغْدُونِي مِنْ عَلِيٍّ؟ رَدَّ رَسُولِي عَمَّا وَجَّهْتُهُ لَهُ، وَ فَعَلَ وَ فَعَلَ ، وَ اللَّهُ لِيُعْطِيَهُ حَقَّهُ، فَلَمَّا رَجَعَ عَلِيٌّ اسْتَقْبَلَهُ النَّاسُ وَ قَالُوا: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْكَ غَضَبَانُ لِتَشْيِيعِكَ أَبَا ذَرٍّ!.

Marwan complained to Usman of what Ali^{asws} had done with him. Usman said, 'O community of Muslims! Who will excuse me from Ali^{asws}? He^{asws} returns my messenger from what I had sent him for, and did what he^{asws} did. By Allah^{azwj}! Let us give him^{asws} what he^{asws} deserves'. When Ali^{asws} returned, the people received him^{asws} and they said, 'The commander of the faithful is angry upon you for your^{asws} escorting Abu Zarr^{ra}!'

فَقَالَ عَلِيٌّ (ع): (غَضَبَ الْخَيْلِ عَلَى اللَّحْمِ ، فَلَمَّا كَانَ بِالْعَشِيِّ وَ حَاءَ عُثْمَانُ قَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ بِمَرْوَانَ؟ وَ لَمْ اجْتَرَأْتُ عَلَى وَ رَدَدْتُ رَسُولِي وَ أَمْرِي؟. فَقَالَ: أَنَا مَرْوَانُ فَاسْتَقْبَلَنِي بِرَدِّي فَرَدَدْتُهُ عَنْ رَدِّي، وَ أَمَا أَمْرُكَ لَمْ أَزِدْهُ.

Ali^{asws} said: 'The horse is angry upon the rein'. When it was the evening and Usman came, he said, 'What carried you^{asws} upon what you^{asws} did with Marwan? And why were you^{asws} audacious upon me and returned my messenger and my order?' He^{asws} said: 'As for Marwan, he faced me^{asws} with coldness so I^{asws} responded to him with my^{asws} coldness. And as for your order, I^{asws} did not reject it'.

فَقَالَ عُثْمَانُ: أَلَمْ يَبْلُغَكَ أَنِّي قَدْ نَهَيْتُ النَّاسَ عَنْ أَبِي ذَرٍّ وَ شِيعِهِ؟. فَقَالَ عَلِيٌّ (ع): أَوْ كُلِّ مَا أَمَرْتَنَا بِهِ مِنْ شَيْءٍ نَرَى طَاعَةَ اللَّهِ وَ الْحَقَّ فِي خِلَافِهِ اتَّبَعْنَا فِيهِ أَمْرَكَ، لَعَمْرُ اللَّهِ مَا نَفْعَلُ.

Usman said, 'Did it not reach you^{asws} and I had forbidden the people from Abu Zarr^{ra} and escorting him^{ra}? Ali^{asws} said: 'Or is it that all what you are ordering us with is a thing we see

the obedience of Allah^{azwj} (to be in it), and the truth is in opposing it, so we should follow your orders in it? By Allah^{azwj}! We will not do so’.

قَالَ عُثْمَانُ: أَقِدَ مَرْوَانَ. قَالَ: وَمِمَّ أُقِيدُهُ؟ قَالَ: ضَرَبْتَ بَيْنَ أُذُنَيْ رَاحِلَتِي وَ شَتَمْتَهُ فَهُوَ شَاتِمُكَ وَ ضَارِبُ بَيْنَ أُذُنَيْ رَاحِلَتِكَ!! قَالَ عَلِيٌّ (ع): أَمَّا رَاحِلَتِي فَهِيَ تِلْكَ، فَإِنْ أَرَادَ أَنْ يَضْرِبَهَا كَمَا ضَرَبْتَ رَاحِلَتَهُ فَعَلْ ، وَ أَمَّا أَنَا فَوَ اللَّهُ لَئِنْ شَتَمَنِي لِأَشْتِمَنَّكَ بِمِثْلِهِ لَا كَذِبَ فِيهِ وَ لَا أَقُولُ إِلَّا حَقًّا.

Usman said, ‘You retaliated against Marwan’. He^{asws} said: ‘And from what did I^{asws} retaliate?’ He said, ‘You^{asws} struck between the ears of his riding animal and insulted him, so he should insult you^{asws}, and strike between the ears of your^{asws} ride!’ Ali^{asws} said: ‘As for my^{asws} animal, it is that. If he wants to strike it just as I^{asws} struck his animal, he can do so. And as for I^{asws}, by Allah^{azwj}, if he^{asws} were to revile me^{asws}, I^{asws} shall revile him with similar to it, there is no lying in it, nor am I^{asws} saying except right’.

قَالَ عُثْمَانُ: وَ لِمَ لَا يَشْتِمُكَ إِذَا شَتَمْتَهُ، فَوَ اللَّهُ مَا أَنْتَ بِأَفْضَلَ عِنْدِي مِنْهُ!، فَغَضِبَ عَلَيَّ عَلَيْهِ السَّلَامُ وَ قَالَ: لِي تَقُولُ هَذَا الْقَوْلُ؟! أَمْ مَرْوَانُ يُعْدَلُ بِي؟! فَلَا وَ اللَّهُ أَنَا «9» أَفْضَلُ مِنْكَ وَ أَبِي أَفْضَلُ مِنْ أَبِيكَ، وَ أُمِّي أَفْضَلُ مِنْ أُمِّكَ، وَ هَذِهِ نَبْلِي قَدْ نَتَلْتُهَا فَأَنْتُلُّ نَبْلَكَ ،

Usman said, ‘And why should he not revile you^{asws} when you^{asws} had reviled him? By Allah^{azwj}! You^{asws} are not superior in my presence than he is!’ Ali^{asws} was angered and said: ‘You^{asws} are saying this to me^{asws}?! Is Marwan equal to me?! By Allah^{azwj}!! I^{asws} am superior to you, and my^{asws} father^{as} is superior than your father, and my^{asws} mother^{as} is superior than your mother, and this is my^{asws} nobility, so bring out your nobility (if you can)’.

فَغَضِبَ عُثْمَانُ وَ احْمَرَّ وَجْهُهُ وَ قَامَ فَدَخَلَ ، وَ انْصَرَفَ عَلَيَّ عَلَيْهِ السَّلَامُ فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَيْتِهِ وَ رِجَالُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَلَمَّا كَانَ مِنَ الْعَدِ وَ اجْتَمَعَ النَّاسُ شَكَا إِلَيْهِمْ عَلِيًّا (ع) وَ قَالَ: إِنَّهُ يَغُشِّي وَ يُظَاهِرُ مَنْ يَغُشِّي «1» يُرِيدُ بِذَلِكَ أَبَا ذَرٍّ وَ عَمَّارًا أَوْ غَيْرَهُمَا،

Usman was angered and his face reddened, and he stood up and entered (the room), and Ali^{asws} left. His^{asws} family members gathered to him^{asws}, and men from the Emigrants and the Helpers. When it was the next morning, and the people had gathered, he complained to them of Ali^{asws} and said, ‘He^{asws} manipulated me and prevailed. One who manipulates me intending by that Abu Zarr^{ra}, and Ammar or someone else’.

فَدَخَلَ النَّاسُ بَيْنَهُمَا حَتَّى اصْطَلَحَا. وَ قَالَ عَلِيٌّ (ع): وَ اللَّهُ مَا أَرَدْتُ بِتَشْيِيعِي أَبَا ذَرٍّ إِلَّا اللَّهُ تَعَالَى.

The people entered between them until they ended it. And Ali^{asws} said: ‘By Allah^{azwj}! No one Wanted me^{asws} to escort Abu Zarr^{ra} except Allah^{azwj} the Exalted’.¹¹⁴

وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ بِرَوَايَةِ التِّرْمِذِيِّ ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ]: مَا أَظْلَمَ الْخَضِرَاءُ وَ لَا أَقْلَبَ الْغُبَرَاءُ أَصْدَقَ هَجَةٍ مِنْ أَبِي ذَرٍّ، أَشَبَّهُ عَيْسَى فِي وَرَعِهِ.

And it is reported by Ibn Al-Aseer in (the book) ‘Jamie Al-Usool’, by a report of Al-Tirmizi, from Anas (well-known fabricator) who said, ‘Rasool-Allah^{saww} said: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried (one with) a tone more truthful than that of Abu Zarr^{ra}. He^{ra} resembles Isa^{as} in his^{asws} devoutness’.

¹¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 17

قَالَ عُمَرُ: أَتَعْرِفُ «3» ذَلِكَ لَهُ يَا رَسُولَ اللَّهِ؟! قَالَ: نَعَمْ، فَأَعْرِفُوا لَهُ.

Umar said, 'Shall we recognise that being for him^{ra}, O Rasool-Allah^{saww}?!' He^{saww} said: 'Yes, recognise it being for him^{ra}'.¹¹⁵

وَعَنْ بُرَيْدَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَ أَحَبَّرَنِي أَنَّهُ يُحِبُّهُمْ. قِيلَ: يَا رَسُولَ اللَّهِ! سَمِّهُمْ لَنَا؟. قَالَ: عَلَيَّ مِنْهُمْ .. يُقُولُ ذَلِكَ ثَلَاثًا، وَ أَبُو ذَرٍّ، وَ الْمِقْدَادُ، وَ سَلْمَانُ، أَمَرَنِي بِحُبِّهِمْ وَ أَحَبَّرَنِي أَنَّهُ يُحِبُّهُمْ .

And from Bureyda who said, 'Rasool-Allah^{saww} said: 'Allah^{azwj} Commanded me^{saww} with loving four and Informed me^{saww} that He^{azwj} Loves them'. It was said, 'O Rasool-Allah^{saww}! Can you^{saww} name them for us?' He^{saww} said: 'Ali^{asws} is from them' – saying that thrice, 'And Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Salman^{ra}. He^{azwj} Commanded me^{saww} with loving them and Informed me^{saww} that He^{azwj} Loves them''.¹¹⁶

وَعَنْ ابْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلَيْهِ] يَقُولُ: مَا أَظْلَمَتِ الْخَضِرَاءُ وَ لَا أَقْلَتِ الْعَبْرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

And from Ibn Amro Bin Al-Aas who said, 'I heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded, nor has the dust (ground) carried anyone more truthful than Abu Zarr^{ra}'.¹¹⁷

قَالَ: أَخْرَجَهُ التِّرْمِذِيُّ وَ عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: [وَأَلَيْهِ] مَا أَظْلَمَتِ الْخَضِرَاءُ وَ لَا أَقْلَتِ الْعَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ «1» مِنْ أَبِي ذَرٍّ، شَبَّهِهُ عِيسَى ابْنُ مَرْثَمَ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ كَالْحَاسِدِ -: يَا رَسُولَ اللَّهِ (ص)! أَ تَعْرِفُ ذَلِكَ لَهُ؟. قَالَ: نَعَمْ، فَأَعْرِفُوهُ.

He said, 'Al-Tirmizi has brought out, and from Abu Zarr^{ra} having said: 'Rasool-Allah^{saww} said: 'Neither has the green (sky) shaded, nor has the dust (ground) carried one with a tone more truthful than Abu Zarr^{ra}. He^{ra} resembles Isa^{as} Bin Maryam^{as}. So, Umar Bin Al-Khattab said, like the envious ones, 'O Rasool-Allah^{saww}! Shall we recognise that to be for him^{ra}?' He^{saww} said: 'Yes, recognise it''.¹¹⁸

قال: أَخْرَجَهُ التِّرْمِذِيُّ ، وَ قَالَ: قَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ فَقَالَ: أَبُو ذَرٍّ يَمْشِي فِي الْأَرْضِ يُهْدِي عِيسَى ابْنَ مَرْثَمَ .

He said, 'Al-Tirmizi has brought out and said, 'One of them has reported this Hadeeth – He^{saww} said: 'Abu Zarr^{ra} walks in the earth with the ascetism of Isa^{as} Bin Maryam^{as}'.¹¹⁹

¹¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 18

¹¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 19

¹¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 20

¹¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 21

¹¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 22

The fifth –

أنه ضرب عبد الله بن مسعود حتى كسر بعض أضلاعاه، و قد رويوا في فضله في صحاحهم أخباراً كثيرة، و كان ابن مسعود يذمه و يشهد بفسقه و ظلمه.

He (Usman) had hit Abdullah Bin Masoud to the extent that he broke his ribs, and his merits have been reported in their ‘Saheeh’ books, a lot of Ahadeeth, and Ibn Masoud condemned him, and he himself witnessed his (Usman’s) injustices.

قَالَ «1» السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الشَّافِيِّ: قَدْ رَوَى كُلُّ مَنْ رَوَى السِّيَرَةَ مِنْ أَصْحَابِ الْحَدِيثِ عَلَى اخْتِلَافِ طُرُقِهِمْ أَنَّ ابْنَ مَسْعُودٍ كَانَ يَقُولُ: لَيْتَنِي وَ عُثْمَانُ بِرَمْلِ عَالِجٍ يَخْتُو عَلَيَّ وَ أَحْتُو عَلَيْهِ حَتَّى يَمُوتَ الْأَعَجَرُ مِنِّي وَ مِنْهُ.

The seyyid said in (the book) ‘Al-Shafi’ – It has been reported by all the ones reporting the Seerah, from the companions of the Ahadeeth, upon a differing of their ways that Ibn Masoud was saying, ‘If only I and Usman were at a sandy desert, he pouring upon me and I pour upon him until the oldest one from me and him dies’.

وَ كَانَ يَقُولُ فِي كُلِّ يَوْمٍ جُمُعَةٍ بِالْكُوفَةِ جَاهراً مُعَلِّناً: إِنَّ أَصْدَقَ الْقَوْلِ كِتَابُ اللَّهِ، وَ أَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَ كُلُّ مُحْدَثٍ بِدْعَةٍ، وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ، وَ كُلُّ ضَلَالَةٍ فِي النَّارِ،

And he was saying during every Friday at Al-Kufa, announcing loudly, ‘The most truthful of the words if the Book of Allah^{azwj}, and the best guidance is the guidance of Muhammad^{saww}, and the evilest of the matters is its newly occurring ones, and every newly occurring (thing) is an innovation, and every innovation is a straying, and every straying is in the Fire.

وَ إِنَّمَا كَانَ يَقُولُ ذَلِكَ مُعَرَّضاً بِعُثْمَانَ حَتَّى غَضِبَ الْوَلِيدُ بْنُ عُقْبَةَ مِنْ اسْتِمْرَارِ تَعْرِيطِهِ وَ نَهَاةً عَنْ خُطْبَتِهِ هَذِهِ فَأَبَى أَنْ يَنْتَهِيَ، فَكَتَبَ إِلَى عُثْمَانَ فِيهِ، فَكَتَبَ عُثْمَانُ يَسْتَقْدِمُهُ عَلَيْهِ.

And rather he was saying that for Usman, until Al-Waleed Bin Uqba got angry from the continuation of his objections and forbade him from this sermon of his. He refused to end, so he wrote to Usman regarding him. Usman wrote to send him back to him.¹²⁰

وَ قَدْ رَوَى «4» عَنْهُ مِنْ طُرُقٍ لَا تُحْصَى كَثْرَةُ أَنَّهُ كَانَ يَقُولُ: مَا يَزُنُّ عُثْمَانُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ وَ أَوْصَى عِنْدَ مَوْتِهِ أَنْ لَا يُصَلِّيَ عَلَيْهِ عُثْمَانُ، وَ لَمَّا أَتَاهُ عُثْمَانُ فِي مَرَضِهِ وَ طَلَبَ مِنْهُ الْإِسْتِغْفَارَ قَالَ: أَسْأَلُ اللَّهَ أَنْ يَأْخُذَ لِي مِنْكَ بِحَقِّي...

And it is reported from him, from many ways which cannot even be counted that he had said, ‘The weight (worth) of Usman in the Presence of Allah^{azwj} isn’t even the wing of a mosquito’. And he bequeathed at his death that Usman will not pray Salat over him. When

¹²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 23

Usman came to him during his illness and sought the forgiveness from him, he said, 'I ask Allah^{azwj} to Take for me my right from you'.¹²¹

وَرَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ، وَغَيْرُهُ، أَنَّ عُثْمَانَ لَمَّا اسْتَقْدَمَهُ الْمَدِينَةَ دَخَلَهَا لَيْلَةً جُمُعَةٍ، فَلَمَّا عَلِمَ عُثْمَانُ بِدُخُولِهِ، قَالَ: أَيُّهَا النَّاسُ! إِنَّهُ قَدْ طَرَفَكُمْ اللَّيْلَةَ ذُؤَيْبَةً مِنْ تَمَرٍ عَلَى طَعَامِهِ تَقْيِيءٌ وَ تَسْلُخٌ .

And it is reported by Al-Waqidi (wahabi imam) by his chain, and other that when Usman brought him to Al-Medina, he entered it on the night of Friday. When Usman came to know of his entry, he said, 'O you people! You have left-overs from the night some infested dates the insects have vomited upon and spoilt'.

فَقَالَ ابْنُ مَسْعُودٍ: لَسْتُ كَذَلِكَ، وَ لَكِنِّي صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ بَدْرٍ، وَ صَاحِبُهُ يَوْمَ أُحُدٍ، وَ صَاحِبُهُ يَوْمَ بَيْعَةِ الرِّضْوَانِ، وَ صَاحِبُهُ يَوْمَ الْخُنْدَقِ، وَ صَاحِبُهُ يَوْمَ حُنَيْنٍ.

Ibn Masoud said, 'It isn't like that. But I am a companion of Rasool-Allah^{saww} of the day of Bade, and his^{saww} companion of the day of Ohad, and his^{saww} companions on the day of the allegiance of the Pleasure (Bayyat Al-Rizwaan), and his^{saww} companion of the day of Al-Khandaq, and his^{saww} companion of the day of Hunayn'.

قَالَ: وَ صَاحَتْ «4» غَائِشَةُ: أَيَا عُثْمَانُ! أَ تَقُولُ هَذَا لِصَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟! فَقَالَ عُثْمَانُ: اسْكُتِي.

He (the narrator) said, 'And Ayesha shouted, 'O Usman! Are you saying this for a companion of Rasool-Allah^{saww}?!' Usman said, 'Be quiet!'

ثُمَّ قَالَ لِعَبْدِ اللَّهِ بْنِ زَمْعَةَ بْنِ الْأَسْوَدِ: أَخْرِجْهُ إِخْرَاجًا عَنيفًا، فَأَخَذَهُ ابْنُ زَمْعَةَ فَاحْتَمَلَهُ حَتَّى جَاءَ بِهِ بَابَ الْمَسْجِدِ، فَضْرَبَ بِهِ الْأَرْضَ فَكَسَرَ ضِلْعًا مِنْ أَضْلَاعِهِ. فَقَالَ ابْنُ مَسْعُودٍ: قَتَلَنِي ابْنُ زَمْعَةَ الْكَافِرُ بِأَمْرِ عُثْمَانَ.

Then he (Usman) said to Abdullah Bin Zam'a Bin Al-Aswad, 'Expel him with an immediate expulsion!' Ibn Zam'a grabbed him and carried him until he came with him to the door of the Masjid and struck the ground with him, and broke a rib from his ribs. Ibn Masoud said, 'Ibn Zam'a the Kafir killed me by the order of Usman!'

وَ فِي رِوَايَةٍ أُخْرَى: أَنَّ ابْنَ زَمْعَةَ الَّذِي فَعَلَ بِهِ مَا فَعَلَهُ كَانَ مَوْلَى لِعُثْمَانَ الْأَسْوَدَ، وَ كَانَ مُشَدَّبًا طَوَالًا.

And in another report, 'Ibn Zam'a did with him what he did. He was a black slave of Usman, and he was well-built, tall'.

وَ فِي رِوَايَةٍ: أَنَّهُ لَمَّا احْتَمَلَهُ لِخُرْجِهِ مِنَ الْمَسْجِدِ نَادَاهُ عَبْدُ اللَّهِ: أَنْ تُشَدِّكَ اللَّهُ أَنْ تُخْرِجَنِي مِنْ مَسْجِدِ خَلِيلِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And in a report, 'When he carried him to expel him from the Masjid, Abdullah called out to him, 'I adjure you with Allah^{azwj} if you throw me out from the Masjid of my friend Rasool-Allah^{saww}!'

¹²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 24

قَالَ الرَّاوي: فَكَأَنِّي أَنْظُرُ إِلَى حُمُوشَةِ سَاقِي عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَرِجْلَاهُ يَخْتَلِفَانِ عَلَى عُنُقِي مَوْلَى عُثْمَانَ حَتَّى أُخْرِجَ مِنَ الْمَسْجِدِ، وَهُوَ الَّذِي يَقُولُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَسَاقَا ابْنِ أُمِّ عَبْدِ اللَّهِ أَثْقَلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ جَبَلِ أُحُدٍ .

The reporter said, 'It is as if I am looking at the slender legs of Abdullah Bin Masoud, and his legs were crossed upon the neck of the slave of Usman, until he was thrown out from the Masjid, and he (Abdullah Bin Masoud) is the one for whom Rasool-Allah^{saww} had said regarding him: 'The legs of the son of Umm Abd would be heavier in the scale on the Day of Qiyamah than the mountain of Ohad'.¹²²

وَقَدْ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْطُبِيِّ: أَنَّ عُثْمَانَ ضَرَبَ ابْنَ مَسْعُودٍ أَرْبَعِينَ سَوْطًا فِي دَفْنِهِ أَبَا ذَرٍّ، وَ هَذِهِ قِصَّةُ أُخْرَى، وَ ذَلِكَ أَنَّ أَبَا ذَرٍّ لَمَّا حَضَرَتْهُ الْوَفَاةُ بِالرَّبَذَةِ وَ لَيْسَ مَعَهُ إِلَّا امْرَأَتُهُ وَ غُلَامُهُ أَوْصَى إِلَيْهِمَا أَنْ غَسَلَانِي ثُمَّ ضَعَانِي عَلَى قَارِعَةِ الطَّرِيقِ، فَأَوَّلُ رَكْبٍ يَمْرُؤُونَ بِكُمْ قُولًا لَهُمْ: هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَعِينُونَا عَلَى دَفْنِهِ،

And it has been reported by Muhammad Bin Is'haq, from Muhammad Bin Ka'ab Al-Qurtuby that Usman hit Ibn Masoud forty lashes regarding his burying Abu Zarr^{ra}, and this is another story, and that is because Abu Zarr^{ra}, when the death presented to him at Al-Rabza and there wasn't anyone with him^{ra} except his^{ra} wife, and his^{ra} boy, he^{ra} bequeathed to them, 'Wash me^{ra}, then enshroud me^{ra}, then place me^{ra} upon the middle of the road. The first riders passing by, say to them, 'This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww}, so help us upon burying him^{ra}'.

فَلَمَّا مَاتَ فَعَلَا «1» ذَلِكَ، وَ أَقْبَلَ ابْنُ مَسْعُودٍ فِي رَكْبٍ مِنَ الْعِرَاقِ مُعْتَمِرِينَ، فَلَمَّ يَرُثُهُمْ إِلَّا الْجِنَازَةُ عَلَى قَارِعَةِ الطَّرِيقِ قَدْ كَادَتْ الْإِبِلُ تَطُؤُهَا، فَقَامَ إِلَيْهِمُ الْعَبْدُ، فَقَالَ: هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَعِينُونَا عَلَى دَفْنِهِ،

When he^{ra} passed away, they both did that, and Ibn Masoud came among the riders from Al-Iraq, to perform Umrah. They did not see the dead body upon the middle of the road, the camels almost trod upon it. The slave stood up to them and said, 'This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww}, so help us upon burying him^{ra}'.

فَأَنْهَلَ ابْنُ مَسْعُودٍ بَاكِياً وَ قَالَ: «صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ: تَمُتُنِي وَحْدَكَ، وَ تَمُوتُ وَحْدَكَ، وَ تُبْعَثُ وَحْدَكَ»، ثُمَّ نَزَلَ هُوَ وَ أَصْحَابُهُ فَوَارَوْهُ.

Ibn Masoud fell down crying and saying, 'Rasool-Allah^{saww} spoke the truth: 'You^{ra} will walk alone, and die alone, and will be Resurrected alone''. Then he and his companions descended and buried him^{ra}'.

هَذَا بَعْضُ مَا رَوَاهُ فِي الشَّافِيِّ أَحَدًا مِنْ كُتُبِهِمُ الْمُعْتَبَرَةِ .

This is part of what is reported in (the book) 'Al-Shafi', taken from their reliable books'.¹²³

¹²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 25

¹²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 26

The sixth –

ما صنع بعمار بن ياسر رضي الله عنه قال السيد رضي الله عنه في الشافي: ضرب عمار مما لم يختلف فيه الرواة وإنما اختلفوا في سببه.

What he (Usman) did with Ammar Bin Yasser. The Seyyid (Al-Murtaza) said in (the book) 'Al-Shafi', 'He hit Ammar, from what the reports are not differing in it, and rather they are differing in its causes.

فَرَوَى عَبَّاسُ بْنُ هِشَامٍ الْكَلْبِيُّ، عَنْ أَبِي حَنْفٍ فِي إِسْنَادِهِ أَنَّهُ كَانَ فِي بَيْتِ الْمَالِ بِالْمَدِينَةِ سَقَطٌ فِيهِ خَلِيٌّ وَجَوْهَرٌ، فَأَخَذَ مِنْهُ عُثْمَانُ مَا خَلَّى بِهِ بَعْضُ أَهْلِهِ فَأَظْهَرَ النَّاسَ الطَّعْنَ عَلَيْهِ فِي ذَلِكَ وَكَلَّمُوهُ فِيهِ بِكُلِّ كَلَامٍ شَدِيدٍ حَتَّى غَضِبَ

It is reported by Abbas Bin Hisham Al-Kalby, from Abu Mikhnaf in his chain – He was in the public treasury at Al-Medina wherein were ornaments and jewels. Usman took from it what one of his family members can be ornamented with. The people manifested the taunting upon him regarding that, and they spoke to him regarding it with every severe speech until he was angered.

فَخَطَبَ، وَ قَالَ: لَنَا خُذْنَا حَاجَتَنَا مِنْ هَذَا الْفَيْءِ وَ إِن رَغِمَتْ أَنْفُ أَقْوَامٍ. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا تُنْعِمُ مِنْ ذَلِكَ وَ يُحَالُ بَيْنَكَ وَ بَيْنَهُ.

He addressed and said, 'We will be taking our need from this war booty, and even if it rubs the noses of the people'. Ali^{asws} said: 'Then you will be prevented from that and there would be a barrier between you and it'.

فَقَالَ عَمَّارٌ: أَشْهَدُ اللَّهَ أَنْ أَنْفِي أَوَّلُ رَاغِمٍ مِنْ ذَلِكَ. فَقَالَ عُثْمَانُ: أَعْ عَلِيٌّ يَا ابْنَ يَاسِرٍ وَ سُمِّيَ نَحْرِي؟ خُذُوهُ .. فَأَخَذُوهُ، وَ دَخَلَ عُثْمَانُ فَدَعَا بِهِ وَ ضَرَبَهُ حَتَّى غَشِيَ عَلَيْهِ،

Ammar said, 'I keep Allah^{azwj} as Witness that my nose is the first one to be rubbed from that'. Usman said, 'O Ibn Yasser! Is it upon me I have heard you being audacious? Take it'. So, he took (held) it. Usman called with it and had him struck until there was fainting upon him.

ثُمَّ أُخْرِجَ فَحُمِلَ إِلَى مَنْزِلِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ (ص) فَلَمْ يُصَلِّ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ، فَلَمَّا أَفَاقَ تَوَضَّأَ وَ صَلَّى. وَ قَالَ: الْحَمْدُ لِلَّهِ، لَيْسَ هَذَا أَوَّلَ يَوْمٍ أَوْذِينَا فِيهِ فِي اللَّهِ تَعَالَى.

Then he was taken out and carried to the house of Umm Salama^{ra}, wife of the Prophet^{saww}. He did not pray Al-Zohr (Salat), and Al-Asr, and Al-Maghrib. When he woke up, he performed Wudu'u and prayed Salat, and said, 'The Praise is for Allah^{azwj}! This isn't the first day we have been hurt during it for the Sake of Allah^{azwj} the Exalted'.

فَقَالَ هِشَامُ بْنُ الْوَلِيدِ بْنِ الْمُغِيرَةِ الْمَخْزُومِيُّ وَ كَانَ عَمَّارٌ خَلِيفاً لِبَنِي مَخْزُومٍ: يَا عُثْمَانُ! أَمَّا عَلِيٌّ فَاتَّقَيْتُهُ، وَ أَمَّا نَحْنُ فَاجْتَرَأَتْ عَلَيْنَا وَ ضَرَبَتْ أَحْنَا حَتَّى أَشْفَيْتَ بِهِ عَلَى التَّلَفِ، أَمَّا وَ اللَّهُ لَئِنْ مَاتَ لَأَقْتُلَنَّ بِهِ رَجُلًا مِنْ بَنِي أُمَيَّةٍ عَظِيمِ الشَّانِ. فَقَالَ عُثْمَانُ: وَ إِنَّكَ لَهَا هُنَا يَا ابْنَ الْقُسَيْرَةِ!

Hisham Bin Al-Waleed Bin Al-Mugheira Al-Makhzumi said, and Ammar was an ally of the clan of Makhzum, 'O Usman! As for Ali^{asws}, they fear him^{asws}, and as for us, so you have been audacious upon us and struck our brother until he had to be healed from the damage. But, by Allah^{azwj}, if he dies, I will kill due to it, a man of great importance from the clan of Umayya'. Usman said, 'And you be over here, O son of Al-Qasriya'.

قَالَ: فَإِنَّهُمَا قَسْرِيَّانِ وَكَانَتْ أُمُّهُ وَجَدَّتُهُ قَسْرِيَّتَيْنِ مِنْ بَجِيلَةٍ، فَشَتَمَهُ عُثْمَانُ وَ أَمَرَ بِهِ فَأُخْرِجَ، فَأُتِيَ بِهِ أُمُّ سَلَمَةَ فَإِذَا هِيَ قَدْ غَضِبَتْ لِعَمَّارٍ،

He (the narrator) said, 'They were Qasariyans, and his mother and his grandmother were Qasariyans from Bajeela. Usman reviled him and ordered with it, and he was thrown out. He came to Umm Salama^{ra}, and there she^{ra} was, having been angered for Ammar^{ra}.

وَبَلَغَ عَائِشَةَ مَا صَنَعَ بِعَمَّارٍ فَغَضِبَتْ وَأَخْرَجَتْ شَعْرًا مِنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ نَعْلًا مِنْ نَعَالِهِ وَ ثَوْبًا مِنْ ثِيَابِهِ، وَ قَالَتْ: مَا أَسْرَعَ مَا تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَ هَذَا ثَوْبُهُ وَ شَعْرُهُ وَ نَعْلُهُ لَمْ يَبْلُ بَعْدُ.

And it reached Ayesha what had been done with Ammar. She got angry and she brought out some hairs from the hairs of Rasool-Allah^{azwj}, and slippers from his^{saww} slippers, and a cloth from his^{saww} clothes, and she said, 'How quickly you have neglected the Sunnah of your Prophet^{saww}, and this is his^{saww} cloth, and his^{saww} hair, and his^{saww} slippers, not even having decayed yet"¹²⁴.

وَرَوَى آخَرُونَ: أَنَّ السَّبَبَ فِي ذَلِكَ أَنَّ عُثْمَانَ مَرَّ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ، فَقِيلَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَغَضِبَ عَلَى عَمَّارٍ لِكَيْتَمَانِهِ إِيَّاهُ مَوْتَهُ إِذَا كَانَ الْمُتَوَلَّى لِلصَّلَاةِ عَلَيْهِ وَ الْقِيَامِ بِشَأْنِهِ فَعِنْدَهَا وَطِئَ عُثْمَانُ عَمَّارًا حَتَّى أَصَابَهُ الْفُتْقُ.

And others have reported, 'The cause regarding that was that Usman passed by a new grave, and he asked about it. It was said, 'Abdullah Bin Masoud'. He got angered upon Ammar for his concealing his death from him, when it was for being in-charge of his Salat and the standing with his concerns. During that, Usman has Ammar trodden until he was hit by hernia.¹²⁵

وَرَوَى آخَرُونَ: أَنَّ الْمِقْدَادَ وَ طَلْحَةَ وَ الزُّبَيْرَ وَ عَمَّارًا وَ عِدَّةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ (ص) كَتَبُوا كِتَابًا عَدَّدُوا فِيهِ أَخْدَاتِ عُثْمَانَ وَ خَوَفُوهُ رَبَّهُ، وَ أَعْلَمُوهُ أَنَّهُ مُوَاتِئُهُ إِنْ لَمْ يُفْلَحْ، فَأَخَذَ عَمَّارُ الْكِتَابَ فَأَتَاهُ بِهِ فَقَرَأَ مِنْهُ صَدْرًا،

And others reported that Al-Miqdad^{ra}, and Talha, and Al-Zubeyr, and Ammar, and a number of companions of Rasool-Allah^{saww} wrote a letter encumbering in it the innovations of Usman and frightening him of his Lord^{azwj}, and they let him know of His^{azwj} Rewards, if he were to discontinue. Ammar took the letter and came to him with it. He read the gist of it.

فَقَالَ عُثْمَانُ: أَعَلَيْ تَقْدَمُ مِنْ بَيْنِهِمْ؟. فَقَالَ: لِأَنِّي أَنْصَحُهُمْ لَكَ. فَقَالَ: كَذَبْتَ يَا ابْنَ سُمَيَّةَ! فَقَالَ: أَنَا وَ اللَّهُ ابْنُ سُمَيَّةَ وَ أَنَا ابْنُ يَاسِرٍ،

Usman said, 'Is it to me you have advanced from between them?' He said, 'Because I am most advising of them to you'. He said, 'You are lying, O Ibn Sumayya^{ra}!' He said, 'By Allah^{azwj}! I am not a son of Sumayya^{ra}, and I am a son of Yasser^{ra}'.

¹²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 27

¹²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 28

فَأَمَرَ غُلَمَانَهُ فَمَدُّوا يَدَيْهِ وَ رِجْلَيْهِ ثُمَّ ضَرَبَهُ عُثْمَانُ بِرِجْلَيْهِ وَ هُمَا فِي الْحُفَيْنِ عَلَى مَذَاكِرِهِ فَأَصَابَهُ الْفُتْقُ، وَ كَانَ ضَعِيفاً كَبِيراً فَعُشِيَ عَلَيْهِ .

He ordered his slaves and they spread out his hand and legs, and Usman struck him with his legs, and they were in the shoes, upon his groin, and he was afflicted by hernia, and he was aged, old, so there was unconsciousness upon him.¹²⁶

ثم قال رحمه الله: وَ قَدْ رُوِيَ مِنْ طُرُقٍ مُخْتَلِفَةٍ وَ بِأَسَانِيدٍ كَثِيرَةٍ، أَنَّ عَمَّاراً كَانَ يَقُولُ: ثَلَاثَةٌ يَشْهَدُونَ عَلَى عُثْمَانَ بِالْكَفْرِ وَ أَنَا الرَّابِعُ، وَ أَنَا شَرُّ الْأَرْبَعَةِ ! (وَ مَنْ لَمْ يَحْكُكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) وَ أَنَا أَشْهَدُ أَنَّهُ قَدْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.

Then he, (Seyyid Al-Murtaza), said (In the book 'Al-Shafi'), 'And it has been reported from the way of the adversaries, and by many chains that Ammar was saying, 'Three have testified against Usman with the Kufr, and I am the fourth, and I am the most strong of the four! **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]**, and I testify that he has judged with other than what Allah^{azwj} has Revealed'.¹²⁷

وَ رُوِيَ عَنْ زَيْدِ بْنِ أَرْقَمٍ مِنْ طُرُقٍ مُخْتَلِفَةٍ، أَنَّهُ قِيلَ لَهُ: بِأَيِّ شَيْءٍ أَكْفَرْتُمْ عُثْمَانَ؟ فَقَالَ: بِثَلَاثٍ ، جَعَلَ الْمَالَ دُولَةً بَيْنَ الْأَعْيَاءِ، وَ جَعَلَ الْمُهَاجِرِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَمْنَرَةً مِنْ حَارِبِ اللَّهِ وَ رَسُولِهِ وَ عَمِلَ بِغَيْرِ كِتَابِ اللَّهِ ..

And it is reported from Zayd Bin Arqam from a way of the adversaries, it was said to him, 'By which thing did Usman commit Kufr?' He said, 'By three – he made the wealth as an earning between the rich ones, and made the Emigrants from the companions of Rasool-Allah^{saww} to be at the status of the ones who battled Allah^{azwj} and His^{azwj} Rasool^{saww}, and he acted with other than the Book of Allah^{azwj}'.¹²⁸

ثم ساق السيد الكلام .. إلى أن قال رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ فِيهِ: عَمَّارٌ جِلْدُهُ مَا بَيْنَ الْعَيْنِ وَ الْأَنْفِ وَ مَتَى تَنكِى [تُنْكَا] «3» الْجِلْدُ نُذِمَ الْأَنْفُ.

Then the seyyid (Al-Murtaza) continued the speech until he said, 'It is reported that the Prophet^{saww} said regarding him: 'Ammar is the skin what is between the eye and the nose. When the skin reclines, the nose would bleed'.¹²⁹

وَ رُوِيَ أَنَّهُ قَالَ (ص): مَا هُمْ وَ لِعَمَّارٍ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُوهُمْ إِلَى النَّارِ!.

And it is reported that he^{saww} said: 'What is the matter for them, and Ammar is calling them to the Paradise and they are calling him to the Fire?!'¹³⁰

وَ رُوِيَ، عَنْ خَالِدٍ: أَنَّ «4» رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: مَنْ عَادَى عَمَّاراً عَادَاهُ اللَّهُ، وَ مَنْ أَبْغَضَ عَمَّاراً أَبْغَضَهُ اللَّهُ .

And it is reported from Khalid that Rasool-Allah^{saww} having said: 'One who is inimical to Ammar has been inimical to Allah^{azwj}, and one who hates Ammar has hated Allah^{azwj}'.¹³¹

¹²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 29

¹²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 30

¹²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 31

¹²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 32

¹³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 33

رَوَى ابْنُ أَبِي الْحَدِيدِ نَقْلًا مِنْ كِتَابِ السَّقِيفَةِ لِأَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ بِإِسْنَادِهِ، عَنْ أَبِي كَعْبٍ الْحَارِثِيِّ، قَالَ: .. أَتَيْتُ الْمَدِينَةَ فَأَتَيْتُ عُثْمَانَ بْنَ عَمَّانَ وَهُوَ الْخَلِيفَةُ يَوْمَئِذٍ-، فَسَأَلْتُهُ عَنْ شَيْءٍ مِنْ أَمْرِ دِينِي، وَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي رَجُلٌ مِنْ أَهْلِ الْيَمَنِ مِنْ بَنِي الْحَارِثِ بْنِ كَعْبٍ، وَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ أَشْيَاءَ فَأُمَرُ حَاجِبَكَ أَنْ لَا يَحْجُبَنِي.

And it is reported by Ibn Abi Al-Hadeed, copying from the book 'Al-Saqeefa' of Ahmad Bin Abdul Aziz Al-Jowhari, by his chain, from Abu Ka'ab al Harsy who said, 'I came to Al-Medina and I came to Usman Bin Affan, and he was the caliph on that day. I asked him about something from the matters of my religion, and I said, 'O commander of the faithful! I am a man from the people of Al-Yemen from the clan of Al-Haris Bin Ka'ab, and I want to ask you about things, so instruct your guards not to block me (when I come)'.

فَقَالَ: يَا وَثَّابُ! إِذَا جَاءَكَ هَذَا الْحَارِثِيُّ فَأَذِّنْ لَهُ. قَالَ: فَكُنْتُ إِذَا جِئْتُ فَرَعْتُ الْبَابَ، قَالَ: مَنْ ذَا؟ فَقُلْتُ: الْحَارِثِيُّ، فَيَقُولُ: ادْخُلْ، فَدَخَلْتُ يَوْمًا فَإِذَا عُثْمَانُ جَالِسٌ وَ حَوْلَهُ نَفَرٌ سَكُوتٌ لَا يَتَكَلَّمُونَ كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ، فَسَلَّمْتُ ثُمَّ جَلَسْتُ، فَلَمْ أَسْأَلْهُ عَنْ شَيْءٍ لِمَا رَأَيْتُ مِنْ خَالِهِمْ وَ خَالِهِ،

He said, 'O Wasaab! Whenever this Harisy come, then permit for him'. When I came and knocked the door, he said, 'Who is that?' I said, 'Al-Harisy'. He said, 'Enter'. I entered one day, and there was Usman seated, and around him were a number (of people) being silent, not speaking, as if the birds were upon their heads. I greeted, then sat down. I did not ask him about anything due to what I saw from their state and his state.

فَبَيْنَا أَنَا كَذَلِكَ إِذَا جَاءَ نَفَرٌ فَقَالُوا: إِنَّهُ ابْنُ أَبِي أَنَسٍ. قَالَ: فَعَضِبَ وَ قَالَ: ابْنُ أَنَسٍ! أَهْذَبُوا فَجِئُوا بِهِ، فَإِنْ ابْنُ فَحَرُّهُ جَرَّأً،

While I was like that when a number (of people) came and said, 'He refuses to come'. He was angered and said, 'Refuses to come to me?! Go and come to me with him, and if he refuses then pull him with a pulling!'

قَالَ: فَمَكَّنْتُ قَلِيلًا فَجَاءُوا وَ مَعَهُمْ رَجُلٌ آدَمُ طَوَالٌ أَصْلَعٌ فِي مُقَدِّمِ رَأْسِهِ شَعْرَاتٌ وَ فِي قَفَاءِ شَعْرَاتٍ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: عَمَّارُ بْنُ يَاسِرٍ. فَقَالَ لَهُ عُثْمَانُ: أَنْتَ الَّذِي يَأْتِيكَ رُسُلُنَا فَتَأْتِي أَنْ تَجِيءَ؟.

He (the narrator) said, 'He remained for a while and they came, and with them was a man of tall stature, bald, there was hair in the front of his head and hair in his back. I said, 'Who is this?' They said, 'Ammar Bin Yasser'. Usman said to him, 'You are the one to whom our messenger came and you refused to come to me?'

قَالَ: فَكَلَّمْتُهُ بِشَيْءٍ لَمْ أَذَرِ مَا هُوَ، ثُمَّ خَرَجَ فَمَا زَالُوا يَنْقَضُونَ مِنْ عِنْدِهِ حَتَّى مَا بَقِيَ غَيْرِي، فَقَامَ، فَقُلْتُ: وَ اللَّهُ لَا أَسْأَلُ عَنْ هَذَا الْأَمْرِ أَحَدًا،

He (the narrator) said, 'He spoke to him with something, I do not know what it was, then he went out. They did not stop getting up from his presence until there did not remain anyone apart from me. He stood up. I said (to myself), 'By Allah^{azwj}! I will not ask anyone about this matter'.

أَقُولُ: حَدَّثَنِي فُلَانٌ حَتَّى أَدْرِي مَا يَصْنَعُ، فَتَبِعْتُهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَإِذَا عَمَّارُ جَالِسٌ إِلَى سَارِيَةٍ وَ حَوْلَهُ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ يَبْكُونَ.

¹³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 34

I say, 'So and so narrated to me until I knew what had happened. I followed him until he entered the masjid, and there was Ammar seated by a pillar, and around him were a number of companions of Rasool-Allah^{saww}, crying.

فَقَالَ عُثْمَانُ: يَا وَثَّابُ! عَلَيَّ بِالشُّرْطِ، فَجَاءُوا. فَقَالَ: فَرُّوا بَيْنَ هَؤُلَاءِ، فَفَرُّوا بَيْنَهُمْ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ عُثْمَانُ فَصَلَّى بِهِمْ، فَلَمَّا كَبَّرَ قَالَتْ امْرَأَةٌ مِنْ حُجْرَتِهَا: يَا أَيُّهَا النَّاسُ!.. ثُمَّ تَكَلَّمَتْ فَذَكَرَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ وَمَا بَعَثَهُ اللَّهُ بِهِ، ثُمَّ قَالَتْ: تَرَكْتُمْ أَمْرَ اللَّهِ وَخَالَفْتُمْ عَهْدَهُ.. وَنَحْوَ هَذَا، ثُمَّ صَمَتَتْ، وَتَكَلَّمَتْ امْرَأَةٌ أُخْرَى بِمِثْلِ ذَلِكَ فَإِذَا هُمَا عَائِشَةُ وَ حَفْصَةُ،

Usman said, 'O Wasaab! To me with the police!' They came. He said, 'Separate between them!' They separated them. Then the Salat was established. Usman went ahead and prayed (leading) Salat with them. When he exclaimed Takbeer. A woman said from her chamber, 'O you people!' Then she spoke and reminded of Rasool-Allah^{saww} what Allah^{azwj} had Sent him^{saww} with. Then she said, 'You neglected the Command of Allah^{azwj} and opposed His^{azwj} Pact' – and approximate to this. Then she was silent. Then another woman spoke with similar to that. These were Ayesha and Hafsa.

قَالَ: فَسَلَّمَ عُثْمَانُ وَ أَقْبَلَ عَلَى النَّاسِ وَ قَالَ: لِإِنَّ هَاتَيْنِ لَمَقَاتِنَانِ يَجِلُّ لِي سُبُّهُمَا وَ أَنَا بِأَصْلِهِمَا عَالِمٌ، فَقَالَ لَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ: أَ تَتَّكِلُ هَذَا لِحَبَائِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ؟! فَقَالَ: وَ فِيمَ أَنتَ وَ مَا هَاهُنَا؟،

He (the narrator) said, 'Usman greeted (finished Salat) and turned towards the people and said, 'Because these two temptresses have released their insults to me and I am a knower with their origins'. Sa'ad Bin Abu Waqas said to him, 'Are you saying this for the beloved ones of Rasool-Allah^{saww}?! He said, 'And in what are you, and what is over here?'

ثُمَّ أَقْبَلَ نَحْوَ سَعْدٍ عَامِداً لِيُضْرِبَهُ فَأَنْسَلَ سَعْدٌ، فَخَرَجَ مِنَ الْمَسْجِدِ، فَاتَّبَعَهُ عُثْمَانُ فَلَقِيَ عَلِيًّا (ع) بِنَابِ الْمَسْجِدِ، فَقَالَ لَهُ عَلِيٌّ «1» عَلَيْهِ السَّلَامُ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ هَذَا الَّذِي... كَذَا وَ كَذَا يَعْنِي سَعْدٌ يَشْتِمُهُ، فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّهَا الرَّجُلُ! دَعْ عَنْكَ هَذَا؟.

Then he turned towards Sa'ad deliberately in order to strike him, but Sa'ad sneaked away and went out from the Masjid. Usman followed him and met Ali^{asws} at the door of the Masjid. Ali^{asws} said to him: 'Where are you intending?' He said, 'I intend this one who' – such and such, meaning Sa'd had insulted him. He^{asws} said: 'O you man! Leave from this?'

قَالَ: فَلَمْ يَزَلْ بَيْنَهُمَا كَلَامٌ حَتَّى غَضِبَا. فَقَالَ عُثْمَانُ: أَلَسْتُ الَّذِي خَلَقَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ يَوْمَ تَبُوكَ؟ فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَلَسْتُ الْفَارَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ يَوْمَ أُحُدٍ «4»، قَالَ: ثُمَّ حَجَرَ النَّاسُ بَيْنَهُمَا،

He (the narrator) said, 'The talk did not cease between the two until they were both angered. Usman said, 'Aren't you^{asws} the one whom Rasool-Allah^{saww} had left behind on the day of Tabuk?' Ali^{asws} said: 'Aren't you the fleer from Rasool-Allah^{azwj} on the day of Ohad?' Then the people came between the two.

قَالَ: ثُمَّ خَرَجْتُ مِنَ الْمَدِينَةِ حَتَّى انْتَهَيْتُ إِلَى الْكُوفَةِ فَوَجَدْتُ أَهْلَهَا أَيْضاً بَيْنَهُمْ شَرَقَ نَشَبُوا فِي الْفِتْنَةِ وَ رَدُّوا سَعِيدَ بْنَ الْعَاصِ فَلَمْ يَدْعُوهُ يَدْخُلْ إِلَيْهِمْ، فَلَمَّا رَأَيْتُ ذَلِكَ رَجَعْتُ حَتَّى أَتَيْتُ بِلَادَ قَوْمِي .

He (the narrator) said, 'Then I went out from Al-Medina until I ended up to Al-Kufa. I found its inhabitants as well to have defected and discord to have broken out between them, and

they return Saeed Bin Al-Aas and did not let him enter to them. When I saw that, I returned until I came to the city of my people”¹³².

وَقَدْ رَوَى ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ «8» وَغَيْرِهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا مِنْ أَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ أَشَاءُ أَنْ أَقُولَ فِيهِ إِلَّا قُلْتُ إِلَّا عَمَّارَ بْنَ يَاسِرٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ يَقُولُ: مُلِئَ عَمَّارٌ إِيْمَانًا حَتَّى أَتَمَّصَ قَدَمَيْهِ.

And it has been reported by Ibn Abul Birr in (the book) ‘Al-Istiyab’ and other, from Ayesha (Non Shia source) who said, ‘There is no one from the companions of Rasool-Allah^{saww} I desired to say regarding except I said it, except Ammar Bin Yasser. I heard Rasool-Allah^{saww} saying: ‘Ammar is filled with Eman to the extent of the soles of his feet’¹³³.

وَبِرَوَايَةٍ أُخْرَى: حُشِيَ مَا بَيْنَ أَتَمَّصَ قَدَمَيْهِ إِلَى شَحْمَةِ أُذُنِهِ إِيْمَانًا .

And in another report, ‘He is filled what is between the soles of his feet up to the flesh of his ear (lobes) with Eman’¹³⁴.

وَعَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ قَالَ: مَنْ أَبْغَضَ عَمَّارًا أَبْغَضَهُ اللَّهُ . قَالَ خَالِدٌ: فَمَا زِلْتُ أُحِبُّهُ مِنْ يَوْمَئِذٍ.

And from Khalid Bin Al Waleed, ‘Rasool-Allah^{saww} said: ‘One who hates Ammar has hated Allah^{azwj}’. Khalid said, ‘I did not cease to love him from that day onwards’¹³⁵.

وَعَنْ أَنَسٍ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ أَنَّهُ قَالَ: اسْتَنَاقَتِ الْجَنَّةُ إِلَى عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ وَبِلَالٍ .

And from Anas Bin Malik (well known fabricator) having said, ‘The Paradise is desirous to Ali^{asws}, and Ammar, and Salman^{ra} and Bilal’¹³⁶.

وَعَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ عَمَّارُ بْنُ يَاسِرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ يَوْمًا فَعَرَفَ صَوْتَهُ، فَقَالَ: مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ، انْذَنُوا لَهُ .

And from Ali^{asws} having said: ‘Ammar Bin Yasser came seeing permission to see the Prophet^{saww} one day, and he^{saww} recognised his voice, so he^{saww} said: ‘Welcome to the good, the goodified, there is permission for him’¹³⁷.

وَرُويَ فِي الْمَشْكَاةِ ، عَنْ التِّرْمِذِيِّ ، عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثٍ قَالَ: عَمَّارٌ: هُوَ الَّذِي أَحَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

And it is reported in (the book) ‘Al-Mishqat’, from Al-Tirmizi, from Abu Hureyra (well-known fabricator), in a Hadeeth, said, ‘Ammar is the one whom Allah^{azwj} Sheltered from the Satan^{la}, upon the tongue of His^{azwj} Prophet^{saww}’¹³⁸.

¹³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 35

¹³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 36

¹³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 37

¹³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 38

¹³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 39

¹³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 40

¹³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 41

وَعَنْ أَنَسٍ، عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: قَالَ: إِنَّ الْجَنَّةَ تَشْتَاتُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ .

And from Anas (well known fabricator), from him^{saww} having said: ‘The Paradise is desirous to three: ‘Ali^{asws}, and Ammar, and Salman^{ra}’.¹³⁹

وَعَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]: مَا خَيْرَ عَمَّارٍ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَشَدَّهُمَا عَلَى بَدَنِهِ.

And from Ayesha (Non-Shia source), said, ‘Rasool-Allah^{saww} said: ‘Ammar was not given a choice between any two matters except he chose the one severer upon his body’.¹⁴⁰ (p.s. she has stolen this from Ali^{asws} and accredited it on Ammar)

وَعَنْ أَحْمَدَ بِإِسْنَادِهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، قَالَ: كَانَ بَيْنِي وَبَيْنَ عَمَّارِ بْنِ يَاسِرٍ كَلَامٌ فَأَغْلَظْتُ لَهُ فِي الْقَوْلِ، فَانْطَلَقَ عَمَّارٌ يَشْكُونِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]،

And from Ahmad (in his book ‘Masnad’), by his chain from Khalid Bin Al-Waleed who said, ‘There was (heated) speech between me and Ammar Bin Yasser. I was harsh to him in the words, so Ammar went to complain to Rasool-Allah^{saww}’.

قَالَ: فَجَاءَ خَالِدٌ وَهُوَ يَشْكُوهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]، قَالَ: فَجَعَلَ يُعْظِمُهُ لَهُ وَ لَا يُرِيدُهُ إِلَّا غِلْظَةً وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] سَاكِتٌ لَا يَتَكَلَّمُ، فَبَكَى عَمَّارٌ وَ قَالَ: أَلَا تَرَاهُ؟ فَرَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] رَأْسَهُ، وَ قَالَ: مَنْ عَادَى عَمَّارًا عَادَاهُ اللَّهُ، وَ مَنْ أَبْغَضَ عَمَّارًا أَبْغَضَهُ اللَّهُ. قَالَ خَالِدٌ: فَخَرَجْتُ فَمَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ مِنْ رَضَى عَمَّارٍ، فَلَقِيْتُهُ بِمَا رَضِيْتُ فَرَضِي.

He (the narrator) said, ‘Khalid came and he was complaining to the Prophet^{saww}. And he was harsh to him and did not exceed him except harshness, and the Prophet^{saww} was silent, not speaking. Ammar cried and said, ‘Don’t you^{saww} see him?’ The Prophet^{saww} raised his^{saww} head and said, ‘One who is inimical to Ammar has been inimical to Allah^{azwj}, and one who hates Ammar has hated Allah^{azwj}’. Khalid said, ‘I went out and there was nothing more beloved to me than the pleasure of Ammar, and I (always) met him with what pleased him, so he was pleased’.¹⁴¹

وَرُوي فِي جَامِعِ الْأُصُولِ، عَنِ الْبُخَارِيِّ، عَنْ عِكْرَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي ذِكْرِ بِنَاءِ الْمَسْجِدِ، قَالَ: كُنَّا نَحْمِلُ لَبَنَةً لَبَنَةً وَ عَمَّارٌ لَبَنَتَيْنِ لَبَنَتَيْنِ، فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] يَنْفُضُ التُّرَابَ عَنْهُ، وَ يَقُولُ: وَيْحَ عَمَّارٍ! يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُوهُ إِلَى النَّارِ قَالَ: وَ يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

And it is reported in (the book) ‘Jamie Al-Usool’, from Al-Bukhari, from Ikrimah (Ibn Abu Jahl), from Abu Saeed Al-Khudry regarding mention of construction of the Masjid, he said, ‘We were carrying brick by brick, and Ammar (was carrying) two brick by two bricks. The Prophet^{saww} saw him, and Rasool-Allah^{saww} went on to shake off the dust from him and saying: ‘Oh Ammar! He would be calling them to the Paradise and they would be calling him to the Fire. And Ammar said, ‘I seek Refuge with Allah^{azwj} from the Fitna’.

¹³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 42

¹⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 43

¹⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 44

قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ مَنْ عَادَاهُ فَقَدْ عَادَى اللَّهَ وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَ اللَّهَ، وَ إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَيْهِ، وَ إِنَّهُ مَمْلُوءٌ إِيمَانًا، وَ إِنَّ اللَّهَ أَجَارَهُ مِنَ الشَّيْطَانِ.

The Prophet^{saww} said regarding him: 'One who has been inimical to him, so he has been inimical to Allah^{azwj}, and one who hates him so he has hated Allah^{azwj}, and that the Paradise is desirous to him, and he is filled with Eman, and Allah^{azwj} has Sheltered him from the Satan^{la} 142.

[السابع:](#)

The seventh -

أنه جمع الناس على قراءة زيد بن ثابت خاصة و أحرقت المصاحف و أبطل ما لا شك أنه منزل من القرآن، و أنه مأخوذ من الرسول صلى الله عليه و آله، و لو كان ذلك حسنا لسبق إليه رسول الله صلى الله عليه و آله،

The people were united upon the recitation of Zayd Bin Sabit in particular, and he burnt the Parchments (Versions of the Quran), and invalidated what there was no doubt in it being Revealed from the Quran, and it was taken from Rasool-Allah^{saww}, and if that had been good, Rasool-Allah^{saww} would have preceded to it.

وَ سَيَأْتِي فِي كِتَابِ الْقُرْآنِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَمَعَ الْقُرْآنَ بَعْدَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَا أَوْصَأَ بِهِ فَجَاءَ بِهِ إِلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ،

And I (Majlisi) will come with in the book of the Quran (vol 92 of Bihar) – 'Amir Al-momineen^{asws} collected the Quran after the expiry of the Prophet^{saww} just as he^{saww} had bequeathed him^{asws} with it. He^{asws} came with it among the Emigrants and the Helpers.

فَلَمَّا رَأَى أَبُو بَكْرٍ وَ عُمَرُ اشْتِمَالَهُ عَلَى فُضَائِحِ الْقَوْمِ أَعْرَضَا عَنْهُ وَ أَمَرَ زَيْدَ بْنَ ثَابِتٍ بِجَمْعِ الْقُرْآنِ وَ إِسْقَاطِ مَا اشْتَمَلَ مِنْهُ عَلَى الْقُضَائِحِ،

When Abu Bakr and Umar saw his^{asws} inclusion upon the scandals of the people, they turned aware from it and instructed Zayd Bin Sabit to collect the Quran, and they dropped whatever had been included from it of the scandals.

وَ لَمَّا اسْتُخْلِفَ عُمَرُ سَأَلَ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْ يَدْفَعَ إِلَيْهِ الْقُرْآنَ الَّذِي جَمَعَهُ لِيُحْرِقَهُ وَ يُبْطِلَهُ، فَأَبَى عَلَيْهِ السَّلَامُ عَنْ ذَلِكَ، وَ قَالَ: (لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ) مِنْ وَلَدِي، وَ لَا يُظْهَرُ حَتَّى يَقُومَ الْقَائِمُ مِنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فَيَحْمِلَ النَّاسَ عَلَيْهِ وَ يَجْرِيَ السُّنَّةُ عَلَى مَا يَتَّبِعُونَهُ وَ يَقْتَضِيهِ.

And when Umar became caliph, he asked Ali^{asws} to hand over the Quran to him which he^{asws} had collected in order to burn it and invalidate it. Ali^{asws} refused from that and said, '**None can touch it except for the Purified ones [56:79]** from my^{asws} children, nor will it appear (again) until Al-Qaim^{asws} from People^{asws} of the Household rises, and he^{asws} carries the

¹⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 45

people upon it, and the Sunnah would flow upon what he^{asws} takes responsibility of and is required".¹⁴³

مَا رَوَاهُ الْبُخَارِيُّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] قَالَ: أَقْرَأَنِي جِبْرَائِيلُ عَلَى حَرْفٍ فَرَجَعْتُهُ فَرَادَيْنِ، فَلَمْ أَزَلْ أَسْتَبِيدُهُ وَتَبَدَّلَنِي حَتَّى انْتَهَى عَلَى سَبْعَةِ أَحْرَافٍ.

And it is reported by Al-Bukhari, from Ibn Abbas, 'Rasool-Allah^{sawww} said: 'Jibraeel^{as} read out to me a letter (phrase). He^{as} returned and increased it for me^{sawww}. He^{as} did not cease to increase it and increasing for me^{sawww} until it ended upon seven letters (phrases)".¹⁴⁴

وَرُوِيَ فِي جَامِعِ الْأُصُولِ، عَنِ الْبُخَارِيِّ وَ مُسْلِمٍ وَ مَالِكٍ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ بِأَسَانِيدِهِمْ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَرَبَّصْتُ حَتَّى سَلَّمَ فَلَبِثْتُهِ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرُؤُهَا؟

And it is reported in (the book) 'Jamie Al Usool', from Al Bukhari, and Muslim, and Malik, and Abu Dawood, and Al Nasaie by their chains, from Umar Bin Al Khattab having said,

'I (Umar) heard Hisham Bin Hakeem Bin Hizam reciting Surah Al-Furqan during the lifetime of Rasool-Allah^{sawww}. I listened to his recitation, and there he was reciting upon a lot of letters (phrases) (which) Rasool-Allah^{sawww} had not recited. I almost jumped on him during the Salat. But I waited until he had performed Salaam, then I grabbed his clothes and said, 'Who recited this Surah to you which I hear you reciting?'

قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ، فَقُلْتُ: كَذَبْتَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ قَدْ أَقْرَأْنِيهَا عَلَى غَيْرِ مَا قَرَأْتُ، فَأَنْطَلَقْتُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تَقْرَأْنِيهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ: أُرْسَلُهُ، أَقْرَأَ يَا هِشَامُ.

He said, 'Rasool-Allah^{sawww} recited it to me'. I said, 'You are lying! Rasool-Allah^{sawww} had recited it upon other than what you recited'. I went with him and sat him to Rasool-Allah^{sawww} and said, 'I heard this one reciting Surah Al-Furqan upon letters (phrases) you^{sawww} had not recited these'. Rasool-Allah^{sawww} said: 'Release it (without restriction). Recite, O Hisham!'

فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ: كَذَلِكَ أُتِلْتُ، ثُمَّ قَالَ: أَقْرَأْ يَا عُمَرُ. فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ: كَذَلِكَ أُتِلْتُ، إِنَّ هَذَا الْقُرْآنَ أُتِلَ عَلَى سَبْعَةِ أَحْرَافٍ فَأَقْرَأُوا مَا تَبَيَّنَ مِنْهُ.

He read the recitation to him which he had heard him recite it. Rasool-Allah^{sawww} said: 'That is how it has been Revealed'. Then he^{sawww} said: 'Recite it, O Umar!' So, I recited the recitation which had been read out to me. Rasool-Allah^{sawww} said: 'That is how it has been Revealed. This Quran has been Revealed (based) upon seven letters (phrases), **Therefore, recite from it what is easy for you. [73:20]**'.¹⁴⁵

¹⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 46

¹⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 47

¹⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 48

وَرَوَى مُسْلِمٌ وَالتِّرْمِذِيُّ وَ أَبِي دَاوُدَ وَ النَّسَائِيُّ فِي صَحَائِهِمْ وَ أُوْرَدَهُ فِي الْمِشْكَاةِ وَ فِي حَامِيعِ الْأُصُولِ عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا، ثُمَّ دَخَلَ رَجُلٌ آخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ، فَلَمَّا قَضَيْتُ الصَّلَاةَ دَخَلْنَا جَمِيعاً عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ، فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، فَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ،

And it is reported by Muslim, and al Tirmizi, and Abu Dawood, and Al Nasaie in the 'Saheeh', and it is referred in (the book) 'Al Mishkat', and in (the book) 'Jamie Al Usool, from Ubayy Bin Ka'ab who said,

'I was in the Masjid and a man entered and prayed Salat. He recited a recitation I disliked it. Then another man entered and recited a recitation same as the recitation of his companion. When they completed the Salat we all entered to see Rasool-Allah^{azwj}. I said, 'This one recited a recitation I dislike upon it, then another one entered and recited same as the recitation of his companion'.

فَأَمَرَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ فَقَرَأَا فَحَسَنَ شَأْنُهُمَا فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَ لَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ مَا قَدْ غَشَيْتَنِي، ضَرَبَ فِي صَدْرِي فَفِضْتُ عَرَقاً، وَ كَأَنَّمَا أَنْظُرُ إِلَى اللَّهِ فَرَقاً.

The Prophet^{saww} ordered them both. They both recited, and excellent was their affair, and the belying dropped within myself, not even when I used to (believe) during the pre-Islamic period. When Rasool-Allah^{saww} saw what had overwhelmed me, he^{saww} tapped in my chest and I burst out sweating, and it was as if I was looking at Allah^{azwj} partly'.

فَقَالَ لِي: يَا أُبَيُّ! أُرْسِلَ إِلَيَّ أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ، فَزِدْتُ عَلَيْهِ: أَنْ هُوَ عَلَى أُمَّتِي، فَزِدَ إِلَيَّ الثَّانِيَةَ: اقْرَأْهُ عَلَى حَرْفَيْنِ، فَزِدْتُ عَلَيْهِ: أَنْ هُوَ عَلَى أُمَّتِي، فَزِدَ إِلَيَّ الثَّالِثَةَ: اقْرَأْهُ عَلَى سَبْعَةِ أَحْزَفٍ، وَ لَكَ بِكُلِّ رَدٍّ رَدُّكَهَا مَسْأَلَةً تَسْأَلُنيهَا،

He^{saww} said to me: 'O Ubayy! It was Sent to me^{saww} to recite the Quran upon a letter (phrase). I^{saww} responded to Him^{azwj}: Ease it upon my^{saww} community'. He^{azwj} returned it to me^{saww} the second time: "Recite it upon two letters (phrases)!" I^{saww} returned to Him^{azwj}: 'Ease it upon my^{saww} community'. He^{azwj} Returned to me^{saww} the third time: "Recite it upon seven letters (phrases), and for you^{saww}, with every response, I^{azwj} shall Respond with the question you^{saww} asked!"

فَقَالَ: اللَّهُمَّ اغْفِرْ لِأُمَّتِي، اللَّهُمَّ اغْفِرْ لِأُمَّتِي، وَ أَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَزْعَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ حَتَّى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

He^{saww} said: 'O Allah^{azwj}! Forgive my^{saww} community! O Allah^{azwj}! Forgive my^{saww} community!' And I^{saww} delayed the third for a day the whole of the people would be desirous to me^{saww}, even Ibrahim^{as}.¹⁴⁶

وَ فِي بَعْضِهَا قَالَ: لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَبْرَيْلَ، فَقَالَ: يَا جَبْرَيْلُ! إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيَّةٍ مِنْهُمْ الْعُجُورُ وَ الشَّيْخُ الْكَبِيرُ وَ الْعُلَامُ وَ الْجَارِيَةُ وَ الرَّجُلُ الَّذِي لَا يَقْرَأُ كِتَاباً قَطُّ، فَقَالَ لِي: يَا مُحَمَّدُ! إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْزَفٍ.

And in one of it, he said, 'Rasool-Allah^{saww} met Jibraeel^{as} and said: 'O Jibraeel^{as}! I^{saww} am Sent to an illiterate community, from them is the old aged one, and the boy, and the girl, and the

¹⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 49

man who cannot read any writing at all!’ He^{as} said to me^{saww}: ‘O Muhammad^{saww}! The Quran has been Revealed upon seven letters (phrases)’¹⁴⁷.

فقد روى ابن عبد البر في الإشتياع في ترجمة ابن مسعود، عن النبي صلى الله عليه [و آله] و سلم أنه قال: استقرئوا القرآن من أربعة نفر فبدأ بابن أم عبد.

It has been reported by Ibn Abdul Birr in (the book) ‘Al Istiyab’ in the translation of Ibn Masoud,

‘From the Prophet^{saww} having said: ‘Recite the Quran from four persons’, and he^{saww} began with the son of Umm Abd’¹⁴⁸.

و عن ابن عمر، قال: سمعت رسول الله صلى الله عليه [و آله] و سلم يقول: خذوا القرآن من أربعة: من ابن أم عبد فبدأ به و معاذ بن جبل، و أبي بن كعب، و سالم مولى أبي حذيفة.

And from Ibn Umar who said, ‘I heard Rasool-Allah^{saww} saying: ‘Take the Quran from four – From Ibn Umm Abd, so begin with him, and Muaz Bin Jabal, and Ubayy Bin Ka’ab, and Salim Mawla Abu Huzeyfa’¹⁴⁹ (Non Shia source)

He (the narrator) said, ‘And he^{saww} said: ‘One who loves to listen to the Quran freshly, then let him listen to it from Ibn Umm Abd’¹⁵⁰ (Non Shia source)

قال: و قال صلى الله عليه [و آله] و سلم: من أحب أن يسمع القرآن غصاً فليسمع من ابن أم عبد. و بعضهم يرويه: من أراد أن يقرأ القرآن غصاً كما أنزل فليقرأه على قراءة ابن أم عبد. و عن عبد الله مثله.

And one of them has reported: ‘One who wants to recite the Quran freshly just as it has been Revealed, then let him recite upon the recitation of Ibn Umm Abd’. And from Abdullah is similar to it’¹⁵¹ (Non Shia source)

و عن أبي وإيل، قال: سمعت ابن مسعود يقول: إني لأعلمهم بكتاب الله و ما أنا بخيرهم، و ما في كتاب الله سورة و لا آية إلا و أنا أعلم فيما نزلت، و متى نزلت. قال أبو وإيل: فما سمعت أحداً أنكر عليه ذلك.

And from Abu Wail who said, ‘I heard Ibn Masoud saying, ‘I am most knowledgeable of them with the Book of Allah^{azwj}, and although I am not the best of them, and there is no Chapter nor any Verse in the Book of Allah^{azwj} except and I know regarding what it was Revealed, and when it was Revealed’. Abu Wail said, ‘I did not hear anyone deny that upon him’¹⁵² (Non Shia source)

و عن حذيفة قال: لقد علم المحفوظون من أصحاب رسول الله صلى الله عليه [و آله] و سلم أن عبد الله كان من أقرهم وسيله، و أعلمهم بكتاب الله عز و جل

¹⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 50

¹⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 51

¹⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 52

¹⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 53

¹⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 54

¹⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 55

And from Huzeyfa who said, 'The memorisers from the companions of Rasool-Allah^{saww} had known that Abdullah was from their nearest ones of means, and their most knowledgeable with the Book of Allah^{azwj}'.¹⁵³ (Non Shia source)

وَعَنْ أَبِي ظَبْيَانَ، قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: أَيُّ الْقِرَاءَتَيْنِ تَقْرَأُ؟ قُلْتُ: الْقِرَاءَةُ الْأُولَى، قِرَاءَةُ ابْنِ أُمِّ عَبْدِ اللَّهِ.

And from Abu Zabyan who said, 'Abdullah Bin Abbas said to me, 'Which of the two recitations do you recite?' I said, 'The first recitation. Recitation of Ibn Umm Abd'.

فَقَالَ لِي: بَلْ هِيَ الْقِرَاءَةُ الْأَخِيرَةُ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَسَلَّمَ كَانَ يَغْرِضُ الْقُرْآنَ عَلَى جَبْرِئِيلَ فِي كُلِّ عَامٍ مَرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَسَلَّمَ عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، فَخَضَرَ ذَلِكَ عَبْدُ اللَّهِ فَعَلِمَ مَا نُسِخَ مِنْ ذَلِكَ وَمَا بَدَّلَ.

He said to me, 'But it is the last recitation. Rasool-Allah^{saww} had presented the Quran unto Jibraeel^{as} once during every year. When it was the year in which Rasool-Allah^{saww} passed away, he^{saww} presented unto him^{saww} twice. Abdullah (Bin Masoud) was present at that, and he knew what had been Abrogated from that and what had been replaced".¹⁵⁴ (Non Shia source)

وَعَنْ عَلْقَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ وَهُوَ يَعْرِفَاتٍ فَقَالَ: جِئْتُكَ مِنَ الْكُوفَةِ وَتَرَكْتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبِهِ،

And from Al-qamah who said, 'A man came to Umar and he was at Arafaat. He said, 'I have come to you from Al-Kufa, and I have left a man behind at it who is filled with the Parchments (Quran) upon the back of his heart'.

فَغَضِبَ عُمَرُ غَضَبًا شَدِيدًا وَقَالَ: وَيْحَكَ! وَمَنْ هُوَ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ. قَالَ: فَذَهَبَ عَنْهُ الْغَضَبُ، وَ سَكَنَ وَ عَادَ إِلَى خَالِهِ، وَقَالَ: وَاللَّهِ مَا أَعْلَمُ مِنَ النَّاسِ أَحَدًا هُوَ أَحَقُّ بِذَلِكَ مِنْهُ.

Umar got angry with severe anger and said, 'Woe be unto you! And who is he?' He said, 'Abdullah Bin Masoud'. The anger subsided from him, and he calmed down and returned to his state, and said, 'By Allah^{azwj}! I do not know of anyone from the people who is more rightful with that than he is".¹⁵⁵ (Non Shia source)

قَالَ: وَ سُئِلَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَنْ قَوْمٍ مِنَ الصَّحَابَةِ مِنْهُمْ ابْنُ مَسْعُودٍ، فَقَالَ: أَمَّا ابْنُ مَسْعُودٍ فَقَرَأَ الْقُرْآنَ وَ عَلِمَ السُّنَّةَ .. وَ كَفَى بِذَلِكَ.

He (Ibn Abdul Birr) said, 'And Ali^{asws} was asked about a group from the companions, from the being Ibn Masoud. He^{asws} said: 'As for Ibn Masoud, he read the Quran and knew the Sunnah' – and stopped at that".¹⁵⁶

وَعَنْ شَقِيقٍ، عَنْ أَبِي وَائِلٍ، قَالَ: لَمَّا أَمَرَ عُثْمَانُ فِي الْمَصَاحِفِ بِمَا أَمَرَ، قَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ خَطِيبًا، فَقَالَ: تَأْمُرُونِي أَنْ أَقْرَأَ الْقُرْآنَ عَلَى قِرَاءَةِ زَيْدِ بْنِ ثَابِتٍ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَسَلَّمَ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتٍ لَدُوْ ذُوَابَةٍ يَلْعَبُ مَعَ الْعُلَمَاءِ،

¹⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 56

¹⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 57

¹⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 58

¹⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 59

And from Shaqeeq, from Abu Wail who said, 'When Usman ordered regarding the Parchments (Qurans) with what he ordered, Abdullah Bin Masoud stood up and said, 'Are you ordering me to recite the Quran upon the recitation of Zayd Bin Sabit? By the One^{azwj} in Whose Hand is my soul! I have taken seventy Chapters from the mouth of Rasool-Allah^{azwj}, and Zayd Bin Sabit was with the forelocks playing with the boys.

وَاللَّهُ مَا نَزَلَ مِنَ الْقُرْآنِ شَيْءٌ إِلَّا وَأَنَا أَعْلَمُ فِي أَيِّ شَيْءٍ نَزَلَ، وَمَا أَحَدٌ أَعْلَمَ بِكِتَابِ اللَّهِ مِنِّي، وَلَوْ أَعْلَمَ أَحَدٌ أَعْلَمَ مِنِّي بِكِتَابِ اللَّهِ تَبْلُغِيهِ إِلَّا لَأَتَيْتُهُ.

By Allah^{azwj}! There is nothing Revealed from the Quran except and I know regarding which thing it was Revealed, and no one is more knowing with the Book of Allah^{azwj} than me, and if anyone was more knowing with the Book of Allah^{azwj} than me, give me the camels, I shall go to him'.

قَالَ: ثُمَّ اسْتَحْيَا بِمَا قَالَ، فَقَالَ: وَمَا أَنَا بِخَيْرِهِمْ.

He said, 'Then he was embarrassed from what he had said, so he said, 'And I am not the best of them'.

قَالَ شَقِيقٌ: فَقَعَدْتُ فِي الْخَلْقِ فِيهَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمْ فَمَا سَمِعْتُ أَحَدًا أَنْكَرَ عَلَيْهِ وَلَا رَدَّ مَا قَالَ.

Shaqeeq (the narrator) said, 'I sat in a circle wherein were the companions of Rasool-Allah^{sawww}, and I did not hear anyone deny (that) upon him, nor reject what he had said'.¹⁵⁷

وَرَوَى فِي جَامِعِ الْأُصُولِ، عَنِ الْبُخَارِيِّ وَ مُسْلِمٍ وَ التِّرْمِذِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: ذُكِرَ عِنْدَهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ: لَا أَرَأُلُ أَحَبُّهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمْ يَقُولُ: خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ: عَبْدِ اللَّهِ، وَ سَالِمٍ، وَ مُعَاذٍ، وَ أَبِي بِنِ كَعْبٍ. اسْتَفْرَضُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ: ابْنِ مَسْعُودٍ قَبْدًا بِهِ-، وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ، وَ مُعَاذٍ، وَ أَبِي.

And it is reported in (the book) 'Jamie Al Usool, from Al Bukhari, and Muslim, and Al Tirmizi, from Abdullah Bin Amro Bin Al Aas who said,

'Abdullah Bin Masoud was mentioned in his presence. He said, 'I have not ceased to love him (since) I heard Rasool-Allah^{sawww} saying: 'Take the Quran from four. From Abdullah, and Saalim, and Muaz, and Ubayy Bin Ka'ab. Recite the Quran from four. From Ibn Masoud, so begin with him, and Saalim Mawla Abu Huzeyfa, and Muaz and Ubayy''.¹⁵⁸ (Non Shia source)

وَفِي رِوَايَةِ التِّرْمِذِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمْ: خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ: ابْنِ مَسْعُودٍ، وَ أَبِي بِنِ كَعْبٍ، وَ مُعَاذِ بْنِ جَبَلٍ، وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ.

¹⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 60

¹⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 61

And in a report of Al-Tirmizi who said, ‘Rasool-Allah^{saww} said: ‘Take the Quran from four. From Ibn Masoud, and Ubay Bin Ka’ab, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa’.¹⁵⁹ (Non Shia source)

[الثامن:](#)

The Eighth –

إنَّه كان يؤثر أهل بيته بالأموال العظيمة من بيت مال المسلمين، نحو ما روي أنَّه دفع إلى أربعة من قريش زوجهم بناته أربعمئة ألفي دينار، و أعطى مروان مائة ألف عند فتح إفريقية، و يروي خمس إفريقية.

He (Usman) used to prefer his family members with the great wealth from the public treasury, approximate to what is reported that he handed over to four from Quraysh to get their daughters married, and gave Marwan one hundred thousand at the conquest of Africa, and it is reported, Khums of Africa.

و روى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ، عَنِ الْوَاقِدِيِّ بِإِسْنَادِهِ، قَالَ: قَدِمْتُ إِبِلَ مِنْ إِبِلِ الصَّدَقَةِ عَلَى عُثْمَانَ فَوَهَبَهَا لِلْحَارِثِ بْنِ الْحَكَمِ بْنِ أَبِي الْعَاصِ.

And it is reported by the seyyid, from Al-Waqidi (wahabi imam) by his chain, said, ‘Camels upon camels came as charity to Usman, and he gifted these to Al-Haris Bin Al-Hakam Bin Abu Al-Aas.¹⁶⁰

و روى أيضاً أَنَّهُ وَلَّى الْحَكَمَ بْنَ أَبِي الْعَاصِ صَدَقَاتٍ فُضَّاعَةً فَبَلَغَتْ ثَلَاثِمِائَةَ أَلْفٍ فَوَهَبَهَا لَهُ حِينَ أَتَاهُ بِهَا.

And it is reported as well that he made Al-Hama Bin Abu Al-Aas in charge of the charities, a judge, and it reached three hundred thousand, and he gifted these to him when he came with it.¹⁶¹

و قَدْ رَوَى أَبُو حَنِئِفٍ وَ الْوَاقِدِيُّ جَمِيعاً: أَنَّ النَّاسَ أَنْكَرُوا عَلَى عُثْمَانَ إِعْطَاءَهُ سَعِيدَ بْنِ الْعَاصِ مِائَةَ أَلْفٍ، فَكَلَّمَهُ عَلَيْهِ السَّلَامُ وَ الزُّبَيْرُ وَ طَلْحَةُ وَ سَعْدٌ وَ عَبْدُ الرَّحْمَنِ فِي ذَلِكَ، فَقَالَ: إِنَّ لِي قَرَابَةً وَ رَحِماً.

And it has been reported by Abu Mikhnaf and Al-Waqidi altogether that the people disliked upon Usman, his award to Saeed Bin Al-Aas of one hundred thousand. Ali^{asws} and Al-Zubeyr and Talha and Sa’ad and Abdul Rahman spoke to him regarding that. He said, ‘For me there are relatives and next of kin’.

فَقَالُوا: أَمَا كَانَ لِأَبِي بَكْرٍ وَ عُمَرُ قَرَابَةً وَ دُو رَحِمٍ؟! فَقَالَ: إِنَّ أَبَا بَكْرٍ وَ عُمَرُ كَانَا يَحْتَسِبَانِ فِي مَنَعِ قَرَابَتِهِمَا، وَ أَنَا أَحْتَسِبُ فِي إِعْطَاءِ قَرَابَتِي، قَالُوا: فَهَذَا هُمَا وَ اللَّهُ أَحَبُّ إِلَيْنَا مِنْ هَذَاكَ.

¹⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 62

¹⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 63

¹⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 64

They said, 'Were there no relative and ones with kinship for Abu Bakr and Umar?!' He said, 'Abu Bakr and Umar were both reckoned in preventing depriving their relatives, and I reckon in giving my relatives'. They said, 'Their guidance is more beloved to us than your guidance'.¹⁶²

وَقَدْ رَوَى أَبُو حَنِيفٍ أَنَّهُ لَمَّا قَدِمَ عَلَى عُثْمَانَ عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ أُسَيْدِ بْنِ أَبِي الْعَاصِ مِنْ مَكَّةَ وَ نَاسٌ مَعَهُ أَمَرَ لِعَبْدِ اللَّهِ بِثَلَاثِمِائَةِ أَلْفٍ وَ لِكُلِّ وَاحِدٍ وَاحِدٍ مِنَ الْقَوْمِ مِائَةَ أَلْفٍ، وَ صَكَ بِذَلِكَ عَلَى عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ وَ كَانَ خَازِنَ بَيْتِ الْمَالِ فَاسْتَكْبَرَهُ وَ بَرَدَ الصَّكَّ بِهِ، وَ يُقَالُ إِنَّهُ سَأَلَ عُثْمَانَ أَنْ يَكْتُبَ عَلَيْهِ بِذَلِكَ كِتَابَ ذَيْنِ قَابِي ذَلِكَ، وَ افْتَنَعَ ابْنُ الْأَرْقَمِ أَنْ يَدْفَعَ الْمَالَ إِلَى الْقَوْمِ،

And it has been reported by Abu Mikhnaf – When Abdullah Bin Khalid Bin Aseyd Bin Abi Al-Aas arrive to Usman from Makkah and the people were with him, he ordered for Abdullah three hundred thousand, and for each one from the group, one hundred thousand, and a deed with that upon Abdullah Bin Arqam, and he was a treasurer of the public treasury, and he multiplied it and returned the deed with it. And it is said he asked Usman to write upon him with that letter, a debt, but he refused that, and Ibn Al-Arqam refused to hand over the wealth to the people.

فَقَالَ لَهُ عُثْمَانُ: إِنَّمَا أَنْتَ خَازِنٌ لَنَا فَمَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟. فَقَالَ ابْنُ الْأَرْقَمِ: كُنْتُ أَرَانِي خَازِنًا لِلْمُسْلِمِينَ وَ إِنَّمَا خَازِنُكَ غُلَامُكَ، وَ اللَّهُ لَا إِلَهَ إِلَّا لَكَ بَيْتُ الْمَالِ أَبَدًا، وَ جَاءَ بِالْمِفَاتِيحِ فَعَلَّقَهَا عَلَى الْمِنْبَرِ، وَ يُقَالُ: بَلَ أَقَاهَا إِلَى عُثْمَانَ، فَدَفَعَهَا عُثْمَانُ إِلَى نَائِلٍ مَوْلَاهُ.

Usman said to him, 'But rather, you are a treasurer for us, so what carried you upon what you did?' Ibn Al-Arqam said, 'You are showing me to be a treasurer for the Muslims, and rather your treasurer is your slave. By Allah^{azwj}! I will not be for you in the public treasury, ever!', and he came with the keys and threw them upon the pulpit. And it is said, 'But rather, he threw these to Usman, so Usman handed these to Na'il, his slave.

وَ رَوَى الْوَاقِدِيُّ أَنَّ عُثْمَانَ أَمَرَ زَيْدَ بْنَ ثَابِتٍ أَنْ يَحْمِلَ مِنْ بَيْتِ الْمَالِ إِلَى عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ فِي عَقِيبِ هَذَا الْفِعْلِ ثَلَاثِمِائَةَ أَلْفٍ دِرْهَمٍ، فَلَمَّا دَخَلَ بِهَا عَلَيْهِ قَالَ لَهُ: يَا أَبَا مُحَمَّدٍ! إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَرْسَلَ إِلَيْكَ يَقُولُ لَكَ: إِنَّا قَدْ شَغَلْنَاكَ عَنِ التَّجَارَةِ وَ لَكَ دُوْرُ رَجَمِ أَهْلِ حَاجَةٍ، فَفَرَّقْ هَذَا الْمَالَ فِيهِمْ، وَ اسْتَعِنْ بِهِ عَلَى عِيَالِكَ.

And it is reported by Al-Waqidi (wahabi imam) that Usman ordered Zayd Bin Sabit to carry wealth from the public treasury to Abdullah Bin Al-Arqam in the consequence of this deeds, three hundred thousand Dirhams. When he entered with it to him, he said to him, 'O Abu Muhammad! The commander of the faithful has sent a message to you, saying to you, 'We have pre-occupied you from the trading, and for you are relative and the people of need, so distribute this wealth among them, and be assisted by it upon your dependants'.

فَقَالَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ: مَا لِي إِلَيْهِ حَاجَةٌ وَ مَا عَمِلْتُ لِأَنْ يُبَيِّنِي عُثْمَانُ؟ وَ اللَّهُ لَئِنْ كَانَ هَذَا مِنْ مَالِ الْمُسْلِمِينَ مَا بَلَغَ قَدْرُ عَمَلِي أَنْ أُعْطَى ثَلَاثِمِائَةَ أَلْفٍ دِرْهَمٍ، وَ لَئِنْ كَانَ مِنْ مَالِ عُثْمَانَ مَا أَحْبَبْتُ أَنْ أُرْزَأَ مِنْ مَالِهِ شَيْئًا.

Abdullah Bin Al-Arqam said, 'There is no need for me to it, and what have I done for Usman to reward me? By Allah^{azwj}! If this was from wealth of the Muslims, my work does not reach

¹⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 65

such that he should give me three hundred thousand Dirhams, and if it was from the wealth of Usman, I do not like to take anything from his wealth'.¹⁶³

وَرَوَى الْوَاقِدِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ نَافِعٍ مَوْلَى الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، قَالَ: أَغْرَانَا عُثْمَانُ سَنَةَ سَبْعٍ وَ عَشْرِينَ إِفْرِيقِيَّةً فَأَصَابَ عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ أَبِي سَرْحٍ غَنَائِمَ خَلِيلَةٍ، فَأَعْطَى عُثْمَانُ مَرْوَانَ بْنِ الْحَكَمِ تِلْكَ الْغَنَائِمَ.

And it is reported by Al-Waqidi (wahabi imam), from Usama Bin Zaid, from Nafay a slave of Al-Zubeyr, from Abdullah Bin Al-Zubeyr who said, 'Usman raided us in the year twenty-seven in Africa, and Abdullah Bin Sa'ad Bin Abi Sar'h achieve a lot of war booty. Usman gave Marwan Bin Al-Hakam those spoils (of war)'.¹⁶⁴

وَرَوَى الْوَاقِدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أُمِّ بَكْرٍ بِنْتِ الْمِسْوَرِ، قَالَتْ: لَمَّا بَنَى مَرْوَانُ دَارَهُ بِالْمَدِينَةِ دَعَا النَّاسَ إِلَى طَعَامِهِ وَ كَانَ الْمِسْوَرُ مِمَّنْ دَعَاهُ فَقَالَ مَرْوَانُ وَ هُوَ يُحَدِّثُهُمْ: - وَ اللَّهُ مَا أَنْفَقْتُ فِي دَارِي هَذِهِ مِنْ مَالِ الْمُسْلِمِينَ دِرْهَمًا فَمَا فَوْقَهُ.

And it is reported by Al-Waqidi (wahabi imam), from Abdullah Bin Ja'far, from Umm Bakr Bint Al-Miswar, she said, 'When Marwan built his house at Al-Medina, he called the people to his banquet, and Al-Miswar was from the one he had invited. Marwan said, and he was narrating to them, 'By Allah^{azwj}! I did not spend in this house of mine from wealth of the Muslims, one Dirham and what is above it'.

فَقَالَ الْمِسْوَرُ: لَوْ أَكَلْتُ طَعَامَكَ وَ سَكَتُ كَانَ خَيْرًا لَكَ، لَقَدْ غَزَوْتُ مَعَنَا إِفْرِيقِيَّةً وَ إِنَّكَ لَأَقْلُنَا مَالًا وَ رَقِيقًا وَ أَغْوَانًا وَ أَخَفْنَا ثِقْلًا، فَأَغْطَاكَ ابْنُ عَمِّكَ خُمْسَ إِفْرِيقِيَّةٍ وَ عَمِلْتَ عَلَى الصَّدَقَاتِ فَأَخَذْتَ أَمْوَالَ الْمُسْلِمِينَ.

Al-Miswar said, 'If I had eaten your meal and you were silent, it would have been better for you. You were in the military expedition of Africa with us and you were from us with the least wealth, and slaves, and assistants, and lightest of us in weight. Your cousin gave your Khums of Africa and made you in charge of the charities, so you took wealth of the Muslims'.¹⁶⁵

وَرَوَى الْكَلْبِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي حَنْنِيفٍ: أَنَّ مَرْوَانَ ابْنَتَا خُمْسِ إِفْرِيقِيَّةٍ بِمِائَتِي أَلْفِ دِرْهَمٍ وَ مِائَةِ أَلْفِ دِينَارٍ وَ كَلَّمَ عُثْمَانَ فَوَهَبَهَا لَهُ، فَأَذْكَرَ النَّاسُ ذَلِكَ عَلَى عُثْمَانَ .. هَذَا مَا أوردته السيد رحمه الله من الأخبار. و روى المسعودي و غيره من مؤرخي الخاصة و العامة أكثر من ذلك.

And it is reported by Kalby, from his father, from Abi Mikhnaf – 'Marwan took the Khums of Africa of two hundred thousand Dirhams, and one hundred thousand Dinars, and spoke to Usman, and he gifted these to him. The people disliked that upon Usman'. -This is what is referred to by the Seyyid from the reports. And it is reported by Al-Masoudi and other from the historians of the special (Shias) and the general (non-Shia) Muslims, more than that'.¹⁶⁶

¹⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 66

¹⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 67

¹⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 68

¹⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 69

The Ninth -

أنه عطل الحدود الواجبة كالحد في عبيد الله بن عمر، فإنه قتل الهرمزان بعد إسلامه فلم يقدر به، و قد كان أمير المؤمنين عليه السلام يطلبه.

He suspended the Obligatory legal punishment like the legal punishment regarding Ubeydullah Bin Umar, for he had killed Al-Hurmuzan after his becoming a Muslim and did not bring him to account for it, and Amir Al-Momineen^{asws} had sought him.

رَوَى السَّيِّدُ رَحِمَهُ اللَّهُ فِي الشَّافِيِّ، عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَتَى عُثْمَانَ بَعْدَ مَا اسْتُخْلِفَ، فَكَلَّمَهُ فِي عُيُودِ اللَّهِ وَ لَمْ يُكَلِّمَهُ أَحَدًا غَيْرَهُ،

It is reported by Al-Seyyid in (the book) 'Al-Shafi' – From Ziyad Bin Abdullah, from Muhammad Bin Is'haq, from Aban Bin Salih, 'Amir Al-Momineen^{asws} came to Usman after he became caliph, and spoke to him regarding Ubeydullah and did not speak to anyone apart from him.

فَقَالَ: اقْتُلْ هَذَا الْفَاسِقَ الْخَبِيثَ الَّذِي قَتَلَ امْرَأً مُسْلِمًا. فَقَالَ عُثْمَانُ: قَتَلُوا أَبَاهُ بِالْأَمْسِ وَ أَقْتُلُهُ الْيَوْمَ؟!، وَ إِنَّمَا هُوَ رَجُلٌ مِنْ أَهْلِ الْأَرْضِ،

He^{asws} said: 'Kill this mischief-maker (Ubeydullah Bin Umar), the wicked one who killed a Muslim person'. Usman said, 'They killed his father (Umar) yesterday, and I should kill him today?!, and rather he is a man from people of the earth'.

فَلَمَّا أَتَى عَلَيْهِ مَرَّ عُيُودُ اللَّهِ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: يَا فَاسِقُ! إِيه! أَمَا وَ اللَّهُ لَئِنْ ظَفَرْتُ بِكَ يَوْمًا مِنَ الدَّهْرِ لَأَضْرِبَنَّ عُقُوكَ، فَلِذَلِكَ خَرَجَ مَعَ مُعَاوِيَةَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

When he refused to him^{asws}, Ubeydullah passed by Ali^{asws}. He^{asws} said to him 'Mischief-maker! Gossiper! But by Allah^{azwj}, if I^{asws} were to win with you one day from the time, I^{asws} will strike off your neck'. Therefore, due to that, he came out along with Muawiya against Amir Al-Momineen^{asws} (at Siffeen)¹⁶⁷.

وَ رَوَى الْقُبَادُ، عَنِ الْحَسَنِ بْنِ عِيسَى، عَنْ زَيْدٍ، عَنْ أَبِيهِ: أَنَّ الْمُسْلِمِينَ لَمَّا قَالَ عُثْمَانُ: إِنِّي قَدْ عَفَوْتُ عَنْ عُيُودِ اللَّهِ بْنِ عُمَرَ، قَالُوا: لَيْسَ لَكَ أَنْ تَعْفُو عَنْهُ.

And it is reported by Al-Qubad, from Al-Hassan Bin Isa, from Zayd, from his father, 'When Usman said, 'I have pardoned Ubeydullah Bin Umar, the Muslims said, 'It isn't for you that you pardon him'.

قَالَ: بَلَى، إِنَّهُ لَيْسَ لِجُفَيْتَةَ وَ الْهُرْمُزَانَ قَرَابَةً مِنْ أَهْلِ الْإِسْلَامِ، وَ أَنَا أَوْلَى بِهِمَا لِأَنِّي وَلِيُّ الْمُسْلِمِينَ فَقَدْ عَفَوْتُ.

He said, 'Yes, it isn't for a Jufeyta and Al-Hurmuzan are relatives from the people of Islam, and I am foremost with them both because I am a ruler of the Muslims, so I have pardoned'.

¹⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 70

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّهُ لَيْسَ كَمَا تَقُولُ، إِنَّمَا أَنْتَ فِي أَمْرِهِمَا بِمَنْزِلَةِ أَفْصَى الْمُسْلِمِينَ، وَإِنَّمَا قَتَلْتُهُمَا فِي إِمْرَةٍ غَيْرِكَ، وَ قَدْ حَكَمَ الْوَالِي الَّذِي قَبْلَكَ الَّذِي قَتَلَا فِي إِمَارَتِهِ بِقَتْلِهِ، وَ لَوْ كَانَ قَتَلْتُهُمَا فِي إِمَارَتِكَ لَمْ يَكُنْ لَكَ الْعَفْوُ عَنْهُ، فَاتَّقِ اللَّهَ! فَإِنَّ اللَّهَ سَائِلُكَ عَنْ هَذَا.

He^{asws} said: 'It isn't as you are saying. But rather, you are regarding their affairs, at the status of the furthest of the Muslims, and rather these two were killed in somebody else's government, and he has already judged, the ruler before you in whose government they were both killed, with killing him, and if their killing had been in your government, the pardoning him would still not be for you'.

وَلَمَّا رَأَى عُثْمَانُ أَنَّ الْمُسْلِمِينَ قَدْ أَبَوْا إِلَّا قَتْلَ عُبَيْدِ اللَّهِ أَمَرَ فَارْتَحَلَ إِلَى الْكُوفَةِ وَ أَقْطَعَهُ بِهَا دَارًا وَ أَرْضًا، وَ هِيَ الَّتِي يُقَالُ لَهَا: كُوفَةُ ابْنِ عُمَرَ، فَعَظُمَ ذَلِكَ عِنْدَ الْمُسْلِمِينَ وَ أَكْثَرُوا وَ كَثُرَ كَلَامُهُمْ فِيهِ.

And when Usman saw that the Muslims had refused except killing Ubeydullah, he ordered him to depart to Al-Kufa, and cut out a piece of land to be for him and a house, and it is which is called, 'Kuweyfa Ibn Umar'. That was grievous in the presence of the Muslims and they considered it a right thing and their talk regarding it was a lot'.¹⁶⁸

وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ حَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ: مَا أَمْسَى عُثْمَانُ يَوْمَ وَلِيٍّ حَتَّى نَقَمُوا عَلَيْهِ فِي أَمْرِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، حَيْثُ لَمْ يَقْتُلْهُ بِالْهُرْمُزَانِ.

And it is reported from Abdullah son Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'Usman did not forget the day he ruled until they took revenge upon him regarding the matter of Ubeydullah Bin Umar where he did not kill him for Al-Hurmuzan'.¹⁶⁹

وَ رَوَى الشَّيْخُ فِي مَجَالِسِهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرِ الْعَلَوِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ: أَنَّ النَّاسَ كَلَّمُوا عُثْمَانَ فِي أَمْرِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَ قَتْلِهِ الْهُرْمُزَانِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ! قَدْ أَكْثَرْتُمْ فِي أَمْرِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَ الْهُرْمُزَانِ وَ إِنَّمَا قَتَلَهُ عُبَيْدُ اللَّهِ تَهْمَةً بِدَمِ أَبِيهِ، وَ إِنَّ أَوَّلَى النَّاسِ بِدَمِ الْهُرْمُزَانِ اللَّهُ ثُمَّ الْخَلِيفَةُ، أَلَا وَ إِنِّي قَدْ وَهَبْتُ دَمَهُ لِعُبَيْدِ اللَّهِ!

And it is reported by the sheykh (Tusi) in his (book) 'Majaalis' – From Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah, from his father, from Abdullah Bin Abu Bakr Bin Muhammad, from Aasim Bin Umar Bin Qatadah, from madmoud Bin Labeed,

'The people spoke to Usman regarding the matter of Ubeydullah Bin Umar and his killing Al-Hurmuzan. He ascended the pulpit, praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O you people! You are spoken a lot regarding the matter of Ubeydullah Bin Umar and Al-Hurmuzan, and rather Ubeydullah killed him accusingly for the blood of his father, and that the foremost with the blood of Al-Hurmuzan is Allah^{azwj}, then the caliph. Indeed! And I have hereby gifted his blood to Ubeydullah!'

فَقَامَ الْمَعْدَادُ بْنُ الْأَسْوَدِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا كَانَ لِلَّهِ سَكَنَ اللَّهُ أَمْلَكَ بِهِ مِنْكَ، وَ لَيْسَ لَكَ أَنْ تَهَبَ مَا اللَّهُ أَمْلَكَ بِهِ مِنْكَ،

¹⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 71

¹⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 72

Al-Miqdad Bin Al-Aswad^{ra} stood up and he^{ra} said, ‘Commander of the faithful! Whatever was for Allah^{azwj}, then Allah^{azwj} is more in control with it than you are, and it isn’t for you that you gift what Allah^{azwj} is more controlling with it than you are’.

فَقَالَ: نَنْظُرُ وَ نَنْظُرُونَ، فَبَلَغَ قَوْلُ عُثْمَانَ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَالَ: وَ اللَّهُ لَئِنْ مَلَكَ لَفَعَلُ. وَ اللَّهُ لَئِنْ مَلَكَثُ لَأَقْتُلَ عُبَيْدَ اللَّهِ بِحُرْمُزَانَ، فَبَلَغَ ذَلِكَ عُبَيْدَ اللَّهِ فَقَالَ: وَ اللَّهُ لَئِنْ مَلَكَ لَفَعَلُ.

He said, ‘We shall await (for Allah^{azwj} and you (also) wait’. The word of Usman reached Ali^{asws}, and he^{asws} said: ‘By Allah^{azwj}! If I^{asws} have control, I^{asws} will kill Ubeydullah for Al-Hurmuzan’. That reached Ubeydullah. He said, ‘By Allah^{azwj}! If he^{asws} has control, he^{asws} will do so’.¹⁷⁰

وَ قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ وَ ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ وَ صَاحِبُ رَوْضَةِ الْأَحْبَابِ وَ كَثِيرٌ مِنْ أَتَابِ السِّيَرِ: قَتَلَ عُبَيْدُ اللَّهِ بَنُ عُمَرَ بِأَيِّهِ ابْنَةُ أَبِي لَوْلُؤَةَ وَ قَتَلَ جُفَيْتَةَ وَ حُرْمُزَانَ وَ أَشَارَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى عُثْمَانَ بِقَتْلِهِ بِهِمْ فَأَبَى،

And Ibn Al-Aseer said in (the book) ‘Al-Kamil’, and Ibn Abdul Birr in (the book) ‘Al-Istiyab’, and author of ‘Rowzat Al-Ahbaab’ and a lot from the lords (authors) of the Seerah – ‘Ubeydullah Bin Umar, for his father, had killed a daughter of Abu Lulu, and killed Jufeyta and Al-Hurmuzan, and Ali^{asws} indicated to Usman with killing him due to them, but he refused.

ثم ذكر في الكامل رواية بتضمن عفو ابن هرمان عن عبید الله، و أنّ عثمان مكّنه من قتله، ثم قال: و الأول أصح، لأنّ عليّاً عليه السلام لما ولي الخلافة أراد قتله فهرب منه إلى معاوية بالشام، و لو كان إطلاقه بأمر وليّ الدم لم يتعرّض له عليّ عليه السلام. انتهى.

Then he mentioned in (the book) ‘Al-Kamil’ a report guaranteeing a pardon of Ibn Hurmuzan from Ubeydullah, and that Usman had enabled him to kill him. Then he said, ‘And the first (report) is more correct because when Ali^{asws} was in-charge of the caliphate, he^{asws} wanted to kill him, but he fled from him to Muawiya at Syria, and if he had been freed by the order of the guardian of the blood, Ali^{asws} would not have objected to him’. End.¹⁷¹

العاشر:

The Tenth -

أنّه حمى الحمى عن المسلمين، مع أنّ رسول الله صلى الله عليه وآله جعلهم شرعاً سواء في الماء و الكلاب.

He quarantined the ‘Hima’a’ - herbage and the water, along with that Rasool-Allah^{saww} had made them legally the same (for all) regarding the water and the herbage.

و أجاب قاضي القضاة و غيره بأنّه حماه لإبيل الصدقة، و أنّه قال: إنّما فعلت ذلك لإبيل الصدقة، و قد أطلقته الآن، و أنا أستغفر الله.

¹⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 73

¹⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 74

He answered the chief justice and others that his herbage for camels is the charity, and he said, 'But rather I did that as charity for the camels, and I have freed it now, and I seek Forgiveness of Allah^{azwj}'¹⁷².

و قد رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ، عَنْ ابْنِ عَبَّاسٍ وَ الصَّعْبِ بْنِ جُثَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] قَالَ: لَا جَمَى إِلَّا لِلَّهِ وَ لِرَسُولِهِ.

And it has been reported by Al-Bukhari in his 'Saheeh', from Ibn Abbas, and Al-Sa'ab Bin Khasama that Rasool-Allah^{saww} said: 'There is no 'Hima'a' (herbage and water) except for Allah^{azwj} and His^{azwj} Rasool^{saww}'.¹⁷³ (Non Shia source)

فَجَعَلَ الْجَمَى مُخْتَصًّا بِإِلَهِهِ وَ إِبْلِ الْحَكَمِ وَ خَيْلِ بَنِي أُمَيَّةَ مُنَافِضَةً لِنَصِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

He (Usman) made the Hima'a (herbage and water) to be especially for his camels, and camels of Al-Hakam, and horses of the clan of Umayya, in contradiction to his^{saww} text.¹⁷⁴

(Not a Hadith)

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ الْحُطْبَةِ الشَّقِيشِيَّةِ: أَنَّ عُثْمَانَ ... حَمَى الْمَرَاعِيَ حَوْلَ الْمَدِينَةِ كُلِّهَا مِنْ مَوَاشِي الْمُسْلِمِينَ كُلِّهِمْ إِلَّا عَنْ بَنِي أُمَيَّةَ.

And Ibn Abi Al-Hadedd said in commentary of the sermon of Shaqshaqiya (No. 3 of Nahj Al-Balagh) – 'Usman quarantined the meadows around Al-Medina, all of them from the cattle of the Muslims, all of them, except from the clan of Umayya'.¹⁷⁵ (Not a Hadith)

الحادي عشر:

The Eleventh -

أَنَّهُ أَعْطَى مِنْ بَيْتِ الْمَالِ الصَّدَقَةَ الْمَقَاتِلَةَ وَ غَيْرَهَا، وَ ذَلِكَ مِمَّا لَا يَحِلُّ فِي الدِّينِ، وَ دَفَعَ الْإِعْتِرَاضَاتِ الْوَارِدَةَ عَلَيْهِ مَذْكُورِ فِي الشَّافِيِّ.

He gave from the public treasury the charities to the fighters and other, and that is from what is not Permissible in the Religion, and he repelled the objections referred to him – mentioned in (the book) 'Al-Shafi'.¹⁷⁶ (Not a Hadith)

الثاني عشر:

The Twelfth –

إِتِمَامَهُ الصَّلَاةَ بِمَنْعِهِ مَعَ كَوْنِهِ مُسَافِرًا، وَ هُوَ مُخَالَفٌ لِلسُّنَّةِ وَ لِسِيرَةِ مَنْ تَقَدَّمَ.

His praying the complete Salat at Mina with him being a traveller, and it is opposite to the Sunnah, and the ways of the ones preceding him.

¹⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 75

¹⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 76

¹⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 77

¹⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 78

¹⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 79

فَقَدْ رَوَى فِي جَامِعِ الْأُصُولِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى بِنَا عُثْمَانُ بِمِائَةِ أَرْبَعِ رَكَعَاتٍ، فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ. فَقَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ بِمِائَةِ رَكَعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكَعَتَيْنِ، وَمَعَ عُمَرَ رَكَعَتَيْنِ، ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيَا لَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكَعَتَانِ مُتَقَبَّلَتَانِ.

And it has been reported in (the book) 'Jamie Al-Usool' – From Abdul Rahman Bin Yazeed who said, 'Usman prayed with us (a Salat of) four Cycles at Mina. It was said that to Abdullah Bin Masoud. He said, 'I prayed Salat with Rasool-Allah^{saww} at Mina, (Salat of) two cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles, then the ways separated with you all. Alas my share from four Cycles, two Cycles are acceptable'.¹⁷⁷

وَفِي رِوَايَةِ النَّسَائِيِّ، قَالَ: صَلَّى عُثْمَانُ بِمِائَةِ أَرْبَعٍ حَتَّى بَلَغَ ذَلِكَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، فَقَالَ: لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ رَكَعَتَيْنِ.

And in a report of Al-Nasaie, he said, 'Usman prayed Salat at Mina, four Cycles, until that reached Abdullah Bin Masoud. He said, 'I had prayed with Rasool-Allah^{saww}, two Cycles'.¹⁷⁸

وَلَهُ فِي أُخْرَى، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ فِي السَّفَرِ رَكَعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكَعَتَيْنِ، وَمَعَ عُمَرَ رَكَعَتَيْنِ.

And for him in another, he said, 'I prayed with Rasool-Allah^{saww} during the travel, (Salat of) two Cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles'.¹⁷⁹

وَرَوَى الْبُخَارِيُّ وَمُسْلِمٌ وَالنَّسَائِيُّ عَلَى مَا أَوْزَدَهُ صَاحِبُ جَامِعِ الْأُصُولِ-، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ بِمِائَةِ رَكَعَتَيْنِ وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّى بَعْدَ أَرْبَعًا، وَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا، وَإِذَا صَلَّى وَحْدَهُ صَلَّى رَكَعَتَيْنِ.

And in a report of Al-Bukhari, and Muslim, and Al Nasaie upon what is referred to by the author of 'Jamie Al Usool', from Abdullah Bin Umar who said, 'Rasool-Allah^{saww} prayed two Cycles (shortened Salat) at Mina, and so did Abu Bakr after him^{saww}, and so did Umar after Abu Bakr, and so did Usman most of his caliphate. Then afterwards Usman prays it as four, and it was so that whenever Ibn Umar prayed with the prayer leader, he prayed four Cycles Salat, and when he prayed alone, prayed two Cycles'.¹⁸⁰ (Non Shia source)

قَالَ: أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ طَرِيقٍ أُخْرَى، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ أَنَّهُ: صَلَّى صَلَاةَ الْمُسَافِرِ بِمِائَةِ وَغَيْرِهِ رَكَعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَكَعَتَيْنِ صَدْرًا مِنْ خِلَافَتِهِ ثُمَّ أَتَمَّهَا أَرْبَعًا.

He said, 'Al-Bukhari has extracted it from another way, from Rasool-Allah^{saww} having prayed the Salat of the traveller (shortened version) at Mina and other (places), two Cycles, and so did Abu Bakr, and Umar and Usman two Cycles in most of his caliphate. Then he prayed it complete as four'.¹⁸¹ (Non Shia source)

¹⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 80

¹⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 81

¹⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 82

¹⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 83

¹⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 84

و فِي رِوَايَةِ النَّسَائِيِّ مُخْتَصَرًا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ بِحَيِّ رُكْعَتَيْنِ، وَ مَعَ أَبِي بَكْرٍ رُكْعَتَيْنِ، وَ مَعَ عُمرَ رُكْعَتَيْنِ.

And in a brief report of Al-Nasaie, said, 'I prayed Salat with Rasool-Allah^{saww} at Mina, two Cycles, and with Abu Bakr, two Cycles, and with Umar, two Cycles'.¹⁸²

و فِي جَامِعِ الْأُصُولِ، عَنْ عُروَةَ بْنِ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ صَلَّى الصَّلَاةَ بِحَيِّ رُكْعَتَيْنِ، وَ أَنَّ أَبَا بَكْرٍ صَلَّى بِحَيِّ رُكْعَتَيْنِ، وَ أَنَّ عُمرَ بْنَ الْخَطَّابِ صَلَّى بِحَيِّ رُكْعَتَيْنِ، وَ أَنَّ عُثْمَانَ صَلَّى بِحَيِّ رُكْعَتَيْنِ شَطْرَ إِمَارَتِهِ ثُمَّ أَتَمَّهَا بَعْدُ.

And in (the book) 'Jamie Al-Usool' – From Urwah Bin Al-Zubeyr, 'Rasool-Allah^{saww} prayed Salat at Mina, two Cycles, and Abu Bakr prayed it at Mina as two Cycles, and Umar Bin Al-Khattab prayed it at Mina, two Cycles, and Usman prayed it as two Cycles most of his rule, then he prayed it as complete afterwards'.¹⁸³

و عَنْ أَنَسٍ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ بِحَيِّ وَ مَعَ أَبِي بَكْرٍ وَ مَعَ عُمرَ رُكْعَتَيْنِ وَ مَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ.

And from Anas (well-known fabricator) who said, 'I prayed Salat with Rasool-Allah^{saww} at Mina, and with Abu Bakr, and with Umar, two Cycles, and with Usman most of his rule'.¹⁸⁴

(Non Shia source)

عَنْ عُمَرَ بْنِ الْخُصَّيْنِ، قَالَ وَ قَدْ سُئِلَ عَنْ صَلَاةِ الْمُسَافِرِ، فَقَالَ:- حَجَّجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ فَصَلَّيْتُ رُكْعَتَيْنِ، وَ حَجَّجْتُ مَعَ أَبِي بَكْرٍ فَصَلَّيْتُ رُكْعَتَيْنِ، وَ مَعَ عُمرَ فَصَلَّيْتُ رُكْعَتَيْنِ، وَ مَعَ عُثْمَانَ سِتَّ سِنِينَ مِنْ خِلَافَتِهِ أَوْ ثَمَانِي سِنِينَ فَصَلَّيْتُ رُكْعَتَيْنِ. قَالَ: أَخْرَجَهُ التِّرْمِذِيُّ.

From Imran Bin Huseyn, and he had asked about the Salat of the traveller. He said, 'I performed Hajj with Rasool-Allah^{saww}, and he^{saww} prayed two Cycles, and I performed Hajj with Abu Bakr, and he prayed two Cycles, and with Umar, and he prayed two Cycles, and with Usman for six years from his caliphate, or eight year, and he prayed two Cycles'. Al Tirmizi has extracted it'.¹⁸⁵

و عَنْ مُوسَى بْنِ سَلَمَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أَصَلِّي إِذَا كُنْتُ بِمَكَّةَ إِذَا لَمْ أَصَلَّ مَعَ الْإِمَامِ؟! قَالَ: رُكْعَتَيْنِ، سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ.

And from Musa Bin Salama who said, 'I asked Ibn Abbas, 'How should I pray Salat when I am in Makkah, when I do not pray with the prayer leader?!' He said, 'Two Cycles, being a Sunnah of Abu Al-Qasim^{saww}'.¹⁸⁶

و فِي رِوَايَةِ النَّسَائِيِّ، قَالَ: تَقُوتُنِي الصَّلَاةُ فِي جَمَاعَةٍ وَ أَنَا بِالْبَطْحَاءِ مَا تَرَى أَصَلِّي؟. قَالَ: رُكْعَتَيْنِ، سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ.

And in a report of Nasaie, said, 'I miss the congregational Salat and I am at Al Bat'ha, what do you see I should pray?' He said, 'Two Cycles, being a Sunnah of Abu Al-Qasim^{saww}'.¹⁸⁷

¹⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 85

¹⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 86

¹⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 87

¹⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 88

¹⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 89

و فِي رِوَايَةِ أَبِي دَاوُدَ وَ النَّسَائِيِّ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] يَمْنَى وَ النَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّى بِنَا رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

And in a report of Abu Dawood, and al Nasaie who said, 'I prayed Salat with Rasool-Allah^{azwj} at Mina, and the people were a lot as can be. He^{sawww} prayed with us two Cycles during the farewell Hajj'.¹⁸⁸

و قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ: إِنَّ كَثِيرًا مِنَ الْأَصْحَابِ غَابُوا عَلَيْهِ مَا صَنَعَ يَمْنَى،

And Ibn Al-Aseer said in (the book) 'Al Kamil', 'A lot of the companions refused to him (Usman) upon what he had done at Mina.

قَالَ: وَ فِي سَنَةِ تِسْعٍ وَ عِشْرِينَ حَجَّ عُثْمَانُ فَضَرَبَ فُسْطَاطَهُ يَمْنَى وَ كَانَ أَوَّلَ فُسْطَاطٍ ضَرَبَهُ عُثْمَانُ يَمْنَى وَ أَتَمَّ الصَّلَاةَ بِهَا وَ بَعْرَفَةَ، وَ كَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ النَّاسُ فِي عُثْمَانَ ظَاهِرًا حِينَ أَتَمَّ الصَّلَاةَ يَمْنَى،

He said, 'And in the year twenty nine, Usman performed Hajj and struck his tent at Mina, and it was the first tent which Usman had struck at Mina, and he prayed the complete Salat at it and at Arafaat, and it was the first of what the people spoke with regarding Usman apparently when he prayed the complete Salat at Mina.

فَعَابَ ذَلِكَ غَيْرَ وَاحِدٍ مِنَ الصَّحَابَةِ، وَ قَالَ لَهُ عَلِيٌّ (ع): مَا حَدَّثَ أَمْرٌ وَ لَا قَدَمٌ عَهْدٌ، وَ لَقَدْ عَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ سَلَّمَ وَ أَبَا بَكْرٍ وَ عُمَرَ يُصَلُّونَ رَكْعَتَيْنِ وَ أَنْتَ صَدْرًا مِنْ خِلَافَتِكَ، فَمَا أَذْرِي مَا تَرْجِعُ إِلَيْهِ؟ أَلَمْ تُصَلِّ فِي هَذَا الْمَكَانِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ سَلَّمَ وَ أَبِي بَكْرٍ وَ عُمَرَ وَ صَلَّيْتُهُمَا أَنْتَ رَكْعَتَيْنِ؟

More than one from the companion faulted that, and Ali^{asws} said to him: 'Neither has a matter occurred nor has a pact preceded, and the Prophet^{sawww}, and Abu Bakr, and Umar had prayed two Cycles, and (so have) you most of your caliphate. I^{asws} don't know what you will be returning to? Did you not pray in this place with Rasool-Allah^{sawww}, and Abu Bakr, and Umar, and had prayed it as two Cycles?'

قَالَ: بَلَى! وَ لَكِنِّي أُخْبِرْتُ أَنَّ بَعْضَ مَنْ حَجَّ مِنَ الْيَمَنِ وَ حُفَاةَ النَّاسِ قَالُوا إِنَّ الصَّلَاةَ لِلْمُقِيمِ رَكْعَتَانِ، وَ احْتَجُّوا بِصَلَاتِي وَ قَدْ اتَّخَذْتُ بِمَكَّةَ أَهْلًا وَ لِي بِالطَّائِفِ مَالٌ،

He said, 'Yes, but most of the pilgrims are from Al-Yemen, and most of the people said that the Salat for the stayer is of two Cycles and they have argued with my Salat, and I have taken family at Makkah and there wealth for me at Al-Taif'.

فَقَالَ عَبْدُ الرَّحْمَنِ: مَا فِي هَذَا عُدْرٌ، أَمَا قَوْلُكَ اتَّخَذْتُ بِهَا أَهْلًا فَإِنَّ زَوْجَكَ بِالْمَدِينَةِ تَخْرُجُ بِهَا إِذَا شِئْتَ وَ إِنَّهَا تَسْكُنُ بِسُكْنَاكَ، وَ أَمَا مَالُكَ بِالطَّائِفِ، فَبَيْتُكَ وَ بَيْتُهُ مَسِيرُهُ ثَلَاثَ لَيَالٍ، وَ أَمَا قَوْلُكَ عَنْ حَاجِّ الْيَمَنِ وَ غَيْرِهِمْ فَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ سَلَّمَ يَنْزِلُ عَلَيْهِ الْوَحْيُ وَ الْإِسْلَامُ قَلِيلٌ ثُمَّ أَبُو بَكْرٍ وَ عُمَرُ فَصَلُّوا رَكْعَتَيْنِ، وَ قَدْ ضَرَبَ الْإِسْلَامُ بِجَزَائِهِ

Abdul Rahman said, 'There is no excuse in this. As for your words, 'I have taken a family at it', your wife is at Al-Medina. You can come out with her whenever you like, and she dwells

¹⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 90

¹⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 91

in your dwelling. As for your wealth at Al-Taif, and between you and it is a travel distance of three night. And as for your words about the pilgrims of Al-Yemen and other, Rasool-Allah^{azwj}, a little Revelation and greetings had been Revealed unto him^{saww}. Then Abu Bakr and Umar had both prayed two Cycles, and Islam has been struck in its throat’.

فَقَالَ: أَعْمَلُهُ بِمَا أَرَى. فَخَرَجَ مِنْ عِنْدِهِ فَلَاقَى ابْنَ مَسْعُودٍ، فَقَالَ: وَ الْخِلَافُ شَرٌّ، وَ قَدْ صَلَّيْتُ بِأَصْحَابِي أَرْبَعًا. فَقَالَ عَبْدُ الرَّحْمَنِ: قَدْ صَلَّيْتُ بِأَصْحَابِي رَكْعَتَيْنِ، وَ أَمَّا الْآنَ فَسَوْفَ أَصَلِّي أَرْبَعًا. قَالَ: وَ قِيلَ كَانَ ذَلِكَ سَنَةً ثَلَاثِينَ.

He said, ‘I shall in accordance with what I opine’. He went out from his presence and met Ibn Masoud. He said, ‘And the differing is evil, and I have prayed four (cycles) with my companion’. Abdul Rahman said, ‘I have prayed four (cycles) with my companion, and as for now, so I will be praying four’. He (the narrator) said, ‘And it is said that was in the year thirty’.¹⁸⁹

وَ رَوَى نَحْوَ ذَلِكَ صَاحِبُ رَوْضَةِ الْأَحْبَابِ، وَ قَالَ: أَنْكَرَ الْأَصْحَابُ عَلَيْهِ ضَرْبَ الْمُسْتَطَاطِ بِمِئَى وَ إِطْعَامَهُ النَّاسَ، إِذْ كَانَ ذَلِكَ مِنْ شِعَارِ أَهْلِ الْجَاهِلِيَّةِ وَ لَمْ يُقَدِّمِ عَلَيْهِ أَحَدٌ مُنْذُ بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] إِلَى ذَلِكَ الزَّمَانِ، وَ قَدْ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: لَنَضْرِبَنَّ لَكَ مُسْتَطَاطًا بِمِئَى، فَقَالَ: لَا، مِئَى مُنَاحُ مَنْ سَبَقَ.

And it is reported approximate to that by author of ‘Rowzat Al-Ahbaab’, and said, ‘The companions disliked upon him (Usman) of striking the tent at Mina and his feeding the people, when that was from the slogans of the people of the Pre-Islamic period, and not one had come forward to it since the Prophet^{saww} was Sent to that time, and they has asked Rasool-Allah^{azwj}, ‘Shall we strike tents for you^{saww} at Mina?’ He^{saww} had said: ‘No, Mina is acclimatisation of the one who precedes’.¹⁹⁰

وَ رُوِيَ فِي جَامِعِ الْأُصُولِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَنْبِئُ لَكَ بِمِئَى بَنِي إِسْرَءِيلَ يَطْلُلُ مِنَ الشَّمْسِ؟، فَقَالَ: لَا، إِنَّمَا هُوَ مُنَاحٌ لِمَنْ سَبَقَ إِلَيْهِ.

And it is reported in (the book) ‘Jamie Al Usool, from Ayesha (Non Shia source), she said, ‘I said, ‘O Rasool-Allah^{saww}! Should we not build a house for you^{saww} at Mina, you can shade from the sun?’ He^{saww} said: ‘No, but rather it is an acclimatisation for the ones preceding to it’.¹⁹¹

الثالث عشر:

The Thirteenth -

جراته على الرسول صلى الله عليه و آله و مضادته له..

His audacity against Rasool-Allah^{saww} and his countering him^{saww}

¹⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 92

¹⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 93

¹⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 94

فقد حكى العلامة رحمه الله في كتاب كشف الحقي، عن الحميدي قال: قَالَ السُّدِّيُّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: (وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا) إِنَّهُ لَمَّا تُوُفِّيَ أَبُو سَلَمَةَ وَعَبَدَ اللَّهُ بَنُو خَدَافَةَ وَتَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ امْرَأَتَيْهِمَا: أُمَّ سَلَمَةَ وَ حَفْصَةَ، قَالَ طَلْحَةُ وَ عُثْمَانُ: أَيْ يَنْكِحُ مُحَمَّدٌ نِسَاءَنَا إِذَا مِتْنَا وَ لَا تَنْكِحُ نِسَاءُهُ إِذَا مَاتَ؟! وَ اللَّهُ لَوْ قَدْ مَاتَ لَقَدْ أَجْلَبْنَا عَلَى نِسَائِهِ بِالسَّهَامِ،

The Allamah has narrated in the book 'Kashf Al Haq', from Al Humeydi who said,

'The Seyyid said in Tafseer of Words of the Exalted: **nor that you marry his wives from after him, ever! [33:53]**. When Abu Salama passed away, and Abdullah Bin Huzafa, and the Prophet^{saww} married both their wives – Umm Salama^{ra} and Hafsa, Talha and Usman said, 'Muhammad^{saww} can marry our wives when we die, and we cannot marry his^{saww} wife when he^{saww} passes away? By Allah^{azwj}! We shall take over his^{saww} wives by the drawing of lots'.

وَ كَانَ طَلْحَةُ يُرِيدُ عَائِشَةَ، وَ عُثْمَانُ يُرِيدُ أُمَّ سَلَمَةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: (وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا) إِنْ تُبَدِّلُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا، وَ أَنْزَلَ: (إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا).

And Talha wanted Ayesha, and Usman wanted Umm Salama^{ra}. So, Allah^{azwj} Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54]**, and Revealed: **Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]**'¹⁹².

الرابع عشر:

The Fourteenth –

عدم إذعانه لقضاء رسول الله صلى الله عليه وآله بالحق،.

His not submitting to a judgment of Rasool-Allah^{saww} with the truth.

فقد روى العلامة رحمه الله في كشف الحقي، عن السُّدِّيِّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: (وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَقُولُ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ) ، (وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَ إِنْ يَكُنْ هُمْ الْحَقُّ يَأْتُوا إِلَيْهِ مُدْعِينَ أَلَمْ يَكُنْ لَهُمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَ رَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ.) (الآيَاتِ،

The Allama has reported in (the book) 'Kashf Al-Haq', from Al-Sudy, in the interpretation of Words of the Exalted: **And they are saying, 'We believe in Allah and in the Rasool and we obey!' Then a group of them turned back after this, and they are not with the Momineen [24:47] And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]; And if the right happens to the for them, they come to him submissively [24:49] And if the right happens to the for them, they come to him submissively [24:49]** – the Verses.

¹⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 95

وَقَالَ: نَزَلَتْ فِي عُثْمَانَ بْنِ عَفَّانَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَنِي النَّضِيرِ فَعَنِمَ أَمْوَالَهُمْ، فَقَالَ عُثْمَانُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلِيهِ] وَ سَلَّمَ فَاسْأَلْهُ أَرْضَ .. كَذَا وَ كَذَا، فَإِنْ أَعْطَاكَهَا فَأَنَا شَرِيكَ فِيهَا، وَ آتِيَهُ أَنَا فَاسْأَلْهُ إِيَّاهَا فَإِنْ أَعْطَانِيهَا فَأَنْتَ شَرِيكَ فِيهَا،

And he (Al-Sudy) said, 'It was Revealed regarding Usman Bin Affan. When Rasool-Allah^{saww} conquered the clan of Al-Nazeer, he^{saww} attained their wealth. Usman said to Ali^{asws}, 'Go to Rasool-Allah^{saww} and ask him^{saww} about such and such land, for if he^{saww} gives it to you^{asws} so I would be a partner in it. And I will go and ask him^{saww} of it, so if he^{saww} gives it then you^{asws} would be a partner in it'.

فَسَأَلَهُ عُثْمَانُ أَوَّلًا فَأَعْطَاهُ إِيَّاهَا، فَقَالَ لِي عَلِيُّ عَلَيْهِ السَّلَامُ: أَشْرِكُنِي، فَأَبَى عُثْمَانُ، فَقَالَ: بَيْنَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَبَى أَنْ يُخَاصِمَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

Usman asked him^{saww} first, and he^{saww} gave it to him. Ali^{asws} said: 'Participate me^{asws}'. Usman refused. He^{asws} said: 'Rasool-Allah^{saww} is between me^{asws} and you (as judge)'. He refused it taking his dispute to the Prophet^{saww}.

فَقِيلَ لَهُ: لِمَ لَا تَنْطَلِقُ مَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟!، فَقَالَ هُوَ ابْنُ عَمِّهِ فَأَخَافُ أَنْ يَقْضِيَ لَهُ!. فَنَزَلَتِ الْآيَاتُ، فَلَمَّا بَلَغَ النَّبِيُّ (ص) مَا أُنْزِلَ اللَّهُ فِيهِ أَقْرَ لِعَلِيِّ عَلَيْهِ السَّلَامُ بِالْحَقِّ.

It was said to him, 'Why did you not go with him^{asws} to the Prophet^{saww}?!' He said, 'He^{asws} is son^{asws} of his^{saww} uncle^{as}, so I feared that he^{saww} would judge for him^{asws}!' So, the Verses were Revealed. When it reached the Prophet^{saww} what Allah^{azwj} had Revealed regarding him, he^{saww} acknowledge with the right being for Ali^{asws},¹⁹³

الخامس عشر:

The Fifteenth -

أَنَّهُ زَعَمَ أَنَّ فِي الْمَصْحَفِ لَحْنًا،

He (Usman) claimed that in the Parchment (Quran) there is melody.

فَقَدْ حَكَى الْعَلَامَةُ رَجْمَهُ اللَّهُ فِي الْكِتَابِ الْمَذْكُورِ، عَنْ تَفْسِيرِ التَّغَلِّي فِي قَوْلِهِ تَعَالَى: (إِنْ هَذَانِ لَسَاحِرَانِ) ، قَالَ: قَالَ عُثْمَانُ: إِنَّ فِي الْمَصْحَفِ لَحْنًا. فَقِيلَ لَهُ: أَلَا تُغَيِّرُهُ؟. فَقَالَ: دَعُوهُ! فَلَا يُحِلُّ حَرَامًا وَ لَا يُحَرِّمُ حَلَالًا.

The Allama has narrated in the mentioned book, from Tafseer Al-Sa'alby, regarding Words of the Exalted: **'These two are both magicians [20:63]**. He said, 'Usman said, 'In the Parchment (Quran) there is melody'. It was said to him, 'Will you not change it?' He said, 'Leave it! Neither has a Permissible been prohibited nor has a Prohibition been permitted'.¹⁹⁴

السادس عشر:

¹⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 96

¹⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 97

The Sixteenth -

تقديمه الخطبتين في العيدين، وكون الصلاة مقدّمة على الخطبتين قبل عثمان ممّا تضافرت به الأخبار العامية..

His advancing the two sermons during the two Eids, and the Salat happened to be ahead upon the two sermons before Usman, from what the reports of the general Muslims have been united upon.

فقد رَوَى مُسْلِمٌ فِي صَحِيحِهِ، عَنْ عَطَاءٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَنَّهُ يُصَلِّي قَبْلَ الْخُطْبَةِ.

And Muslim has reported in his (book) 'Saheeh', from Ata'a who said, 'I heard Ibn Abbas saying, 'I testify upon Rasool-Allah^{saww}, that he^{saww} had prayed Salat before the sermon".¹⁹⁵

وَعَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَامَ يَوْمَ الْفِطْرِ فَصَلَّى قَبْدًا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ.

And from Ata'a, from Jabir Bin Abdullah, he (the narrator) said, 'I heard him saying that the Prophet^{saww} stood on the day of Al-Fitr and Prayed Salat. He^{saww} began with the Salat before the sermon, then he^{saww} addressed the people".¹⁹⁶

وَعَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَأَبَا بَكْرٍ وَعُمَرَا كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

And from Nafie, from Ibn Umar, 'The Prophet^{saww}, and Abu Bakr, and Umar were praying the Salat of the two Eids before the sermon".¹⁹⁷

وَرَوَى الْكُلَيْبِيُّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: الْخُطْبَةُ فِي الْعِيدَيْنِ بَعْدَ الصَّلَاةِ، وَإِنَّمَا أَخَذَتْ الْخُطْبَةُ قَبْلَ الصَّلَاةِ عُثْمَانُ.

And it is reported by Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'The sermon during the two Eids is after the Salat, and rather the sermon before the Salat was innovated by Usman".¹⁹⁸

وَرَوَى الشَّيْخُ فِي التَّهْذِيبِ بِإِسْنَادِهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ فِي صَلَاةِ الْعِيدَيْنِ، قَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَتَيْنِ... وَكَانَ أَوَّلُ مَنْ أَخَذَهَا بَعْدَ الْخُطْبَةِ عُثْمَانُ لَمَّا أَخَذَتْ إِحْدَاهُ، كَانَ إِذَا فَرَعَ مِنَ الصَّلَاةِ قَامَ النَّاسُ لِيَرْجِعُوا، فَلَمَّا رَأَى ذَلِكَ قَدَّمَ الْخُطْبَتَيْنِ وَاحْتَبَسَ النَّاسَ لِلصَّلَاةِ.

And it is reported by the sheykh in (the book) 'Al Tahzeeb', by his chain from Al Husayn Bin Saeed, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

¹⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 98

¹⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 99

¹⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 100

¹⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 101

'From one of the two (5th or 6th Imam^{asws}) regarding Salat of the two Eids. He^{asws} said: 'The Salat is before the two sermons, and the first one to innovate it to be after the sermon, was Usman. When he innovated it, it so happened that when he was free from the Salat, the people would stand to return. When he saw that, he brought the two sermons forward, and withheld the people for the Salat''.¹⁹⁹

[السابع عشر:](#)

The Seveteenth -

إحداثه الأذان يوم الجمعة زائدا على ما سنّه رسول الله صلى الله عليه وآله، وهو بدعة محرّمة، و يعبر عنه تارة ب: الأذان الثالث، لأنّ النبي صلى الله عليه وآله شرع للصلاة أذانا وإقامة فالزيادة ثالث، أو مع صلاة الصبح، و تارة ب: الأذان الثاني.

His innovating the Azaan on the day of Friday, in addition to what Rasool-Allah^{saww} had made a Sunnah with it, and it is a prohibited innovation, and it is sometimes expressed at the third Azaan, because the Prophet^{saww} begant for the Salat, an Azaan and an Iqaamah, so a third is an addition; or with the morning Salat, and sometimes known as the second Azaan.

و قد روى إحداه عُمَمانَ الأَذانَ الثَّالثَ يَوْمَ الجُمُعَةِ ابْنُ الأَثِيرِ فِي الكَامِلِ فِي حَوَادِثِ سَنَةِ ثَلَاثِينَ مِنَ الهِجْرَةِ، وَ رَوَاهُ صَاحِبُ رَوْضَةِ الأَحْبَابِ، وَ رَوَاهُ مِنْ أَصْحَابِ صِحَابِهِمُ البُخَارِيُّ وَ أَبِي دَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ عَلَى مَا رَوَاهُ فِي جَامِعِ الأَصُولِ عَنْهُمْ، عَنْ زَيْدِ بْنِ السَّائِبِ فِي رِوَايَاتٍ عَدِيدَةٍ:

And it has been reported, the innovating by Usman of the third Azaan on the day of Friday, by Ibn Al Aseer in (the book) 'Al-Kamil' regarding events of the this thirty from the Emigration, and it is reported by author of 'Rowzat Al Ahbaab', and it has been reported by the authors of their 'Saheeh' books – Al Bukhari, and Abu Dawood, and Al Tirmizi, and Al Nasaie, upon what is reported in (the book) 'Jamie Al Usool' from them, from Zayd Bin Al Saib in a number of reports:

مِنْهَا: أَنَّهُ كَانَ الأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آله] وَ أَبِي بَكْرٍ وَ عُمرُ إِذَا خَرَجَ الإمامُ أَقِيمَتِ الصَّلَاةُ، فَلَمَّا كَانَ عُثْمَانُ نَادَى النَّدَاءَ الثَّالثَ عَلَى التَّوَرَاءِ.

From these is that the Azaan was such in the ear of Rasool-Allah^{saww} and Abu Bakr and Umar was such, when the prayer leader came out, the Salat was established (with Iqaamah). When it was Usman, the third call (Azaan) was made upon the visitors''.²⁰⁰ (Non Shia source)

¹⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 102

²⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 103

The (second) Eighteenth -

ما ذكره في روضة الأحاب أنه لما حج في سنة ست و عشرين من الهجرة أمر بتوسيع المسجد الحرام، فابتاع دار من رضي بالبيع من الساكنين في جوار المسجد، و من لم يرض به أخذ داره قهراً، ثم لما اجتمعوا إليه و شكوا و تظلموا أمر بجسهم حتى كلمهم فيهم عبد الله بن خالد بن الوليد فشققه فيهم و أطلقهم.

What is mentioned in (the book) 'Rowzat Al Ahbaab' – When he went for Hall in the year twenty-six from the Emigration, he ordered for the expansion of the Sacred Masjid. He bought houses of the ones from the poor in the vicinity of the Masjid, who agreed to sell, and the ones who did not agree with it, he seized his house forcibly. Then, when they gathered to him and companions, and had grievances, he ordered with their imprisonment until Abdullah Bin Khalid Bin Al Waleed spoke regarding them and interceded regarding them, and he freed them.

و لا ريب في أن غصب الدور و جعلها مسجدا حرام في الشريعة باتفاق المسلمين.

And there is no doubt in that usurpation of the houses and making these a Masjid is prohibited in the Law by concordance of the Muslims'.²⁰¹ (Not a Hadith)

The (second) Nineteenth –

إنه لم يتمكن من الإتيان بالخطبة،

He was not able upon giving the sermon.

فقد روي في روضة الأحاب أنه لما كان أول جمعة من خلافة صعد المنبر فعرضه العبي فعجز عن أداء الخطبة و تركها، فقال: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: أَيُّهَا النَّاسُ! سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا وَ بَعْدَ عِيٍ نُظْقًا، وَ إِنَّكُمْ إِلَى إِمَامٍ فَعَالٍ أَخْرَجَ مِنْكُمْ إِلَى إِمَامٍ قَوَالٍ، أَقُولُ قَوْلِي وَ اسْتَغْفِرُوا اللَّهَ لِي وَ لَكُمْ .. فَنَزَلَ.

It has been reported in (the book) 'Rowzat Al-Ahbaab', when it was the first Friday of his caliphate, he ascended the pulpit, his faltering was displayed. He was unable from giving the sermon, and he neglected it. He said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! Glory be to Allah^{azwj}! After the difficulty there is ease, and after faltering there is speech, and you are more needy to a working imam than you are to a speaking imam. I am saying my word, and I seek Forgiveness of Allah^{azwj} for me and for you All'. Then he descended.

²⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 104

إِنَّهُ رَوَى أَبُو عُثْمَانَ فِي كِتَابِ الْبَيَانِ وَ التَّبْيِينِ، إِنَّ عُثْمَانَ صَعِدَ الْمِنْبَرَ فَأُتِيَ عَلَيْهِ. فَقَالَ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ كَانَا يُعِدَّانِ لِهَذَا الْمَقَامِ مَقَالًا، وَ أَنْتُمْ إِلَى إِمَامٍ عَادِلٍ أَحْوَجُ مِنْكُمْ إِلَى إِمَامٍ خَطِيبٍ، وَ سَاتِيكُمْ الْخُطْبَةُ عَلَى وَجْهِهَا .. ثُمَّ نَزَلَ.

It is reported by Abu Usman in the book 'Al-Bayan Wa Al-Tibyan' that Usman ascended the pulpit and trembled upon it. He said, 'Abu Bakr and Umar were both delivering words at this place, and you are needier to a just imam than you are to an addressing imam, and I shall be giving you the sermon upon its aspect'. Then he descended.²⁰² (Not a Hadith)

العشرون:

The Twentieth -

جهله بالأحكام..

His ignorance with the rulings.

فَقَدْ رَوَى الْعَلَامَةُ قَدَسَ اللَّهُ رُوحَهُ فِي كَشْفِ الْحَقِّ، عَنْ صَحِيحِ مُسْلِمٍ، وَ أَوْزَدَهُ صَاحِبُ رَوْضَةِ الْأَحْبَابِ أَنَّ امْرَأَةً دَخَلَتْ عَلَى زَوْجِهَا فَوَلَدَتْ لِسِتَّةِ أَشْهُرٍ فَرَفَعَ ذَلِكَ إِلَى عُثْمَانَ فَأَمَرَ بِرَجْمِهَا، فَدَخَلَ عَلَيْهِ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: (وَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا) ، وَ قَالَ تَعَالَى: (وَ فِصَالُهُ فِي عَامَيْنِ) فَلَمْ يَصِلْ رَسُولُهُ إِلَيْهِمْ إِلَّا بَعْدَ الْفَرَاغِ مِنْ رَجْمِهَا..

And it is reported by the Allama in (the book) 'Kash Al Haq', from (the book) 'Saheeh' Muslims', and it is referred to by author of 'Rowza Al-Ahbaab' – 'A woman entered to her husband and gave birth at six months. That was raised to Usman and he order with stoning her to death. Allah^{asws} entered and said: 'Allah^{azwj} Mighty and Majestic is Saying: **and his bearing and his weaning is of thirty months [46:15]**; and the Exalted Said: **and his weaning during two years: "Be thankful to Me and to your parents! To Me is the destination" [31:14]**. But his^{asws} messenger did not arrive to them except after they were free from stoning her to death".

فَقَتَلَ الْمَرْأَةَ لِجَهْلِهِ بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: (وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ).

So, he killed the woman out of ignorance of the Judgment of Allah^{azwj} Mighty and Majestic, and Allah^{azwj} Mighty and Majestic has Said: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]**.²⁰³

²⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 105

²⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 106

تذليل و تميم:

Appendix and completion -

و أما. **النكير على عثمان** فظاهر مشهور من أهل الأمصار، و قطن المدينة من الصحابة و التابعين، يعني بشهرة جملته عن تفصيله، و نحن نذكر من ذلك طرفاً يستدل به على ما لم نذكره، فمن ذلك:.

And as for negation against Usman – It is apparent, well know from the people of the cities, and the great ones from the companions and the repentants, it is needless to go into detail, and we are mentioned a little from that to evidence by it what has not been mentioned. From that: - **(Not a Hadith)**

نكير أمير المؤمنين علي بن أبي طالب عليه السلام

Negation by Amir Al Momineen Ali Bin Abu Talib^{asws} –

مَا رَوَاهُ الثَّقَفِيُّ مِنْ عِدَّةِ طُرُقٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: أَتَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ أَسْتَشْفِعُ بِهِ إِلَى عُثْمَانَ، فَقَالَ: إِلَى حِمَالِ الْخَطَايَا.

What is reported by Al-Saqafi, from a number of ways, from Qays Bin Abu Hazim who said, 'I came to Ali^{asws} to be interceded by him^{asws} to Usman. He^{asws} said: 'To the bearer of sins!'²⁰⁴

و رَوَى الثَّقَفِيُّ: أَنَّ الْعَبَّاسَ كُلَّمَا عَلِيًّا فِي عُثْمَانَ، فَقَالَ: لَوْ أَمَرَنِي عُثْمَانُ أَنْ أَخْرُجَ مِنْ دَارِي لَخَرَجْتُ، وَ لَكِنْ أَنَّى أَنْ يُقِيمَ كِتَابَ اللَّهِ.

And it is reported by Al-Saqafi, 'Al Abbas spoke to Ali^{asws} regarding Usman. He^{asws} said: 'If Usman were to order me^{asws} to go out from my^{asws} house, I^{asws} would go out, but he refuses to establish the Book of Allah^{azwj},²⁰⁵

و رَوَى الثَّقَفِيُّ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: دَعَانِي عُثْمَانُ، فَقَالَ: أَعْنِي نَفْسَكَ وَ لَكَ عَيْرٌ أَوْلَاهَا بِالْمَدِينَةِ وَ آخِرُهَا بِالْعِرَاقِ. فَقُلْتُ: بَخٍ بَخٍ قَدْ أَكْثَرْتَ لَوْ كَانَ مِنْ مَالِكَ. قَالَ: فَمِنْ مَالٍ مَنْ هُوَ؟ قُلْتُ: مِنْ مَالٍ قَوْمٍ ضَارِبُوا بِأَسْيَافِهِمْ.

And it is reported by Al-Saqafi, from Ali^{asws} having said: 'Usman called me^{asws}. He said, 'Enrich yourself^{asws} from me, and for you^{asws} would be a caravan (of goods), its beginning would be at Al-Medina and its end at Al-Iraq'. I^{asws} said: 'Congratulations! Congratulations! How much (it is), if only it was from your wealth'. He said, 'Then from whose wealth is it?' I^{asws} said: 'From the wealth of the ones who struck with their swords'.

قَالَ لِي: أَوْ هُنَاكَ تَذْهَبُ؟! ثُمَّ قَامَ إِلَيَّ فَضَرَبَنِي حَتَّى حَجَرَهُ عَنِّي الرَّيْثُ، وَ أَنَا أَقُولُ لَهُ: أَمَا إِنِّي لَوْ شِئْتُ لَأَنْتَصَفْتُ.

²⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 107

²⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 108

He said to me^{asws}, 'Or, is it there you^{asws} are going?!' Then he stood up and hit me^{asws} to the extent I^{asws} difficulty from the breathing, and I^{asws} was saying to him: 'But, if I^{asws} so like, I^{asws} can be fair (retaliate)".²⁰⁶

وَذَكَرَ الْوَاقِدِيُّ فِي كِتَابِ الدَّارِ، قَالَ: دَخَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ عَبْدِ الرَّحْمَنِ ابْنُ عَوْفٍ وَ الزُّبَيْرُ وَ طَلْحَةُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى عُثْمَانَ فَكَلَّمُوهُ فِي بَعْضِ مَا رَأَوْا مِنْهُ، فَكَثُرَ الْكَلَامُ بَيْنَهُمْ، وَ كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ مِنْ أَعْظَمِهِمْ عَلَيْهِ،

And Al-Waqidi (wahabi imam) has mentioned in the book 'Al-Dar', he said, 'Sa'ad Bin Abi Waqas, and Abdul Rahman Bin Awf, and Al-Zubeyr, and Talha, and Ali^{asws} Bin Abu Talib^{asws} entered to see Usman and spoke to him regarding part of what they had seen from him. There was a lot of talk between them, and Ali^{asws} was from their most determines ones upon him.

فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ مُغَضَّباً فَأَخَذَ الزُّبَيْرُ بِقَوِيهِ، فَقَالَ: اجْلِسْ، فَأَبَى، فَقَالَ عُثْمَانُ: دَعُهُ فَوَ اللَّهُ مَا عَلِمْتُ أَنَّهُ لَمَّا يَكُلْ، وَ اللَّهُ لَقَدْ عَلِمَ أَنَّهَا لَا تُكُونُ فِيهِ وَ لَا فِي وَاحِدٍ مِنْ وَلَدِهِ.

Ali^{asws} stood up angrily and grabbed Al-Zubeyr by his clothes and said, 'Sit down! He refused. Usman said, 'Leave him, for by Allah^{azwj}, he does not know when he will eat (take the caliphate). By Allah^{azwj}! I know that it will neither happen to be in him nor in any one of his children".²⁰⁷ (Non Shia source)

وَ رَوَى الْوَاقِدِيُّ فِي كِتَابِهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَوَّلَ مَا تَكَلَّمَ النَّاسُ فِي عُثْمَانَ ظَاهِراً أَنَّهُ صَلَّى بِنَجَى أَوَّلَ وَلَاتِيهِ رُغَمَتَيْنِ حَتَّى إِذَا كَانَتِ السَّنَةُ السَّادِسَةُ أَتَمَّهَا فَعَابَ ذَلِكَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَكَلَّمَ فِي ذَلِكَ مَنْ يُرِيدُ أَنْ يُكْثِرَ عَلَيْهِ حَتَّى جَاءَهُ عَلِيُّ فِي مَنْ جَاءَهُ،

And it is reported by Al Waqidi (wahabi imam) in his book, from Ibn Abbas, 'The first of what the people spoke regarding Usman apparently is that he prayed two Cycles at Mina in the beginning of his governance until when it was the year six, he completed it (as four). That was faulted by more than one companion of the Prophet^{saww}, and the one who wanted to frequent upon it spoke regarding that, until Ali^{asws} came to him among the ones who came.

فَقَالَ: وَ اللَّهُ مَا حَدَّثَ أَمْرٌ وَ لَا قَدِيمَ عَهْدٍ، وَ لَقَدْ عَاهَدْتُ نَبِيَّكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى رُغَمَتَيْنِ ثُمَّ أَبَا بَكْرٍ وَ عُمَرُ وَ أَنْتَ صَدْرًا مِنْ وَلَاتِيكَ، فَمَا هَذَا؟ قَالَ عُثْمَانُ: رَأَيْتُ رَأَيْتُهُ.

He^{asws} said: 'By Allah^{azwj}! Neither has a new matter occurred nor is there an ancient pact, and your Prophet^{saww} had made a pact to pray two Cycles Salat. Then Abu Bakr, and Umar, and you in most of your rule. So, what is this?' Usman said, 'My opinion I opined".²⁰⁸ (Non Shia source)

²⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 109

²⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 110

²⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 111

نكير أبي بن كعب:

Negation by Ubay Bin Ka'ab –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ، قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي بِنِ كَعْبٍ، فَقَالَ: يَا أَبَا الْمُنْذِرِ! إِنَّ عُثْمَانَ قَدْ كَتَبَ لِرَجُلٍ مِنْ آلِ أَبِي مُعَيْطٍ بِخَمْسِينَ أَلْفَ دِرْهَمٍ إِلَى بَيْتِ الْمَالِ، فَقَالَ أَبِي: لَا يَزَالُ تَأْتُونِي بِشَيْءٍ مَا أَذْرِي مَا هُوَ فِيهِ؟

And Al-Saqafi mentioned in his history, by his chain, said, 'A man came to Ubay Bin Ka'ab and said, 'O Abu Al Munzir! Usman has written for a man from the family of Abu Mueet fifty thousand Dirhams to (take from) the public treasury'. He said, 'You have not ceased coming to me with something, I do not know what is in it?'

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ مَرَّ بِهِ الصُّكُّ، فَقَامَ فَدَخَلَ عَلَى عُثْمَانَ، فَقَالَ: يَا ابْنَ الْهَوَايَةِ! يَا ابْنَ النَّارِ الْحَامِيَةِ! أَتَكْتُبُ لِبَعْضِ آلِ أَبِي مُعَيْطٍ إِلَى بَيْتِ مَالِ الْمُسْلِمِينَ بِصَكِّ بِخَمْسِينَ أَلْفَ دِرْهَمٍ؟!، فَعُذِبَ عُثْمَانُ وَقَالَ: لَوْ لَا أَنِّي قَدْ كَفَيْتُكَ لَفَعَلْتُ بِكَ كَذَا وَكَذَا.

While he was like that when the deed passed by him. He stood up and entered to see Usman. He said, 'O son of Al-Hawiya (blazing fire of Hell)! O son of the overwhelming fire (of Hell)! Are you writing a deed for the family of Abu Mueet to (take from) the public treasury of the Muslims, a deed of fifty thousand Dirham?!' Usman was angered and said, 'Had I not been restrained, I would have done such and such with you!'²⁰⁹

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، قَالَ: فَقَامَ رَجُلٌ إِلَى أَبِي بِنِ كَعْبٍ، فَقَالَ: يَا أَبَا الْمُنْذِرِ! أَلَا تُخْبِرُنِي عَنْ عُثْمَانَ مَا قَوْلُكَ فِيهِ؟ فَأَمْسَكَ عَنْهُ، فَقَالَ لَهُ الرَّجُلُ: جَزَاكُمْ اللَّهُ شَرًّا يَا أَصْحَابَ مُحَمَّدٍ! شَهِدْتُمُ الْوَحْيَ وَعَايَنْتُمُوهُ ثُمَّ نَسَأَلَكُمُ التَّقِيَّةَ فِي الدِّينِ فَلَا تُعَلِّمُونَا؟!

And Al-Saqafi mentioned in his history. He said, 'A man stood up to Ubay Bin Ka'ab and said, 'O Abu Al Munzir! Will you inform me about Usman what your words were regarding him?' He withheld from him. The man said to him, 'May Allah^{azwj} Recompense you evil, O companion of Muhammad^{saww}! You witnessed the Revelation and witnessed him^{saww}, then we ask you for the pondering in the Religion and you are not letting us know?!'

فَقَالَ أَبِي عِنْدَ ذَلِكَ: هَلَكَ أَصْحَابُ الْعُقْدَةِ وَرَبُّ الْكَفْبَةِ، أَمَا وَاللَّهِ مَا عَلَيْهِمْ أَسَى وَ لَكِنْ أَسَى عَلَى مَنْ أَهْلِكُوا. وَاللَّهِ لَئِنْ أَبْقَانِي اللَّهُ إِلَى يَوْمِ الْجُمُعَةِ لَأَقُومَنَّ مَقَاماً أَتَكَلَّمُ فِيهِ بِمَا أَعْلَمُ، أَوْ قُتِلْتُ أَوْ اسْتُخِيتُ، فَمَاتَ رَجُلُهُ اللَّهُ يَوْمَ الْحَمِيسِ.

Ubay said at that, 'The companions of the knot (agreement) are destroyed, by the Lord^{azwj} of Kaaba! But, by Allah^{azwj}! There is no sorrow upon them, but sorrow is upon the ones they destroyed. If Allah^{azwj} were to Keep me alive up to the day of Friday, I shall stand in a place and speak regarding him with what I know, whether I am killed or let to live'. He died on the day of Thursday'.²¹⁰ (Not a Hadith)

²⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 112

²¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 113

Negation by Abu Zarr^{ra} –

رَوَى الثَّقَفِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: اسْتَأْذَنَ أَبُو ذَرٍّ عَلَى عُثْمَانَ فَأَبَى أَنْ يَأْذَنَ لَهُ، فَقَالَ لِي: اسْتَأْذِنْ لِي عَلَيْهِ.

It is reported by Al-Saqafi in his history by his chain, from Ibn Abbas who said, ‘Abu Zarr^{ra} sought permission to see Usman, but he refused to give permission to him^{ra}. He^{ra} said to me, ‘Seek permission for me^{ra} to see him’.

قَالَ ابْنُ عَبَّاسٍ: فَرَجَعْتُ إِلَى عُثْمَانَ فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ، قَالَ: إِنَّهُ يُؤْذِينِي. قُلْتُ: عَسَى أَنْ لَا يَفْعَلَ، فَأْذِنَ لَهُ مِنْ أَجْلِي، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لِي: أَتَقِي اللَّهَ يَا عُثْمَانُ!، فَجَعَلَ يَقُولُ: أَتَقِي اللَّهَ .. وَ عُثْمَانُ يَتَوَعَّدُهُ،

Ibn Abbas said, ‘I returned to Usman and sought permission for him^{ra}. He said, ‘He hurts me’. I said, ‘Perhaps he will not do it, so permit for him for my sake’. When he^{ra} entered to see him, he^{ra} said, ‘Fear Allah^{azwj}, O Usman!’ He^{ra} went on saying, ‘Fear Allah^{azwj}!’ And Usman kept threatening him^{ra}.

قَالَ أَبُو ذَرٍّ: إِنَّهُ قَدْ حَدَّثَنِي نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ يُجَاءُ بِكُمْ وَ بِأَصْحَابِكِ يَوْمَ الْقِيَامَةِ فَيُطْبَخُونَ عَلَى وُجُوهِكُمْ، فَيَمُرُّ عَلَيْكُمْ الْبَهَائِمُ فَتَطَوُّكُمْ كُلُّ مَا مَرَّتْ أَحَدُهَا رُدَّتْ أَوَّلَهَا، حَتَّى يُفْصَلَ بَيْنَ النَّاسِ.

Abu Zarr^{ra} said, ‘The Prophet^{saww} of Allah^{azwj} had narrated to me^{ra} about you and your two companions (Abu Bakr and Umar) on the Day of Qiyamah. You will be Flung upon your faces, and the beasts would be passing over you. They will trample you every time its last one passes by, its first ones would return until it has been decided between the people’.

قَالَ يَحْيَى بْنُ سَلَمَةَ: فَحَدَّثَنِي الْعَزْزَمِيُّ أَنَّ فِي هَذَا الْحَدِيثِ: تَرْفَعُونِي حَتَّى إِذَا كُنْتُمْ مَعَ الشَّرِّاءِ ضُرِبَ بِكُمْ عَلَى وُجُوهِكُمْ فَتَطَأُكُمْ الْبَهَائِمُ.

Yahya Bin Salama said, ‘Al-Arzamy narrated to me that in this Hadeeth (he^{ra} said): ‘You will be raised until when you are with the sun, they will strike with you upon your face, and the beasts will trample you’.²¹¹

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ: أَنَّ أَبَا ذَرٍّ لَمَّا رَأَى أَنَّ عُثْمَانَ قَدْ أَمَرَ بِتَحْرِيقِ الْمَصَاحِفِ، فَقَالَ: يَا عُثْمَانُ! لَا تَكُنْ أَوَّلَ مَنْ حَرَقَ كِتَابَ اللَّهِ فَيَكُونَ دَمُكَ أَوَّلَ دَمٍ يَهْرَاقُ.

And Al-Saqafi mentioned in his history, ‘When Abu Zarr^{ra} saw that Usman had ordered with burning the Parchments (Qurans), he^{ra} said, ‘O Usman! You will not happen to be the first one to burn the Book of Allah^{azwj}, so your blood would be the first blood to be shed’.²¹²

وَذَكَرَ فِي تَارِيخِهِ، عَنْ ثَعْلَبَةَ بْنِ حَكِيمٍ، قَالَ: بَيْنَمَا أَنَا جَالِسٌ عِنْدَ عُثْمَانَ وَ عِنْدَهُ أَنَاسٌ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَهْلِ بَدْرٍ وَ غَيْرِهِمْ فَجَاءَ أَبُو ذَرٍّ يَتَوَكَّأُ عَلَى عَصَاهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالَ: أَتَقِي اللَّهَ يَا عُثْمَانُ! إِنَّكَ تَسْمَعُ .. كَذَا وَ كَذَا، وَ تَصْنَعُ .. كَذَا وَ كَذَا .. وَ ذَكَرَ مَسَاوِيَهُ،

²¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 114

²¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 115

And he mentioned in his history, from Sa'alba Bin Hakeem who said, 'While I was seated in the presence of Usman and with him were people from companions of Muhammad^{saww}, from the participants of Badr and others, Abu Zarr^{ra} came leaning upon his^{ra} stick. He^{ra} said, 'The greetings be unto you all!' He^{ra} said: 'Fear Allah^{azwj}, O Usman! You heard such and such, and you did such and such' – and he^{ra} mentioned his evil deeds.

فَسَكَتَ عُثْمَانُ حَتَّى إِذَا انْصَرَفَ، قَالَ: مَنْ يَعْذِرُنِي مِنْ هَذَا الَّذِي لَا يَدَعُ مَسَاءَةً إِلَّا ذَكَرَهَا. فَسَكَتَ الْقَوْمُ فَلَمْ يُجِيبُوهُ، فَأَرْسَلَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَجَاءَ، فَقَامَ فِي مَقَامِ أَبِي الدَّرِّ، فَقَالَ: يَا أَبَا الْحَسَنِ! مَا تَرَى أَبَا الدَّرِّ لَا يَدَعُ لِي مَسَاءَةً إِلَّا ذَكَرَهَا؟

Usman was silent until when he^{ra} left, he said, 'Who will excuse me from this one who does not leave any evil deed except he^{ra} mentioned it?' The group was silent and did not answer him. He sent for Ali^{asws}. He^{asws} came and stood in the place of Abu Zarr^{ra}. He said, 'O Abu Al-Hassan^{asws}! What is your^{asws} view, Abu Zarr^{ra} does not leave any evil deed except he^{ra} mentions it?'

فَقَالَ: يَا عُثْمَانُ! إِنِّي أَنُهَاكَ عَنْ أَبِي دَرٍّ، يَا عُثْمَانُ أَنُهَاكَ عَنْ أَبِي دَرٍّ .. ثَلَاثَ مَرَّاتٍ –، اثْرُثُكَ كَمَا قَالَ اللَّهُ تَعَالَى لِمُؤْمِنٍ آلِ فِرْعَوْنَ: (إِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ).

He^{asws} said: 'O Usman! I^{asws} forbid you from Abu Zarr^{ra}. O Usman! I^{asws} forbid you from Abu Zarr^{ra} – three times. 'Leave him^{ra} alone just as Allah^{azwj} the Exalted Said for Momin of people of Pharaoh^{la}: **if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]**'

قَالَ لَهُ عُثْمَانُ: بِفَيْكِ الثُّرَابُ!. قَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلْ بِفَيْكِ الثُّرَابُ، ثُمَّ انْصَرَفَ.

Usman said to him^{asws}, 'In your^{asws} mouth be the dust!'. Ali^{asws} said to him: 'But in your mouth be the dust'. Then he^{asws} left²¹³.

وَذَكَرَ النَّعْفِيُّ فِي تَارِيخِهِ: أَنَّ أَبَا دَرٍّ أُلْقِيَ بَيْنَ يَدَيْ عُثْمَانَ، فَقَالَ: يَا كَذَّابُ!. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا هُوَ بِكَذَّابٍ. قَالَ: بَلَى، وَاللَّهِ إِنَّهُ لَكَذَّابٌ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا هُوَ بِكَذَّابٍ. قَالَ عُثْمَانُ: الثَّرْبَاءُ فِي فَيْكِ يَا عَلِيُّ!. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلِ الثَّرْبَاءُ فِي فَيْكِ يَا عُثْمَانُ.

And Al-Saqafi mentioned in his history, 'Abu Zarr^{ra} was thrown in front of Usman. He said, 'O liar!' Ali^{asws} said: 'He^{asws} is not a liar'. He said, 'Yes, by Allah^{azwj}, he is a liar'. Ali^{asws} said: 'He^{ra} is not a liar'. Usman said, 'The dust be in your^{asws} mouth, O Ali^{asws}!' Ali^{asws} said: 'But, the dust be in your mouth, O Usman!'.

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَا أَظْلَمَتِ الْخُضْرَاءُ وَلَا أَقْلَمَتِ الْعُزْرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي دَرٍّ.

Ali^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded not has the dust (ground) carried anyone with a tone more truthful than that of Abu Zarr^{ra}'.

قَالَ: أَمَا وَاللَّهِ عَلَى ذَلِكَ لَأُسَيِّرَنَّ. قَالَ أَبُو دَرٍّ: أَمَا وَاللَّهِ لَقَدْ حَدَّثَنِي خَلِيلِي عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّكُمْ تُخْرِجُونِي مِنْ جَزِيرَةِ الْعَرَبِ.

²¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 116

He said, 'But, by Allah^{azwj}, upon that I shall imprison him^{ra}'. Abu Zarr^{ra} said, 'But, by Allah^{azwj}, my^{ra} friend^{saww}, upon him^{saww} be the Salawat and greetings, had narrated to me^{ra} that you would be expelling me from the Arabian Peninsula'.²¹⁴

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ سَهْلِ بْنِ السَّاعِدِيِّ، قَالَ: كَانَ أَبُو ذَرٍّ جَالِسًا عِنْدَ عُثْمَانَ وَكُنْتُ عِنْدَهُ جَالِسًا إِذْ قَالَ عُثْمَانُ: أَرَأَيْتُمْ مَنْ أَدَّى زَكَاةَ مَالِهِ هَلْ فِي مَالِهِ حَقٌّ غَيْرُهُ؟.

And Al-Saqafi in his history, from Sahl Bin Sa'adi, said, 'Abu Zarr^{ra} was seated in the presence of Usman, and I was seated with him when Usman said, 'What is your view of the one who gives Zakaat of his wealth, is there in his wealth any right of others?'

قَالَ كَعْبٌ: لَا، فَدَفَعَ أَبُو ذَرٍّ بَعْصَاهُ فِي صَدْرِ كَعْبٍ، ثُمَّ قَالَ: يَا ابْنَ الْيَهُودِيِّينَ! أَنْتَ تُفَسِّرُ كِتَابَ اللَّهِ بِرَأْيِكَ: (لَيْسَ الْبَرُّ أَنْ تُؤَلُّوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ آمَنَ بِاللَّهِ ...) إِلَى قَوْلِهِ: (وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ) ،

Ka'ab said, 'No'. Abu Zarr^{ra} pushed him with his^{ra} stick in the chest of Ka'ab, then said, 'O son of the two Jews! Are you the one interpreting the Book of Allah^{azwj} with your opinion: ***It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah***, - up to His^{azwj} Words: ***and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, [2:177]?***'

ثُمَّ قَالَ: أَلَا تَرَى أَنَّ عَلَى الْمُصَلِّي بَعْدَ إِتَاءِ الزَّكَاةِ حَقًّا فِي مَالِهِ؟، ثُمَّ قَالَ عُثْمَانُ: أَلَا تَرَوْنَ بَأْسًا أَنْ نَأْخُذَ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ مَا لَا تَفْقَرُوهُ فِيمَا يَنْبُونَا مِنْ أَمْرِنَا ثُمَّ نَقْضِيهِ؟،

Then he^{ra} said, 'What is your view upon the praying one after giving the Zakaat, is there a right in his wealth?!' Then Usman said, 'Are you seeing a problem if we were to take wealth from the public treasury of the Muslims, so we spend in what we intend from our affairs, then we pay it back?'

ثُمَّ قَالَ أَتَانَسَ مِنْهُمْ: لَيْسَ بِذَلِكَ بَأْسٌ. وَ أَبُو ذَرٍّ سَاكِتٌ، فَقَالَ عُثْمَانُ: يَا كَعْبُ! مَا تَقُولُ؟. فَقَالَ كَعْبٌ: لَا بَأْسَ بِذَلِكَ، فَرَفَعَ أَبُو ذَرٍّ عَصَاهُ فَوَجَّأَ بِهَا فِي صَدْرِهِ، ثُمَّ قَالَ: أَنْتَ يَا ابْنَ الْيَهُودِيِّينَ تَعْلَمُنَا دِينَنَا؟! فَقَالَ عُثْمَانُ: مَا أَكْثَرَ أَذَاكَ لِي وَ أَوْلَعَكَ بِأَصْحَابِي؟! الْحَقُّ بِمَكِينِكَ وَ غِيْبَ عَنِّي وَجْهَكَ.

Then some people from them said, 'There is no problem with that', and Abu Zarr^{ra} was silent. Usman said, 'O Ka'ab! What are you saying?' Ka'ab said, 'There is no problem with that'. Abu Zarr^{ra} raised his^{ra} stick and pained him in his chest, then said, 'You, O son of the two Jews, you will teach us our Religion?!' Usman said, 'How frequently is your^{ra} hurting me and being foremost with my companions?! Join up with your^{ra} dwelling and hide your face from me!'²¹⁵

وَذَكَرَ الثَّقَفِيُّ، عَنِ الْحُسَيْنِ بْنِ عِيْسَى بْنِ زَيْدٍ، عَنْ أَبِيهِ: أَنَّ أَبَا ذَرٍّ أَظْهَرَ عَيْبَ عُثْمَانَ وَ فِرَاقَهُ لِلدِّينِ، وَ أَغْلَظَ لَهُ حَتَّى شَتَمَهُ عَلَى رُؤُوسِ النَّاسِ وَ بَرَأَ مِنْهُ، فَسَبَّرَهُ عُثْمَانُ إِلَى الشَّامِ.

²¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 117

²¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 118

And Al-Saqafi mentioned, from Al-Husayn Bin Isa Bin Zayd, from his father, 'Abu Zarr^{ra} revealed the faults of Usman and his separating from the Religion, and was harsh to him until he^{ra} reviled him upon the heads of people, and disavowed from him. So, Usman sent him^{ra} to Syria''.

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا ذَرٍّ زَارَ أَبَا الدَّرْدَاءِ بِحِمَاصٍ فَمَكَثَ عِنْدَهُ لَيْالِي فَأَمَرَ بِحِمَارِهِ فَأَوَكَفَتْ، فَقَالَ أَبُو الدَّرْدَاءِ: لَا أَرَأَيْتَ اللَّهَ مَشِيعَكَ، وَأَمَرَ بِحِمَارِهِ فَأَسْرَجَ. فَسَارَا جَمِيعاً عَلَى حِمَارَيْنِهِمَا،

And Al-Saqafi mentioned in his history, from Abdul Rahman, 'Abu Zarr^{ra} visited Abu Al-Darda'a at Homs. He stayed with him for (some) nights. He instructed with his^{ra} donkey to be paused. Abu Al-Darda'a said, 'May Allah^{azwj} not Show me your^{ra} walk', and instructed with his donkey to be saddled. They both travelled upon their donkeys.

فَلَقِيَا رَجُلًا شَهِدَ الْجُمُعَةَ عِنْدَ مُعَاوِيَةَ بِالْجَابِيَةِ فَعَرَفَهُمَا الرَّجُلُ وَ لَمْ يَعْرِفَاهُ فَأَخْبَرَهُمَا خَبَرَ النَّاسِ، ثُمَّ إِنَّ الرَّجُلَ قَالَ: وَ خَيْرٌ آخِرُ كَرِهْتُمْ أَنْ أُخْبِرَكُمْ بِهِ الْآنَ وَأَرَأَيْتُمْ تَكْرَهَانِي، قَالَ أَبُو الدَّرْدَاءِ: لَعَلَّ أَبَا ذَرٍّ قَدْ نَفِيَ؟. قَالَ: نَعَمْ وَاللَّهِ،

They met a man attending the Friday (Salat) with Muawiya at Al-Jabiya, and they did not recognise him. He informed them news of the people, then the man said, 'And another news I dislike to inform you with it now, and I you will dislike it. Abu Al-Darda'a said, 'Perhaps Abu Zarr^{ra} has been exiled?' He said, 'Yes, by Allah^{azwj}'.

فَاسْتَرْجَعَ أَبُو الدَّرْدَاءِ وَ صَاحِبُهُ قَرِيباً مِنْ عَشْرِ مَرَّاتٍ، ثُمَّ قَالَ أَبُو الدَّرْدَاءِ: فَارْتَبِعْهُمْ وَ اصْطَبِرْ كَمَا قِيلَ لِأَصْحَابِ النَّاقَةِ، اللَّهُمَّ إِنْ كَانُوا كَذَّبُوا أَبَا ذَرٍّ فَإِنِّي لَا أَكْذِبُهُ! وَ إِنْ أَنَّهُمْ هُوَ فَإِنِّي لَا أَكْهَمُهُ! وَ إِنْ اسْتَعْشَوْهُ فَإِنِّي لَا أَسْتَعِشُّهُ!

Abu Al-Darda'a and his companion said, 'We are from Allah^{azwj} and are returning to Him^{azwj}, about ten times. Then Abu Al Darda'a said, '**therefore watch them and be patient [54:27]**, just as was said to companions of the camel. O Allah^{azwj} If they have belied Abu Zarr^{ra}, so I am not belying him^{ra}! And if they have accused him^{ra}, so I do not accuse him^{ra}! And if they have debased him, so I am not debasing him!

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَأْتِيهِ خَبْرٌ لَا يَأْتِيَنَّ أَحَدًا، وَ يُسَرُّ إِلَيْهِ خَبْرٌ لَا يُسَرُّ إِلَى أَحَدٍ، أَمَا وَ الَّذِي نَفْسُ أَبِي الدَّرْدَاءِ بِيَدِهِ لَوْ أَنَّ أَبَا ذَرٍّ قَطَعَ بَيْنِي مَا أَبْغَضْتُهُ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَا أَظْلَمَ الْخَضِرَاءُ وَ لَا أَقْلَمَ الْغُبَرَاءُ عَلَى ذِي هَنَاحَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

Rasool-Allah^{saww} had trusted him^{ra} when no one trusted him^{ra}, and was cheerful to him^{ra} when he^{saww} was not cheerful to anyone. But, by the One^{azwj} in Whose Hand is the soul of Abu Al-Darda'a! Even if Abu Zarr^{ra} were to cut off my right hand, I will not hate him^{ra} after having heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded, nor has the dust (ground) carried upon a tone more truthful than Abu Zarr^{ra}'.²¹⁶

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ، قَالَ: قَامَ مُعَاوِيَةُ خَطِيباً بِالسَّامِ، فَقَالَ: أَيُّهَا النَّاسُ! إِنَّمَا أَنَا خَازِنٌ فَمَنْ أَعْطَيْتُهُ فَاللَّهُ يُعْطِيهِ وَ مَنْ حَرَمْتُهُ فَاللَّهُ يَحْرِمُهُ، فَقَامَ إِلَيْهِ أَبُو ذَرٍّ، فَقَالَ: كَذَبْتَ وَاللَّهِ يَا مُعَاوِيَةُ، إِنَّكَ لَتُعْطِي مَنْ حَرَّمَ اللَّهُ وَ تَمْنَعُ مَنْ أَعْطَى اللَّهُ.

And Al-Saqafi mentioned in his history, by his chain, said, 'Muawiya stood up addressing at Syria. He said, 'O you people! But rather, I am a treasurer. So, the one who gives, Allah^{azwj}

²¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 119

would Give him, and one who deprives, Allah^{azwj} would Deprive him!’ Abu Zarr^{ra} stood up to him and said, ‘You are lying, by Allah^{azwj}, O Muawiya! You give to the one, whom Allah^{azwj} has Prohibited, and deprive the one whom Allah^{azwj} has (Commanded to) give’.²¹⁷

وَذَكَرَ التَّقْفِي، عَنْ إِبْرَاهِيمَ النَّبِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ لِمُعَاوِيَةَ: أَمَّا أَنَا فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ أَحَدَنَا فِرْعَوْنُ هَذِهِ الْأُمَّةِ. فَقَالَ مُعَاوِيَةُ: أَمَّا أَنَا فَلَا.

And Al-Saqafi mentioned, from Ibrahim Al-Taymi, from his father, from Abu Zarr^{ra} having said, ‘I^{ra} said to Muawiya, ‘As for I^{ra}, so I^{ra} testify that I^{ra} heard Rasool-Allah^{saww} saying: ‘One of you is a Pharaoh^{la} of this community’. Muawiya said, ‘As for I, so no’.²¹⁸

وَعَنْهُ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَحْيَى أَبِي ذَرٍّ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى عُثْمَانَ: إِنَّ أَبَا ذَرٍّ قَدْ حَرَفَ قُلُوبَ أَهْلِ الشَّامِ وَ بَعْضَكَ إِلَيْهِمْ فَمَا يَسْتَفْتُونَ عَزِيْزَهُ، وَ لَا يَقْضِي بَيْنَهُمْ إِلَّا هُوَ،

And from him, from Abdul Malik, cousin of Abu Zarr^{ra} who said, ‘Muawiya wrote to Usman, ‘Abu Zarr has deflected the hearts of the people of Syria and made you hateful to them, so they are not asking for a verdict apart from his^{ra}, and no one is judging between them except him^{ra}’.

فَكَتَبَ عُثْمَانُ إِلَى مُعَاوِيَةَ: أَنْ أَحْمِلَ أَبَا ذَرٍّ عَلَى نَاقٍ صَعْبَةٍ وَ قَتَبٍ، ثُمَّ ابْعَثْ مَعَهُ مَنْ يُنَحِّشُ بِهِ نَحْشاً عَنِيفاً حَتَّى يَقْدَمَ بِهِ عَلَيَّ،

Usman wrote to Muawiya, ‘Carry Abu Zarr^{ra} upon a difficult camel with (small) hump, then send with him^{ra} one who would be violent with it with vehement violence, until he arrives with him to me’.

قَالَ: فَحَمَلَهُ مُعَاوِيَةُ عَلَى نَاقَةٍ صَعْبَةٍ عَلَيْهَا قَتَبٌ مَا عَلَى الْقَتَبِ إِلَّا مِسْحٌ، ثُمَّ بَعَثَ مَعَهُ مَنْ يُسَيِّرُهُ سَيْراً عَنِيفاً، وَ خَرَجْتُ مَعَهُ فَمَا لَبِثَ الشَّيْخُ إِلَّا قَلِيلاً حَتَّى سَقَطَ مَا يَلِي الْقَتَبَ مِنْ لَحْمٍ فَحَدَّيْهِ وَ فُرِحَ، فَكُنَّا إِذَا كَانَ اللَّيْلُ أَخَذْتُ مَلَامِي فَأَلْقَيْتُهُمَا تَحْتَهُ،

He (the narrator) said, ‘Muawiya had him carried upon a difficult camel having a small hump upon it, nothing upon the back except a thin cloth, then he sent someone who travelled him a violent travel, and went out with him. So, the old man (Abu Zarr^{ra}) did not remain except a little until the flesh of his^{ra} thing fell down upon what follows the hump, and he^{ra} was injured. So, when it was night, I took my sheet and cast it beneath him^{ra} (to ease the pain).

فَإِذَا كَانَ السَّحَرُ نَزَعْتُهَا خَافَةً أَنْ يَرَوْنِي فَيَمْنَعُونِي مِنْ ذَلِكَ، حَتَّى قَدِمْنَا الْمَدِينَةَ وَ بَلَعْنَا عُثْمَانَ مَا لَقِيَ أَبُو ذَرٍّ مِنَ الْوَجَعِ وَ الْجُحْدِ، فَحَبَبَهُ جُمُعَةً وَ جُمُعَةً حَتَّى مَضَتْ عِشْرُونَ لَيْلَةً أَوْ خَوْفَهَا وَ أَفَاقَ أَبُو ذَرٍّ، ثُمَّ أُرْسِلَ إِلَيْهِ وَ هُوَ مُعْتَمِدٌ عَلَى يَدَيِ فَدَخَلْنَا عَلَيْهِ وَ هُوَ مُتَكَبِّئٌ فَاسْتَوَى قَاعِداً،

When it was the pre-dawn, I would remove it, fearing they would see me from that, until we arrived at Al-Medina, and we told Usman what Abu Zarr^{ra} had faced from the pain and the struggle. He veiled it all collectively until twenty nights had passed, or approximately, and Abu Zarr^{ra} woke up. Then he sent a message to him and he^{ra} was leaning upon his^{ra} hands, and sat up straight.

²¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 120

²¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 121

فَلَمَّا دَنَا أَبُو ذَرٍّ مِنْهُ قَالَ عُثْمَانُ:

تَحِيَّةُ السُّحُطِ إِذَا التَّقَيْنَا

لَا أَنْعَمَ اللَّهُ بِعَمْرٍو عَيْنًا

When Abu Zarr^{ra} came near him, Usman said, (a couplet), 'May Allah^{azwj} not Command the aged with Wrath when we meet Him^{azwj}'.

فَقَالَ لَهُ أَبُو ذَرٍّ: لَمْ، فَوَ اللَّهُ مَا سَمَّيَ اللَّهَ عَمْرًا وَ لَا سَمَّيَ أَبَوَايَ عَمْرًا، وَ إِنِّي عَلَى الْعَهْدِ الَّذِي فَارَقْتُ عَلَيْهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا غَيَّرْتُ وَ لَا بَدَّلْتُ.

Abu Zarr^{ra} said to him, 'Why? By Allah^{azwj}! Neither has Allah^{azwj} Named me^{ra} as aged nor Named my^{ra} parents as aged, and I^{ra} am upon the pact which Rasool-Allah^{saww} has separated upon. Neither have I^{ra} changed nor replaced'.

فَقَالَ لَهُ عُثْمَانُ: كَذَبْتَ! لَقَدْ كَذَبْتَ عَلَى نَبِيِّنَا وَ طَعَنْتَ فِي دِينِنَا، وَ فَارَقْتَ رَأْيِنَا، وَ صَعَنْتَ قُلُوبَ الْمُسْلِمِينَ عَلَيْنَا،

Usman said to him, 'You are lying! You have lied upon our Prophet^{saww} and stabbed in our religion, and divided our views, and begrudged the hearts of Muslims against us'.

ثُمَّ قَالَ لِبَعْضِ غُلَمَائِهِ: ادْعُ لِي قُرَيْشًا، فَأَنْطَلِقَ رَسُولُهُ فَمَا لَبِثْنَا أَنْ اِمْتَلَأَ الْبَيْتُ مِنْ رِجَالٍ قُرَيْشٍ. فَقَالَ لَهُمْ عُثْمَانُ: إِنَّا أَرْسَلْنَا إِلَيْكُمْ فِي هَذَا السَّيِّخِ الْكَذَّابِ، الَّذِي كَذَّبَ عَلَى نَبِيِّنَا وَ طَعَنَ فِي دِينِنَا، وَ صَعَنَ قُلُوبَ الْمُسْلِمِينَ عَلَيْنَا، وَ إِنِّي قَدْ رَأَيْتُ أَنْ أَقْتُلَهُ أَوْ أَصْلِبَهُ أَوْ أَتَفِيئَهُ مِنَ الْأَرْضِ.

Then he said to one of his slaves, 'Call Quraysh for me'. His messenger went, and we did not wait long before the house was filled up from men of Quraysh. Usman said to them, 'We have sent to you this lying old man who has lied upon our Prophet^{saww}, and stabbed in our religion, and begrudged the hearts of Muslims against us, and I have view that I should kill him^{ra}, or crucify him^{ra}, or exile him^{ra} from the land'.

فَقَالَ بَعْضُهُمْ: رَأَيْنَا لِرَأْيِكَ تَبَعٌ. وَ قَالَ بَعْضُهُمْ: لَا تَفْعَلْ، فَإِنَّهُ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَهُ حَقٌّ، فَمَا مِنْهُمْ أَحَدٌ أَدَّى الَّذِي عَلَيْهِ،

Some of them said, 'Our view is to follow your view'. And some of them said, 'Do not do it, for he^{ra} is a companion of Rasool-Allah^{saww}, and there is a right for him^{ra}, and there is no one from them who can give that which is upon him'.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَتَوَكُّأُ عَلَى عَصَى سِتْرٍ فَسَلَّمَ عَلَيْهِ وَ نَظَرَ وَ لَمْ يَجِدْ مَقْعَدًا فَأَعْتَمَدَ عَلَى عَصَاهُ، فَمَا أَذْرِي أَمْ تَخْلَفُ عَهْدِي أَمْ يُظْلَمُ بِهِ غَيْرُ ذَلِكَ، ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: فِيمَا أُرْسِلْتُمْ إِلَيْنَا؟.

While he was like that when Ali^{asws} Bin Ali Talib^{asws} came leaning upon his^{asws} staff. He^{asws} greeted to him and looked around and could not find a seat. So, he^{asws} leaned upon his^{asws} staff. I do not know whether it was a failure of pact or he^{asws} thought other than that. Then Ali^{asws} said: 'Regarding what did you send a message to us?'

قَالَ عُثْمَانُ: أَرْسَلْنَا إِلَيْكُمْ فِي أَمْرٍ قَدْ فُرِقَ لَنَا فِيهِ الرَّأْيُ فَاجْمَعْ رَأْيَنَا وَ رَأْيَ الْمُسْلِمِينَ فِيهِ عَلَى أَمْرٍ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: وَ لِلَّهِ الْحَمْدُ، أَمَا إِنَّكُمْ لَوِ اسْتَشَرْتُمُونَا لَمْ نَأْكُلْكُمْ نَصِيحَةً.

Usman said, 'We sent for you all regarding a matter which has divided our opinions regarding it, so unite our view and views of the Muslims regarding it, upon a (one) matter'. Ali^{asws} said: 'And for Allah^{azwj} is the Praise. As for you, if you are consulting us, will not give you any advice'.

فَقَالَ عُثْمَانُ: إِنَّا أَرْسَلْنَا إِلَيْكُمْ فِي هَذَا الشَّيْخِ الَّذِي قَدْ كَذَبَ عَلَى نَبِيِّنَا، وَ طَعَنَ فِي دِينِنَا، وَ خَالَفَ رَأْيِنَا، وَ ضَعَفَ قُلُوبَ الْمُسْلِمِينَ عَلَيْنَا، وَ قَدْ رَأَيْنَا أَنْ نَقْتُلَهُ أَوْ نَصْلِبَهُ أَوْ نَنْفِيَهُ مِنَ الْأَرْضِ.

Usman said, 'We sent for you regarding this old man who has lied upon our Prophet^{saww}, and stabbed in our religion, and opposed our view, and begrudged the hearts of Muslims against us, and we have view that we should either kill him^{ra}, or crucify him^{ra}, or exile him^{ra} from the land'.

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَمْ فَلَا أَذْكَكُمْ عَلَى خَيْرٍ مِنْ ذَلِكَمْ وَ أَقْرَبَ رُشْدًا؟ تَتَرَكُونَهُ بِمَثَلَةِ مُؤْمِنٍ آلِ فِرْعَوْنَ إِنَّ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنَّ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ.

Ali^{asws} said: 'Shall I^{asws} point you upon better than that all and closer to guidance? Leave him^{asws} to be at the status of the Momin of people of Pharaoh^{la}: **if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]**'.

قَالَ لَهُ عُثْمَانُ: بِفَيْكِ الثَّرَابُ!. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلْ بِفَيْكِ الثَّرَابُ، وَ سَيَكُونُ بِهِ. فَأَمَرَ بِالنَّاسِ فَأُخْرِجُوا.

Usman said to him^{asws}, 'The dust be in your^{asws} mouth!' Ali^{asws} said to him: 'But, in your mouth be the dust, and soon you will happen to be with it'. He ordered with the people to go out"²¹⁹.

وَ عَنْهُ فِي تَارِيخِهِ بِإِسْنَادِهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا قُدِمَ بِأَبِي ذَرٍّ مِنَ الشَّامِ إِلَى عُثْمَانَ كَانَ جَمًّا أَتَبْتُهُ بِهِ أَنْ قَالَ: أَتَيْتُهَا النَّاسُ! إِنَّهُ يَقُولُ إِنَّهُ خَيْرٌ مِنْ أَبِي بَكْرٍ وَ عُمرَ. قَالَ أَبُو ذَرٍّ: أَجَلُ أَنَا أَقُولُ، وَ اللَّهُ لَقَدْ رَأَيْتُنِي رَابِعَ أَرْبَعَةٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَسْلَمَ غَيْرُنَا، وَ مَا أَسْلَمَ أَبُو بَكْرٍ وَ لَا عُمرُ، وَ لَقَدْ وُلِّيَا وَ مَا وُلِّيْتُ، وَ لَقَدْ مَاتَا وَ إِنِّي لَحَيٌّ.

And from him, 'When they arrived with Abu Zarr^{ra} from Syria to Usman, he^{ra} was from what he had accused. He said, 'O you people! He is saying, he is better than Abu Bakr and Umar!' Abu Zarr^{ra} said, 'Yes, I^{ra} am saying so. By Allah^{azwj}! If you had seen me^{ra} being fourth of the four with Rasool-Allah^{saww}, no one had become a Muslims apart from us, and Abu Bakr and Umar had not become Muslims, and they both became rulers of what they rule, and they have died and I^{ra} am alive'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: وَ اللَّهُ لَقَدْ رَأَيْتُهُ وَ إِنَّهُ لَرَبِيعُ الْإِسْلَامِ، فَرَدَّ عُثْمَانُ ذَلِكَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ كَانَ بَيْنَهُمَا كَلَامٌ، فَقَالَ عُثْمَانُ: وَ اللَّهُ لَقَدْ هَمَمْتُ بِكَ، قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: وَ أَنَا وَ اللَّهُ لَأَهْمُ بِكَ، فَقَامَ عُثْمَانُ وَ دَخَلَ بَيْتَهُ، وَ تَفَرَّقَ النَّاسُ.

Ali^{asws} said: 'By Allah^{azwj}! I^{asws} had seen him^{ra}, and he^{ra} was a quarter of Al-Islam'. Usman rejected that upon Ali^{asws}, and there was (heated) talk between them. Usman said, 'By

²¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 122

Allah^{azwj}! I have thought (of killing) you^{asws}. Ali^{asws} said: 'And so have I^{asws}, by Allah^{azwj}, thought of (killing) you'. Usman stood up and entered his house, and the people dispersed'.²²⁰

وَعَنْهُ فِي تَارِيخِهِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ أَبِي هُرَيْرَةَ إِذْ جَاءَ أَبُو ذَرٍّ، فَقَالَ: يَا أَبَا هُرَيْرَةَ! هَلِ افْتَقَرَ اللَّهُ مِنْذُ اسْتَعْنَى؟. فَقَالَ أَبُو هُرَيْرَةَ: سُبْحَانَ اللَّهِ! بَلِ اللَّهُ الْغَنِيُّ الْحَمِيدُ، لَا يَفْتَقِرُ أَبَدًا وَ نَحْنُ الْفُقَرَاءُ إِلَيْهِ.

And from him in his history, from Al-Akhnaf Bin Qays who said, 'While we were seated with Abu Hureyra, when Abu Zarr^{ra} came, and he^{ra} said, 'O Abu Hureyra! Have you been impoverished since you were enriched?' Abu Hureyra said, 'Glory be to Allah^{azwj}! But Allah^{azwj} is the Rich, the Praise-worthy, not being poor ever, and we are the ones poor to Him^{azwj}'.

قَالَ أَبُو ذَرٍّ: فَمَا بَالُ هَذَا الْمَالِ يُجْمَعُ بَعْضُهُ إِلَى بَعْضٍ. فَقَالَ: مَا لَ اللَّهِ قَدْ مَنَعُوهُ أَهْلُهُ مِنَ الْيَتَامَى وَ الْمَسَاكِينِ، ثُمَّ انْطَلَقَ.

Abu Zarr^{ra} said, 'So what is the matter with this wealth collected to each other?' He said, 'Wealth of Allah^{azwj}, He^{azwj} has Conferred it on its rightful ones, from the orphans and the poor'. Then he^{ra} left.

فَقُلْتُ لِأَبِي هُرَيْرَةَ: مَا لَكُمْ لَا تَأْتُونَ مِثْلَ هَذَا؟. قَالَ: إِنَّ هَذَا رَجُلٌ قَدْ وَطَّنَ نَفْسَهُ عَلَى أَنْ يُذَبِّحَ فِي اللَّهِ، أَمَا إِنِّي أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَا أَظْلَمَ الْخَضِرَاءُ وَ لَا أَقْلَبَ الْعَبْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ، فَإِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى أَشْبَهِ النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ بَرًّا وَ زُهْدًا وَ تَسْكًا فَعَلَيْكُمْ بِهِ.

I said to Abu Hureyra, 'What is the matter with you all not repenting like this?' He said, 'This is a man who has settled himself upon be slaughtered for the Sake of Allah^{azwj}. But I testify that I heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded, nor has the dust (ground) carried upon one with a tone more truthful than that of Abu Zarr^{ra}'. So, whenever you want to look at someone most resembling of the people with Isa Bin Maryam^{as}, in righteousness, and ascetism, and rituals, then upon you is with him^{ra}'.²²¹

وَعَنْهُ فِي تَارِيخِهِ، عَنِ الْمَغْرُورِ بْنِ سُوَيْدٍ، قَالَ: كَانَ عُثْمَانُ يُخْطَبُ فَأَخَذَ أَبُو ذَرٍّ بِحَلْقَةِ الْبَابِ، فَقَالَ: أَنَا أَبُو ذَرٍّ! مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفَنِي فَأَنَا جُنْدَبٌ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّمَا مِثْلُ أَهْلِ بَيْتِي مِثْلُ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ وَ مَنْ رَكِبَهَا نَجَّى.

And from him in his history, from Al-Magroun Bin Suweyd who said, 'Usman was addressing, and Abu Zarr^{ra} grabbed a chain of the door and said, 'I^{ra} am Abu Zarr^{ra}! One who knows me^{asws}, and he has recognised me^{ra}, and one who does not know me^{ra}, so I^{ra} am Jundab^{ra}. I^{ra} heard Rasool-Allah^{saww} saying: 'But rather, an example of People^{asws} of my^{saww} Household is an example of the ship of Noah^{as} among his^{as} people. One who stays behind from it would be destroyed, and one who sais it would attain salvation''.

قَالَ لَهُ عُثْمَانُ: كَذَبْتَ. فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّمَا كَانَ عَلَيْكَ أَنْ تَقُولَ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: (إِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنْ يَكُ صَادِقًا يُصْبِحُكُمْ بَعْضُ الَّذِي يَبْعُدُكُمْ) فَمَا أَمَّ حَتَّى قَالَ عُثْمَانُ: بِفَيْكَ التُّرَابُ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلْ بِفَيْكَ التُّرَابُ.

²²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 123

²²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 124

Usman said to him, 'You^{ra} are lying!' Ali^{asws} said to him: 'But rather, it was upon you that you should be saying just as the righteous servant said: **if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. [40:28]**'. He^{asws} had not completed until Usman said, 'The dust be in your^{asws} mouth!' Ali^{asws} said: 'But, in your mouth be the dust'²²².

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ سَعِيدِ بْنِ عَطَاءٍ، عَنْ أَبِي مَرْوَانَ الْأَسْلَمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: لَمَّا صَدَّ النَّاسُ عَنِ الْحَجِّ فِي سَنَةِ ثَلَاثِينَ أَظْهَرَ أَبُو ذَرٍّ بِالشَّامِ عَيْبَ عُثْمَانَ، فَجَعَلَ كُلَّمَا دَخَلَ الْمَسْجِدَ أَوْ خَرَجَ شَتَمَ عُثْمَانَ وَ ذَكَرَ مِنْهُ خِصَالًا كُلَّهَا قَبِيحَةً، فَكَتَبَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ إِلَى عُثْمَانَ كِتَابًا يَذْكُرُ لَهُ مَا يَصْنَعُ أَبُو ذَرٍّ.

And Al Waqidi (wahabi imam) mentioned in his history, from Saeed Bin Ata'a, from Abu Marwan Al Aslami, form his father, from his grandfather who said,

'When the people were blocked from the Hajj in the year thirty, Abu Zarr^{ra} revealed at Syria the faults of Usman. Every time he entered the Masjid or exited, he^{ra} went on to insult Usman and mentioned characteristics of his, all of them ugly. Muawiya Bin Abu Sufyan wrote a letter to Usman mentioning to him what Abu Zarr^{ra} was doing'.

فَكَتَبَ إِلَيْهِ عُثْمَانُ: أَمَّا بَعْدُ، فَقَدْ جَاءَنِي كِتَابُكَ وَ فَهِمْتُ مَا ذَكَرْتَ مِنْ أَبِي ذَرٍّ جُنَيْدٍ فَأَبْعَثُ إِلَيْهِ بِهِ وَ أَحْمِلُهُ عَلَى الْأَعْلَاقِ الْمَرَاكِبِ وَ أَوْعِزُّهَا، وَ أَبْعَثُ مَعَهُ دَلِيلًا يَسِيرُ بِهِ اللَّيْلَ وَ النَّهَارَ حَتَّى لَا يَنْزِلَ عَنْ مَرْكَبِهِ فَيَغْلِبُهُ النَّوْمُ فَيُنْسِيَهُ ذِكْرِي وَ ذِكْرَكَ.

Usman wrote to him, 'As for after, your letter has come to me and I understand what you have mentioned of Abu Zarr Jundab^{ra}. Send him^{ra} to me and load him upon the harshest of the rides and its bare, and send a guide to travel with him night and day (no rest), not descending from his ride and not let the sleep overcome him so he will not forget me and you'.

قَالَ: فَلَمَّا وَرَدَ الْكِتَابُ عَلَى مُعَاوِيَةَ حَمَلَهُ عَلَى شَارِفٍ لَيْسَ عَلَيْهِ إِلَّا قَتَبٌ، وَ بَعَثَ مَعَهُ دَلِيلًا، وَ أَمَرَ أَنْ يُعَدَّ بِهِ السَّيْرُ حَتَّى قَدِمَ بِهِ الْمَدِينَةَ وَ قَدْ سَقَطَ لَحْمُ فَخِذَيْهِ،

He (the narrator) said, 'When the letter came to Muawiya, he loaded him^{ra} upon an old camel not having upon it except a sheet, and sent a guide with him'. And he instructed him to make the travel to be difficult with him until he arrived at Al-Medina, and the flesh of his^{ra} thighs had fallen off.

قَالَ: فَلَقَدْ أَتَانَا آتٍ وَ نَحْنُ فِي الْمَسْجِدِ ضَحْوَةً مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقِيلَ: أَبُو ذَرٍّ قَدْ قَدِمَ الْمَدِينَةَ، فَخَرَجْتُ أَغْدُوا فَكُنْتُ أَوَّلَ مَنْ سَبَقَ إِلَيْهِ، فَإِذَا شَيْخٌ نَحِيفٌ آدَمٌ طَوَالٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ يَمْشِي مَشْيًا مُتَقَارِبًا، فَدَنَوْتُ إِلَيْهِ، فَقُلْتُ: يَا عَمَّ! مَا لِي أَرَاكَ لَا تَخْطُو إِلَّا خَطْوًا قَرِيبًا.

He (the narrator) said, 'A comer came to us in the Masjid in the morning with Ali^{asws} Bin Abu Talib^{asws}. He said, 'Abu Zarr^{ra} has arrived at Al-Medina'. We went out to welcome him^{ra}. I was the first one to preceded to him^{ra}, and there he^{ra} was an old man, skinny, tall stature, white head and beard, walking a wide-legged walk. I went near him^{asws} and said, 'O uncle! What is the matter I see you^{ra} taking only wide legged steps?'

²²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 125

قَالَ: عَمَلُ ابْنِ عَفَّانَ، حَمَلَنِي عَلَى مَرْكَبٍ وَعَرٍ وَأَمَرَ بِي أَنْ أَتَعَبَ، ثُمَّ قَدِمَ بِي عَلَيْهِ لِيَرَى فِي رَأْيِهِ. قَالَ: فَدَخَلَ بِهِ عَلَى عُثْمَانَ، فَقَالَ لَهُ عُثْمَانُ: لَا أَنْعَمَ اللَّهُ لَكَ عَيْنًا يَا جُنْدَبُ.

He^{ra} said, 'The son of Affan carried me^{asws} upon a bare ride and instructed to exhaust me^{asws}, then took me^{ra} to him for him to see with his own eyes'. He said, 'He^{ra} entered with me to see Usman. Usman said to him^{ra}, 'May Allah^{azwj} not let your eyes sleep, O Jundab!'”²²³

ثم قال أبو الصلاح رحمه الله: وَ ذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ صُهْبَانَ مَوْلَى الْأَسْلَمِيِّينَ، قَالَ: رَأَيْتُ أَبَا ذَرٍّ يَوْمَ دَخَلَ بِهِ عَلَى عُثْمَانَ عَلَيْهِ عِبَاءٌ مِدْرَعًا قَدْ دُرِعَ بِهَا عَلَى شَارِفٍ حَتَّى أُبَيِّحَ بِهِ عَلَى بَابِ عُثْمَانَ. فَقَالَ: أَنْتَ الَّذِي فَعَلْتَ وَ فَعَلْتَ؟!.

And Abu Al Salah said, 'And al Waqidi (wahabi imam) mentioned in his history, from Suhban, slave of Al Aslamy who said,

'I saw Abu Zarr^{ra} on the day they entered with him^{asws} to see Usman, having a shielding cloak upon him^{ra}, having covered upon as an honour, until he was forcibly taken to the door of Usman. He said, 'You^{ra} are the one who does (this) and does (that)?!'

فَقَالَ: أَنَا الَّذِي نَصَحْتُكَ فَاسْتَعْشَشْتَنِي، وَ نَصَحْتُ صَاحِبَكَ فَاسْتَعْشَشَنِي .. وَ سَأَلَ الْحَدِيثَ كَمَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ .. إِلَى قَوْلِهِ، قَالَ: امْضِ عَلَى وَجْهِكَ هَذَا وَ لَا تَعْدُونَ الرَّبْدَةَ، فَخَرَجَ أَبُو ذَرٍّ إِلَى الرَّبْدَةِ، فَلَمْ يَزَلْ بِهَا حَتَّى تُؤْفَى.

He^{ra} said, 'I^{ra} am the one who advised you, but you cheated me^{ra}, and I^{ra} advised your companion but he cheated me^{ra} – and he continued the narration just as is reported by Ibn Abi Al-Hadeed, up to his words, 'Go upon this direction and do not leave Al-Rabza'. Abu Zarr^{ra} went out to Al-Rabza^{ra} and did not cease to be at it until he^{ra} passed away”²²⁴.

نكير عمار بن ياسر:

Negation by Ammar Bin Yasser –

و ذَكَرَ النَّقَّاشُ فِي تَارِيخِهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: خَطَبَ عُثْمَانُ النَّاسَ ثُمَّ قَالَ فِيهَا: وَاللَّهِ لَا أُؤَيِّرَنَّ بَنِي أُمَيَّةَ، وَ لَوْ كَانَ بِيَدِي مَفَاتِيحُ الْجَنَّةِ لَأَدْخَلْتُهُمْ إِيَّاهَا، وَ لَكِنِّي سَأُعْطِيهِمْ مِنْ هَذَا الْمَالِ عَلَى رَغْمِ أَنْفٍ مِنْ رَغِمٍ.

And Al Saqafi mentioned in his history, from Salin Bin Abi Al Ja'ad who said,

'Usman addressed the people, then said in it, 'By Allah^{azwj}! I will give preference to the clan of Umayya, and if the keys of the Paradise were in my hands, I would enter them all into it, but I shall give them this wealth upon the rubbing of the nose of the ones it rubs'.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَنْتَفَى وَ اللَّهُ تَرَعَمَ مِنْ ذَلِكَ. قَالَ عُثْمَانُ: فَأَرْعَمَ اللَّهُ أَنْفَكَ. فَقَالَ عَمَّارٌ: وَ أَنْفُ أَبِي بَكْرٍ وَ عُمَرُ تَرَعَمَ.

²²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 126

²²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 127

Ammar Bin Yasser said, 'By Allah^{azwj}! My nose is rubbed from that!' Usman said, 'May Allah^{azwj} Rub your nose'. Ammar said, 'And noses of Abu Bakr and Umar are rubbed'.

قَالَ: وَ إِنَّكَ هُنَاكَ يَا ابْنَ سُمَيَّةَ .. ثُمَّ نَزَلَ إِلَيْهِ فَوَطَّأَهُ فَاسْتُخْرِجَ مِنْ تَحْتِهِ وَ قَدْ غُشِيَ عَلَيْهِ وَ فَتَقَهُ.

He said, 'And you are over here, O son of Sumayya^{ra}?' Then he descended to him and trampled him, and he was extracted from under him, and there was unconsciousness upon him, and hernia'.²²⁵

و ذَكَرَ النَّقَّاشِيُّ، عَنْ شَقِيقِي، قَالَ: كُنْتُ مَعَ عَمَّارٍ فَقَالَ: ثَلَاثٌ يَشْهَدُونَ عَلَى عُثْمَانَ وَ أَنَا الرَّابِعُ، وَ أَنَا أَسْوَأُ الْأَرْبَعَةِ: (وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) (وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ) (وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ) وَ أَنَا أَشْهَدُ لَقَدْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.

And Al-Saqafi said, from Shaqeeq who said, 'I was with Ammar. He said, 'Three are testifying against Usman and I am the fourth, and I am the evilest of the four: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44] And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45] And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47]**, and I testify that he has judged with other than what Allah^{azwj} has Revealed'.

وَ عَنْهُ فِي تَارِيخِهِ، قَالَ: قَالَ رَجُلٌ لِعَمَّارٍ يَوْمَ صِفِّينَ: عَلَى مَا تُقَاتِلُهُمْ يَا أَبَا الْيَقْظَانِ؟! قَالَ: عَلَى أَنَّهُمْ زَعَمُوا أَنَّ عُثْمَانَ مُؤْمِنٌ وَ نَحْنُ نَزْعُهُ أَنَّهُ كَافِرٌ.

And from him in his history, said, 'A man said to Ammar on the day of Siffeen, 'Upon what are you fighting them, O Abu Al-Yaqzan?!' He said, 'Upon that they have claimed that Usman is a Momin and we claim he is a Kafir''.²²⁶

وَ عَنْهُ فِي تَارِيخِهِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ الْحَرْشِيِّ، قَالَ: انْتَهَيْتُ إِلَى عَمَّارٍ فِي مَسْجِدِ الْبَصْرَةِ وَ عَلَيْهِ بُرْسٌ وَ النَّاسُ قَدْ أَطَافُوا بِهِ وَ هُوَ يُحَدِّثُهُمْ مِنْ أَخْبَارِ عُثْمَانَ وَ قَتْلِهِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ هُوَ يَذْكُرُ عُثْمَانَ: رَحِمَ اللَّهُ عُثْمَانَ!

And from him in his history, from Mutrif Bin Abdullah Bin Al-Shikheyr Al-Harshy who said, 'I ended up to Ammar in Masjid of Al-Basra and upon him was a cap, and the people had encircled him, and he was narrating to them of the innovations of Usman and his killing. A man from the group said, and he mentioned Usman, 'May Allah^{azwj} have Mercy on Usman!'

فَأَخَذَ عَمَّارٌ كَفًّا مِنْ حَصَى الْمَسْجِدِ فَضَرَبَ بِهِ وَجْهَهُ، ثُمَّ قَالَ: اسْتَغْفِرِ اللَّهُ يَا كَافِرُ، اسْتَغْفِرِ اللَّهُ يَا عَدُوَّ اللَّهِ .. وَ أَوْعَدَ الرَّجُلَ فَلَمْ يَزَلِ الْقَوْمُ يُسَكِّنُونَ عَمَّاراً عَنِ الرَّجُلِ حَتَّى قَامَ وَ انْطَلَقَ وَ قَعَدَتِ الْقَوْمُ حَتَّى فَرَعَ عَمَّارٌ مِنْ حَدِيثِهِ وَ سَكَنَ غَضَبُهُ،

Ammar grabbed a handful of pebbles of the Masjid and hit his face with it, then said, 'Seek Forgiveness of Allah^{azwj}, O Kafir! O enemy of Allah!', and kept on intimidating the man, and the group continued calming Ammar from the man until he stood up and went away, and the group sat down until Ammar was free from his narrating, and his anger calmed.

ثُمَّ إِنِّي قُمْتُ مَعَهُ فَقُلْتُ لَهُ: يَا أَبَا الْيَقْظَانِ! رَحِمَكَ اللَّهُ أَمْؤِماً قَتَلْتُمْ عُثْمَانَ بْنَ عَفَّانَ أَمْ كَافِرًا؟! فَقَالَ: لَا، بَلْ قَتَلْنَاهُ كَافِرًا .. بَلْ قَتَلْنَاهُ كَافِرًا.

²²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 128

²²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 129

Then I stood up with him and said to him, 'O Abu Al-Yaqzan! May Allah^{azwj} have Mercy on you! Did a Momin kill Usman Bin Affan or was it a Kafir?!' He said, 'No, but a Kafir killed him. But, a Kafir killed him'.²²⁷

وَعَنْهُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: قَالَ عَمَّارٌ: وَاللَّهِ مَا أَخَذَنِي أَسَى عَلَى شَيْءٍ تَرَكْتُهُ خَلْفِي عِزِّي أَيْ وَدِدْتُ أَنَا كُنَّا أَخْرَجْنَا عُثْمَانَ مِنْ قَبْرِهِ فَأَضْرَمْنَا عَلَيْهِ نَارًا.

And from him, from Hakeem Bin Jubeyr who said, 'Ammar said, 'By Allah^{azwj}! No comfort would take me upon anything I left behind me apart from that I would have loved it if we have extracted Usman from his grave and ignite fire upon him'.²²⁸

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: أَتَيْتُ عَمَّارَ بْنَ يَاسِرٍ وَ عُثْمَانَ خُصُورًا، فَلَمَّا انْتَهَيْتُ إِلَيْهِ قَامَ مَعِيَ فَكَلَّمْتُهُ، فَلَمَّا ابْتَدَأْتُ الْكَلَامَ جَلَسَ ثُمَّ اسْتَلْقَى وَ وَضَعَ يَدَهُ عَلَى وَجْهِهِ،

And Al-Waqidi (wahabi imam) said in his history, from Sa'ad Bin AbU Waqas who said, 'I came to Ammar Bin Yasser, and Usman had been besieged. When I ended up to him, he stood up with me. I spoke to him. When I began the talk, he sat down, then he sat back and placed his hand upon his face.

فَقُلْتُ: وَجَلَدَ يَا أَبَا الْيُفْطَانَ! إِنَّكَ كُنْتَ فِينَا لِمَنْ أَهْلُ الْخَيْرِ وَالسَّابِقَةِ، وَ مَنْ عُدَّ فِي اللَّهِ، فَمَا الَّذِي تَبْغِي مِنْ سَعْيِكَ فِي فَسَادِ الْمُؤْمِنِينَ؟ وَ مَا صَنَعْتَ فِي أَمْرِ الْمُؤْمِنِينَ؟

I said, 'Woe be unto you, O Abu Al Yaqzan! You were among us, from the people of good and the precedence, and ones punished for the Sake of Allah^{azwj}. What is that which you sought from your striving in corrupting the Momineen? And what did you do regarding commander of the faithful?'

فَأَهْوَى إِلَى عِمَامَتِهِ فَنَزَعَهَا عَنْ رَأْسِهِ، ثُمَّ قَالَ: خَلَعْتُ عُثْمَانَ كَمَا خَلَعْتُ عِمَامَتِي هَذِهِ، يَا أَبَا إِسْحَاقَ! إِنْ أُريدَ أَنْ تَكُونَ خِلَافَةً كَمَا كَانَتْ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

He gestured towards his turban and removed it from his head, then said, 'I take off Usman just as I have taken off this turban of mine, O Abu Is'haq! I want the caliphate to become just as it used to be in the era of the Prophet^{saww}.

فَأَمَّا أَنْ يُعْطِيَ مَرْوَانَ خُمْسَ إِفْرِيقِيَّةَ، وَ مُعَاوِيَةَ عَلَى الشَّامِ، وَ الْوَلِيدَ بْنَ عُقْبَةَ شَارِبَ الْخُمْرِ عَلَى الْكُوفَةِ، وَ ابْنَ عَامِرٍ عَلَى الْبَصْرَةِ. وَ الْكَافِرَ بِمَا أُتْرِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى مِصْرَ، فَلَا وَ اللَّهِ لَا كَانَ هَذَا أَبَدًا حَتَّى يُبْعَجَ فِي خَاصِرَتِهِ بِالْحَقِّ.

As for his giving Marwan Khums of Africa, and (appointing) Muawiya upon Syria, and Al Waleed Bin Uqba drinker of the wine upon Al Kufa, and Ibn Aamir upon Al Basra, and a Kafir with what was Revealed unto Muhammad^{saww}, upon Egypt, so no, by Allah^{azwj}! This cannot happen, ever, until he is split in his hips with the truth".²²⁹ (Non Shia source)

²²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 130

²²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 131

²²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 132

نكير عبد الله بن مسعود:

Negation by Abdullah Bin Masoud –

وذكر الثَّقَفِيُّ فِي تَارِيخِهِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: قُلْنَا لِعَبْدِ اللَّهِ: فِيمَ طَعَنْتُمْ عَلَى عُثْمَانَ؟ قَالَ: أَهْلَكَهُ الشُّحُّ وَبَطَانَتُهُ السَّوَاءُ.

And Al-Saqafi has mentioned in his history, from Al-Amsh, from Shaqeeq who said, 'We said to Abdullah, 'Regarding what are you all stabbing upon Usman?' He said, 'His killing the sheikh, and his underlying evil'.

وَعَنْهُ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ وَشَقِيقِ بْنِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: لَوِدِدْتُ أَنِّي وَعُثْمَانُ بِرَمْلِ عَالِيَجٍ فَتَنَحَّيْتُ التُّرَابَ حَتَّى يَمُوتَ الْأَعْجَرُ.

And from him, from Qays Bin Abin Al-Hazim, and Shaqeeq Bin Salama who said, 'Abdullah Bin Masoud said, 'I would love it if I am Usman were to be in a sandy desert, and we pour the dust upon each other until the frustrated one dies'.²³⁰

وَعَنْهُ وَ عَنِ جَمَاعَةٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ مِنْهُمْ عَلْقَمَةُ بْنُ قَيْسٍ، وَ مَسْرُوقُ بْنُ الْأَخْذَعِ، وَ عُبَيْدَةُ السَّلْمَانِيُّ، وَ شَقِيقُ بْنُ سَلَمَةَ وَ غَيْرُهُمْ عَنْ عَبْدِ اللَّهِ، قَالَ: لَا يَعْدِلُ عُثْمَانُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ. وَ فِي أُخْرَى: جَنَاحَ ذُبَابٍ.

And from him, and from a group of our companions of Abdullah, from them being Alqamah Bin Qays, and Masrouq Bin Al Akhda'a, and Ubeyda Al Salmany, and Shaqeeq Bin Salama and other from Abdullah having said,

'Usman does not even equate to the wing of a mosquito in the Presence of Allah^{azwj}'. And in another report, 'Wing of a fly'.²³¹

وَعَنْهُ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَلْعَنُ عُثْمَانَ، فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَشْهَدُ لَهُ بِالنَّارِ.

And from him, from Ubeyda Al-Salmany who said, 'I heard Abdullah curse Usman. I said to him regarding that. He said, 'I heard Rasool-Allah^{saww} testify for him with the Fire'.²³²

وَعَنْهُ، عَنْ خُثَيْمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: بَيْنَا نَحْنُ فِي بَيْتٍ وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا نَتَذَكَّرُ أَمْرَ الدَّجَالِ وَ فِتْنَتَهُ إِذْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ: مَا تَتَذَكَّرُونَ مِنْ أَمْرِ الدَّجَالِ؟ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ فِي الْبَيْتِ لَمَنْ هُوَ أَشَدُّ عَلَى أُمَّتِي مِنَ الدَّجَالِ،

And from him, from Khuseyman Bin Abdul Rahman, from Abdullah Bin Masoud who said, 'While we were in the house and we were twelve men, we mentioned the matter of Al-Dajjal^{la} and his^{la} fitna, when Rasool-Allah^{saww} entered. He^{saww} said: 'What are you all discussing from the matter of Al-Dajjal? By the One^{azwj} in Whose Hand is my^{saww} soul! In the house there is one who would be severer upon my^{saww} community than Al-Dajjal^{la}'.

²³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 133

²³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 134

²³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 135

وَقَدْ مَضَى مَنْ كَانَ فِي الْبَيْتِ يَوْمَئِذٍ غَيْرِي وَغَيْرُ عُثْمَانَ، وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي وَ عُثْمَانُ بِرَمْلٍ عَلِيجٍ نَتَخَأْتِي التُّرَابَ حَتَّى يَمُوتَ الْأَعْجَزُ.

And the ones in the house on that day had gone apart from me and Usman. By the One^{azwj} in Whose Hand is my soul! I would love it if I and Usman were to be in a sandy desert, and we pour the dust upon each other until the most frustrated one dies'.²³³

وَعَنْهُ، عَنْ عَلْقَمَةَ، قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: صَلَّى هَؤُلَاءِ جُمُعَتَهُمْ؟ قُلْتُ: لَا. قَالَ: إِنَّمَا هَؤُلَاءِ حُمُرٌ! إِنَّمَا يُصَلِّي مَعَ هَؤُلَاءِ الْمُضْطَرُّ، وَ مَنْ لَا صَلَاةَ لَهُ، فَقَامَ بَيْنَنَا فَصَلَّى بِغَيْرِ أَذَانٍ وَ لَا إِقَامَةٍ.

And from him, from Alqamah who said, 'I entered to see Abdullah Bin Masoud. He said, 'Have they prayed their congregational Salat?' I said, 'No'. He said, 'But rather, they are donkeys! But rather, he would pray Salat with them, the desperate one, and one who has not Salat for him'. He stood between us and prayed Salat without Azaan nor the Iqaamah'.²³⁴

وَعَنْهُ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: دَخَلُوا عَلَى عَبْدِ اللَّهِ حَيْثُ كَتَبَ عَبْدُ الرَّحْمَنِ يُسَيِّرُهُ وَ عِنْدَهُ أَصْحَابُهُ، فَجَاءَ رَسُولُ الْوَلِيدِ، فَقَالَ: إِنَّ الْأَمِيرَ أَرْسَلَ إِلَيْكَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ: إِنَّمَا أَنْ تَدَعَ هَؤُلَاءِ الْكَلِمَاتِ وَ إِنَّمَا أَنْ تَخْرُجَ مِنْ أَرْضِكَ.

And from him, from Abu Al-Bakhtary who said, 'They entered to see Abdullah when Abdul Rahman had written to travel him, and with him were his companions. The messenger of Al-Waleed came and said, 'The commander sends a message to you that the commander of the faithful says, 'Either you leave these words or you will be expelled from your land'.

قَالَ: رَبُّ كَلِمَاتٍ لَا أَخْتَارُ مِصْرِي عَلَيْهِنَ. قِيلَ: مَا هُنَّ؟ قَالَ: أَفْضَلُ الْكَلَامِ كِتَابُ اللَّهِ، وَ أَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَ كُلُّ مُحْدَثَةٍ ضَلَالَةٌ.

He said, 'Lord of the words! I will not choose my city upon these'. It was said, 'What are these?' He said, 'The superior speech is the Book of Allah^{azwj}, and the excellent guidance, is guidance of Muhammad^{saww}, and the evilest of the matters is their innovated ones, and every innovation is a straying'.

فَقَالَ ابْنُ مَسْعُودٍ: لَيَخْرُجَنَّ مِنْهَا ابْنُ أُمِّ عَبْدِ اللَّهِ وَ لَا أَتْرُكُهُنَّ أَبَدًا، وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُهُنَّ.

Ibn Masoud said, 'They will expel from it Ibn Umm Abd, and I will not leave these, ever, and I had heard Rasool-Allah^{saww} saying these'.²³⁵

²³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 136

²³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 137

²³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 138

Negation by Huzeyfa Bin Al-Yamani

وَذَكَرَ التَّقْفِي فِي تَارِيخِهِ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: جَاءَتْ بَنُو عَبْسٍ إِلَى حَذِيفَةَ يَسْتَشْفِعُونَ بِهِ عَلَى عُثْمَانَ، فَقَالَ حَذِيفَةُ: لَقَدْ أَتَيْتُمُونِي مِنْ عِنْدِ رَجُلٍ وَدِدْتُ أَنْ كُلَّ سَهْمٍ فِي كِنَانَتِي فِي بَطْنِهِ.

And it is mentioned by Al-Saqafi in his history, from Qays Bin Abin Al-Hazim who said, 'The clan of Absi came to Huzeyfa to intercede with him to Usman. Huzeyfa said, 'You all have come to me from the presence of such a man, I would love every arrow in my quiver to be in his belly'.²³⁶

وَعَنْهُ، عَنْ حَارِثِ بْنِ سُوَيْدٍ، قَالَ: كُنَّا عِنْدَ حَذِيفَةَ فَذَكَرْنَا عُثْمَانَ، فَقَالَ: عُثْمَانُ وَاللَّهِ مَا يَغْدُو أَنْ يَكُونَ فَاجِرًا فِي دِينِهِ أَوْ أَهْمَقَ فِي مَعِيشَتِهِ.

And from him, from Haris Bin Suweyd who said, 'We were in the presence of Huzeyfa and we mentioned Usman, 'He said, 'By Allah^{azwj}! Usman does not leave from either being immoral in his religion or stupid in his life'.²³⁷

وَعَنْهُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ يَزِيدَ مَوْلَى حَذِيفَةَ، عَنْ أَبِي شُرَيْحَةَ الْأَنْصَارِيِّ: أَنَّهُ سَمِعَ حَذِيفَةَ يُحَدِّثُ، قَالَ: طَلَبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ وَطَلَبْتُهُ فَوَجَدْتُهُ فِي حَائِطٍ نَائِمًا رَأْسُهُ تَحْتَ خُلَّةٍ، فَأَنْتَظَرْتُهُ طَوِيلًا فَلَمْ يَسْتَيْقِظْ فَكَسَرْتُ جَرِيدَةً فَاسْتَيْقِظَ،

And from him, from Hakeem Bin Jubeyr, from Yazeed a slave of Huzeyfa, from Abu Shureyh Al-Ansari having heard Huzeyfa narrating. He said, 'I sought Rasool-Allah^{saww} in his^{saww} house, but could not find him^{asws}, and I sought him and found him sleeping in a garden, his^{saww} head being under a palm tree. I awaited a long time but he^{saww} did not wake up, so I broke a branch, and he^{saww} woke up.

فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ جَاءَ أَبُو بَكْرٍ، فَقَالَ: ائْذَنْ لِي، ثُمَّ جَاءَ عُمَرُ فَأَمَرَنِي أَنْ أَذِنَ لَهُ، ثُمَّ جَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَأَمَرَنِي أَنْ أَذِنَ لَهُ وَابْشُرُهُ بِالْجَنَّةِ، ثُمَّ قَالَ: يَحْيِيكُمْ الْخَامِسُ لَا يَسْتَأْذِنُ وَلَا يُسَلِّمُ، وَهُوَ مِنْ أَهْلِ النَّارِ،

He^{saww} said what Allah^{azwj} Desired him^{saww} to say. Then Abu Bakr came. He said, 'Get permission for me'. Then Umar came and instructed me to get permission for him. Then Ali^{asws} came and instructed me to get permission for him^{asws}, and he^{saww} gave him^{asws} glad tidings of the Paradise. Then he^{saww} said: 'The fifth will come to you, neither seeking permission nor greeting, and he is from the people of the Fire.

فَجَاءَ عُثْمَانُ حَتَّى وَتَبَ مِنْ جَانِبِ الْحَائِطِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! بَنُو فَلَانٍ يُقَابِلُ بَعْضُهُمْ بَعْضًا.

Usman came until he leapt over from the side of the wall, then said, 'O Rasool-Allah^{saww}! The clan of so and so are facing each other!'²³⁸

²³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 139

²³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 140

²³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 141

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ أَبِي وَائِلٍ، قَالَ: سَمِعْتُ حَدِيثَ بَنِي الْيَمَانِ يَقُولُ: لَقَدْ دَخَلَ عُثْمَانُ قَبْرَهُ بِفُجْرِهِ.

And Al Waqidi (wahabi imam) has mentioned in his history, from Abi Wail who said, 'I heard Huzeyfa Bin Al Yaman saying, 'Usman entered his grave due to his immoralities'.²³⁹ (Non Shia source)

وَعَنْهُ، عَبْدُ اللَّهِ بْنُ السَّائِبِ، قَالَ: لَمَّا قُتِلَ عُثْمَانُ أَتَى حَدِيثَهُ وَهُوَ بِالْمَدَائِنِ، فَقِيلَ: يَا أَبَا عَبْدِ اللَّهِ! لَقِيتُ رَجُلًا آنِفًا عَلَى الْجِسْرِ فَحَدَّثَنِي أَنَّ عُثْمَانَ قُتِلَ، قَالَ: هَلْ تَعْرِفُ الرَّجُلَ؟ قُلْتُ: أَطُنُّنِي أَعْرِفُهُ وَ مَا أَتَبُّهُ.

And from him, Abdullah Bin Al-Said said, 'When Usman was killed, Huzeyfa came and he was at Al-Madain. It was said, 'O servant of Allah^{azwj}! I met a man on the bridge just now and he narrated to me that Usman has been killed'. He said, 'Do you know that man?' I said, 'I think I know him, but I am not sure'.

قَالَ حَدِيثُهُ: إِنَّ ذَلِكَ عَيْتَمُ الْجَنِيِّ، وَهُوَ الَّذِي يُسِيرُ بِالْأَخْبَارِ، فَحَفِظُوا ذَلِكَ الْيَوْمَ فَوَجَدُوهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ، فَقِيلَ لِحَدِيثِهِ: مَا تَقُولُ فِي قَتْلِ عُثْمَانَ؟ فَقَالَ: هَلْ هُوَ إِلَّا كَافِرٌ قُتِلَ كَافِرًا أَوْ مُسْلِمٌ قُتِلَ كَافِرًا. فَقَالُوا: أَمَا جَعَلْتَ لَهُ مَخْرَجًا؟ فَقَالَ: اللَّهُ لَمْ يَجْعَلْ لَهُ مَخْرَجًا.

Huzeyfa said, 'That is Aysam Al-Jinni. He is the one who travelled with the news. So, I memorised that day and found him killed during that day. It was said to Huzeyfa, 'What are you saying regarding the killing of Usman?' He said, 'Is he except a Kafir? Whether a Kafir was killed or a Muslim, he was killed as Kafir'. They said, 'Did you not make a way out to be for him?' He said, 'Allah^{azwj} did not Make a way out to be for him'.²⁴⁰

وَعَنْهُ، عَنْ حُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قُلْتُ لِأَبِي وَائِلٍ: حَدَّثْنَا، فَقَدْ أَذْرَكْتَ مَا لَمْ تُذَرِّكْ. فَقَالَ: اتَّخَمُوا الْقَوْمَ عَلَى دِينِكُمْ فَوَ اللَّهُ مَا مَاتُوا حَتَّى خَلَطُوا، لَقَدْ قَالَ حَدِيثُهُ فِي عُثْمَانَ: أَنَّهُ دَخَلَ حُفْرَتَهُ وَهُوَ فَاجِرٌ.

And from him, from Husayn Bin Abdul Rahman who said,

'I said to Abu Wail, 'We discussed, and you realised what we did not realise'. He said, 'You are accusing a people in your religion. By Allah^{azwj}! They did not die until they were confused. Huzeyfa had said regarding Usman, 'He entered his grave and he was immoral'.²⁴¹

[نكير المقداد:](#)

Negation by Al-Miqdad^{ra} –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: دَخَلْتُ مَسْجِدَ الْمَدِينَةِ إِذَا النَّاسُ مُجْتَمِعُونَ عَلَى عُثْمَانَ وَ إِذَا رَجُلٌ يَمْدَحُهُ، فَوَسَّيْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَأَخَذَ كَفًّا مِنْ حَصَا أَوْ تُرَابٍ فَأَخَذَ يَرْمِيهِ بِهِ فَرَأَيْتُ عُثْمَانَ يَتَّقِيهِ بِيَدِهِ.

²³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 142

²⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 143

²⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 144

And Al-Saqafi mentioned in his history, from Hammam Bin Al-Haris who said, 'I entered Masjid of Al-Medina and there the people had gathered against Usman, and there was a man who praised him. Al-Miqdad Al-Aswad²⁴² leapt and grabbed a handful of pebbles, or soil and went on to throw it at him. I saw Usman protecting him with his hand'.

وَذَكَرَ فِي تَارِيخِهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَمْ يَكُنِ الْمِقْدَادُ يُصَلِّي مَعَ عُثْمَانَ وَ لَا يُسَمِّيهِ أَمِيرَ الْمُؤْمِنِينَ.

And he mentioned in his history from Saeed Bin Al-Musayyab who said, 'Al-Miqdad²⁴³ did not happen to pray Salat with Usman, nor did he call him 'amir al-momineen'.

وَذَكَرَ، عَنْ سَعِيدِ أَيْضًا، قَالَ: لَمْ يَكُنْ عَمَّارٌ وَ لَا الْمِقْدَادُ بِنِ الْأَسْوَدِ يُصَلِّيَانِ خَلْفَ عُثْمَانَ وَ لَا يُسَمِّيَانِهِ أَمِيرَ الْمُؤْمِنِينَ.

And he mentioned from Saeed as well, said, 'Neither Ammar, nor Al-Miqdad Bin Al-Aswad happen to pray Salat behind Usman, nor did they call him 'amir al-momineen'.

نكبر عبد الرحمن بن حنبل القرشي:

Negation by Abdul Tahman Bin Hanbal Al-Qarshy –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنِ الْحُسَيْنِ بْنِ عِيسَى بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ حَنْبَلٍ الْقُرَشِيُّ وَ هُوَ مِنْ أَهْلِ بَدْرِ مِنْ أَشَدِّ النَّاسِ عَلَى عُثْمَانَ، وَ كَانَ يَذْكُرُهُ فِي الشَّعْرِ وَ يَذْكُرُ جَوْرَهُ وَ يَطْعُنُ عَلَيْهِ وَ يَبْرَأُ مِنْهُ وَ يَصِفُ صَنَائِعَهُ، فَلَمَّا بَلَغَ ذَلِكَ عُثْمَانَ عَنْهُ ضَرْبَهُ مِائَةَ سَوْطٍ وَ حَمَلَهُ عَلَى بَعِيرٍ وَ طَافَ بِهِ فِي الْمَدِينَةِ، ثُمَّ حَبَسَهُ مُوثَقًا فِي الْحَدِيدِ.

And Al Saqafy mentioned in his history, from Al Husayn Bin Isa Bin Zayd, from his father having said,

'Abdul Rahman Bin Hanbal Al-Qarshy was from the participants of Badr, being from the severest of the people against Usman, and he used to mention him in the poems and mention his tyranny and taunt upon him, and disavow from him, and describe his deeds. When that reached Usman about him, he had him struck one hundred lashes and carried upon a camel and circled with him around Al-Medina. Then he imprisoned him shackled in the iron'.

²⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 145

²⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 146

²⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 147

نكير طلحة بن عبيد الله:

Negation by Talha Bin Ubeydullah –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ مَالِكِ بْنِ النَّصْرِ الْأَرْجِي أَنَّ طَلْحَةَ قَامَ إِلَى عُثْمَانَ، فَقَالَ لَهُ: إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ وَكَرِهُواكَ لِلْبِدْعِ الَّتِي أَخَذْتُ وَ لَمْ يَكُونُوا يَرَوْنَهَا وَلَا يَعْهَدُونَهَا، فَإِنْ تَسْتَقِمَ فَهُوَ خَيْرٌ لَكَ وَإِنْ أَبَيْتَ لَمْ يَكُنْ أَحَدٌ أَضَرَّ بِدَلِكِ مِنْكَ فِي دُنْيَا وَلَا آخِرَةٍ.

And it is mentioned by Al Saqafi in his history, from Malik Bin Al Nasr Al Arji,

‘Talha stood to Usman and said to him, ‘The people have gathered to you and they abhor the innovations which you have innovated, and they can neither see it nor agree with it. So, if you were to straighten, it would be better for you, and if you refuse, there will not be anyone more harmed by that than you, in the world and the Hereafter’.²⁴⁵

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: انْطَلَقْتُ بِأَبِي أَفُوْدُهُ إِلَى الْمَسْجِدِ، فَلَمَّا دَخَلْنَا سَمِعْنَا لَعَطَ النَّاسِ وَ أَصَوَاتَهُمْ، فَقَالَ أَبِي: يَا بُنَيَّ! مَا هَذَا؟. فَقُلْتُ: النَّاسُ مُحْدِفُونَ بِدَارِ عُثْمَانَ. فَقَالَ: مَنْ تَرَى مِنْ قُرَيْشٍ؟. قُلْتُ: طَلْحَةَ. قَالَ: اذْهَبْ بِي إِلَيْهِ فَأَذِنِي مِنْهُ،

And it is mentioned by Al Saqafi in his history, from Saeed Bin Al Musayyab who said,

‘I went with my (blind) father guiding him to the Masjid. When we entered, we heard commotion of the people and their voices. My father said to me, ‘O my son! What is this?’ I said, ‘The people are surrounding the house of Usman’. He said, ‘Whom do you see from Qureysh?’ I said, ‘Talha’. He said, ‘Go with me to him, and near me from him’.

فَلَمَّا دَنَا مِنْهُ، فَقَالَ: يَا أَبَا مُحَمَّدٍ! أَلَا تَنْهَى النَّاسَ مِنْ قَتْلِ هَذَا الرَّجُلِ؟. قَالَ: يَا أَبَا سَعِيدٍ! إِنَّ لَكَ دَارًا فَادْهَبْ فَاجْلِسْ فِي دَارِكَ، فَإِنَّ نَعْتَلًا لَمْ يَكُنْ يَخَافُ هَذَا الْيَوْمَ.

When we were near from him, he said, ‘O Abu Muhammad! Will you not forbid the people from killing this man?’ He said, ‘O Abu Saeed! There is a house for you, so go and sit in your house, for No’sal (Usman) does not happen to fear this day’.²⁴⁶

وَذَكَرَ فِي تَارِيخِهِ، عَنِ الْحُسَيْنِ بْنِ عِيسَى، عَنْ أَبِيهِ: أَنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ كَانَ يَوْمَئِذٍ فِي جَمَاعَةِ النَّاسِ عَلَيْهِ السَّلَاحُ عِنْدَ بَابِ الْقَصْرِ يَأْمُرُهُمُ بِالْدُخُولِ عَلَيْهِ.

And he mentioned in his history, from Al-Husayn Bin Isa, from his father, ‘Talha Bin Ubeydullah, on that day, was among a group of people having weapons upon them, at the door of the castle, instructing them to enter to him (Usman to kill him)’.²⁴⁷

وَذَكَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: انْتَهَيْتُ إِلَى الْمَدِينَةِ أَيَّامَ حَصْرِ عُثْمَانَ فِي الدَّارِ فَإِذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فِي مِثْلِ الْحِزَّةِ السَّوْدَاءِ مِنَ الرِّجَالِ وَ السَّلَاحِ، مُطِيفٌ بِدَارِ عُثْمَانَ حَتَّى قُتِلَ.

²⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 148

²⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 149

²⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 150

And he mentioned, from Abdul Rahman Bin Abi Layli who said, 'I ended up to Al-Medina in the days Usman was besieged in the house, and there was Talha Bin Ubeydullah in like a black woollen coat from the men, and the weapon, circling around the house of Usman until he (Usman) was killed'.

وَذَكَرَ عَنْهُ، قَالَ: رَأَيْتُ طَلْحَةَ يُرَامِي الدَّارَ وَ هُوَ فِي خِزَّةٍ سَوْدَاءَ عَلَيْهِ الدَّرْعُ قَدْ كُفِّرَ عَلَيْهَا بِقَبَائِ فَهُمْ يُرَامُونَهُ وَ يُخْرِجُونَهُ مِنَ الدَّارِ ثُمَّ يَخْرُجُ فَيُرَامِيهِمْ حَتَّى دَخَلَ عَلَيْهِ مِنْ دَارٍ مِنْ قَبْلِ دَارِ ابْنِ حَزْمٍ فَقُتِلَ.

And it is mentioned from him, said, 'I saw Talha hit the door, and he was in a black woollen coat having the shield upon him having blocking upon it by force. They were trying to throw him out from the house. Then he came out, so they shot at him until he entered upon it from the house from the direction of the house of Ibn Hazim, and he was killed'.²⁴⁸

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَشْخَصَ النَّاسُ لِعُثْمَانَ لَمْ يَكُنْ أَحَدٌ أَشَدَّ عَلَيْهِ مِنْ طَلْحَةَ بْنِ عُثَيْدٍ اللَّهِ، قَالَ مَالِكٌ: وَ اشْتَرَى مِنِّي ثَلَاثَةَ أَذْوَاعٍ وَ خَمْسَةَ أَسْيَافٍ، فَرَأَيْتُ تِلْكَ الدَّرْعَ عَلَى أَصْحَابِهِ الَّذِينَ كَانُوا يَلْزِمُونَهُ قَبْلَ مَقْتَلِ عُثْمَانَ بِيَوْمٍ أَوْ يَوْمَيْنِ.

And Al Waqidi (wahabi imam) mentioned in his history, from Abdullah Bin Malik, from his father who said,

'When they drove back Usman, there wasn't anyone severer against him than Talha Bin Ubeydullah. Malik said, 'And he had bought three shields and five swords. I saw those shields upon his companions, the one who were wearing it, before the killing of Usman by a day or two days'.²⁴⁹

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، قَالَ: مَا كَانَ أَحَدٌ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَشَدَّ عَلَى عُثْمَانَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَتَّى مَاتَ، وَ مِنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَتَّى مَاتَ عُثْمَانُ وَ أُعْطِيَ النَّاسُ الرِّضَى، وَ مِنْ طَلْحَةَ وَ كَانَ أَشَدَّهُمْ،

And Al-Waqidi (wahabi imam) has mentioned in his history, said, 'There was no one from the companions of Muhammad^{saww} severer upon Usman than Abdul Rahman Bin Awf, until he died, and from that Sa'ad Bin Abi Waqas until Usman died and the people were satisfied, and more than Talha, and he was their severest.

فَإِنَّهُ لَمْ يَزَلْ كَهْفَ الْمَصْرِيِّينَ وَ غَيْرِهِمْ يَأْتُونَهُ بِاللَّيْلِ يَسْخَدُونَهُ عِنْدَهُ إِلَى أَنْ جَاهَلُوا فَكَانَ وَلِيَّ الْحَرْبِ وَ الْقِتَالِ وَ عَمَلِ الْمَفَاتِيحِ عَلَى بَيْتِ الْمَالِ، وَ تَوَلَّى الصَّلَاةَ بِالنَّاسِ وَ مَنَعَهُ وَ مَنْ مَعَهُ مِنَ الْمَاءِ، وَ رَدَّ شَفَاعَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي حَمْلِ الْمَاءِ إِلَيْهِمْ، وَ قَالَ لَهُ: لَا وَ اللَّهُ وَ لَا نَعْمَتْ عَيْنٌ وَ لَا بَرَكَتٌ وَ لَا يَأْكُلُ وَ لَا يَشْرَبُ حَتَّى يُعْطِيَ بَنُو أُمَيَّةَ الْحَقَّ مِنْ أَنْفُسِهِمَا.

He did not cease to shelter the Egyptians and other who were coming to him at night discussing with him until they fought. He was in charge of the battle, and the fighting, and the keys to the public treasury, and in charge of the Salat with the people, and prevented him (Usman) and the ones with him from the water, and rejected the interceding of Ali^{asws} in carrying the water to them, and said to him^{asws}, No, by Allah^{azwj}, and neither will my eyes sleep nor will I rest, nor eat, nor drink until the clan of Umayya gives the right from themselves'.

²⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 151

²⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 152

وَرَوَى قَوْلَهُ لِمَالِكِ بْنِ أَوْسٍ وَ قَدْ شَفَعَ إِلَيْهِ فِي تَرْكِ التَّأْلِيْبِ عَلَى عُثْمَانَ -: يَا مَالِكُ! إِنِّي نَصَحْتُ عُثْمَانَ فَلَمْ يَقْبَلْ نَصِيحَتِي وَ أَحْدَثَ أَحْدَاثًا وَ فَعَلَ أُمُورًا وَ لَمْ يَجِدْ بُدًّا مِنْ أَنْ تَغْيِرَهَا، وَ اللَّهُ لَوْ وَجَدْتُ مِنْ ذَلِكَ بُدًّا مَا تَكَلَّمْتُ وَ لَا أَلْبَثْتُ.

And it is reported, his words to Malik Bin Aws, and he interceded to him regarding leaving the incitement against Usman, 'O Malik! I advised Usman, but he did not accept my advice, and he innovated innovations and did matters, and could not find any escape from changing it. By Allah^{azwj}! If I were to find an escape from that, I would neither speak nor be satisfied".²⁵⁰ (Non Shia source)

نكير الزبير بن العوام:

Negation by Al-Zubeyr Bin Al-Awwam -

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، قَالَ: عَتَبَ عُثْمَانُ عَلَى الزُّبَيْرِ، فَقَالَ: مَا فَعَلْتُ وَ لَكِنَّكَ صَنَعْتَ بِنَفْسِكَ أَمْرًا قَبِيحًا، تَكَلَّمْتُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِأَمْرِ أَغْطَيْتِ النَّاسَ فِيهِ الرِّضَا، ثُمَّ لَقِيكَ مَرْوَانُ وَ صَنَعْتَ مَا لَا يُشْبِهُكَ، حَضَرَ النَّاسُ يُرِيدُونَ مِنْكَ مَا أُعْطِيَتْهُمْ،

And it is mentioned by Al-Waqidi (wahabi imam) in his history, said, 'Usman place the blame upon Al Zubeyr, so he (Al Zubeur) said, 'What have you done? But you have made an ugly matter for yourself. You spoke upon the pulpit of Rasool-Allah^{azwj} with a matter awarding to the people in it they are pleased in it, then you met Marwan and did what did not resemble you. The people have presented wanting from you what you had awarded them'.

فَخَرَجَ مَرْوَانُ فَآذَى وَ شَتَمَ، فَقَالَ لَهُ عُثْمَانُ: فَإِنِّي أَسْتَغْفِرُ اللَّهَ.

Marwan came out hurting and verbally abusing. Usman said to him, 'I seek Refuge with Allah^{azwj}'.²⁵¹ (Non Shia source)

وَذَكَرَ فِي تَارِيخِهِ: أَنَّ عُثْمَانَ أَرْسَلَ سَعِيدَ بْنَ الْعَاصِ إِلَى الزُّبَيْرِ فَوَجَدَهُ بِأَحْجَارِ الرَّيْتِ فِي جَمَاعَةٍ، فَقَالَ لَهُ: إِنَّ عُثْمَانَ وَ مَنْ مَعَهُ قَدْ مَاتَ عَطَشًا. فَقَالَ لَهُ الزُّبَيْرُ: (وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ).

And he has mentioned in his history – 'Usman sent Saeed Bin Al Aas to Al Zubeyr. He found him at Ahjaar Al-Zayt among a group. He said to him, 'Usman and the ones with him had died thirsty!' Al-Zubeyr said to him, '**And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]**'.²⁵²

²⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 153

²⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 154

²⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 155

نكير عبد الرحمن بن عوف:

Negation by Abdul Rahman Bin Awf –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنِ الْحَسَنِ بْنِ عِيسَى بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ: كَثُرَ الْكَلَامُ بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَبَيْنَ عُثْمَانَ، حَتَّى قَالَ عَبْدُ الرَّحْمَنِ: أَمَا وَاللَّهِ لَئِنْ بَقِيتُ لَكَ لِأُخْرِجَنَّكَ مِنْ هَذَا الْأَمْرِ كَمَا أَدْخَلْتُكَ فِيهِ، وَ مَا غَرَزْتَنِي إِلَّا بِاللَّهِ.

And Al-Saqafi has mentioned in his history, from Al-Hassan Bin Isa Bin Zayd, from his gather who said, 'There was a lot of (heated) talk between Abdul Rahman and Usman, until Abdul Rahman said, 'But, by Allah^{azwj}! If I were to live long enough for you, I will throw you out from this command just as I had entered you into it, and you have not deceived me except with Allah^{azwj}'.²⁵³

وَذَكَرَ الثَّقَفِيُّ، عَنِ الْحَكَمِ قَالَ: كَانَ بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَبَيْنَ عُثْمَانَ كَلَامٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَاللَّهِ مَا شَهِدْتَ بَدْرًا، وَ لَا بَايَعْتَ تَحْتَ الشَّجَرَةِ، وَ فَرَزْتَ يَوْمَ حُنَيْنٍ. فَقَالَ لَهُ عُثْمَانُ: وَأَنْتَ وَاللَّهِ دَعَوْتَنِي إِلَى الْيَهُودِيَّةِ.

And Al-Saqafi mentioned from Al-Hakam, said, 'There was (heated) talk between Abdul Rahman Bin Awf and Usman. Abdul Rahman said to him, 'By Allah^{azwj}! You did not attend (battle of) Badr, nor did you pledge allegiance beneath the tree, and you fled on the day of Hunayn'. Usman said to him, 'And you, by Allah^{azwj}, had invited me to Judaism'.²⁵⁴

وَعَنْهُ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّ عُثْمَانَ أَبَى أَنْ يُتِمَّ فِيكُمْ كِتَابَ اللَّهِ. فَقِيلَ لَهُ: أَنْتَ أَوَّلُ مَنْ بَايَعَهُ، وَ أَوَّلُ مَنْ عَقَدَ لَهُ. قَالَ: إِنَّهُ نَقَضَ وَ لَيْسَ لِنَاقِضٍ عَهْدٌ.

And from him, from Tariq Bin Shihab who said, 'I saw Abdul Rahman Bin Awf saying, 'O you people! Usman has refused to establish the Book of Allah^{azwj} among you!' It was said to him, 'You were the first one to pledge allegiance to him, and the first one to hold it for him'. He said, 'It (allegiance) is broken, and I haven't broken a pact'.²⁵⁵

وَعَنْهُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: صَجَّ النَّاسُ يَوْمًا حِينَ صَلَّوْا الْفَجْرَ فِي خِلَافَةِ عُثْمَانَ فَنَادَوْا بِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَحَوَّلَ وَجْهَهُ إِلَيْهِمْ وَ اسْتَدْبَرَ الْقِبْلَةَ، ثُمَّ خَلَعَ قَمِيصَهُ مِنْ جَنْبِهِ، فَقَالَ: يَا مَعْشَرَ أَصْحَابِ مُحَمَّدٍ! يَا مَعْشَرَ الْمُسْلِمِينَ! أَشْهَدُ اللَّهَ وَ أَشْهَدُكُمْ أَنِّي قَدْ خَلَعْتُ عُثْمَانَ مِنَ الْخِلَافَةِ كَمَا خَلَعْتُ سِرْتَالِي هَذَا.

And from him, from Abi Is'haq who said, 'The people clamoured one day when they had prayed Al Fajr Salat, during the caliphate of Usman, and they called out for Abdul Rahman Bin Awf. He turned his face towards them, and turned his back to the Qiblah, then took off his shirt from his pocket and said, 'O community of companions of Muhammad^{saww}! O community of Muslims! I keep Allah^{azwj} as Witness, and keep you all as witnesses! I have taken Usman off from the caliphate just as I have taken off this garment!'

فَأَجَابَهُ جُحَيْبٌ. مِنَ الصَّفِّ الْأَوَّلِ: (الْآنَ وَ قَدْ عَصَيْتَ قَبْلَ وَ كُنْتَ مِنَ الْمُفْسِدِينَ). فَنَظَرُوا مِنَ الرَّجُلِ، فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

²⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 156

²⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 157

²⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 158

An answerer answered him, **Now! And you had disobeyed before and you were from the corrupters! [10:91]**. They looked around from the men, and there, it was Ali^{asws} Bin Abu Talib^{asws}.

وَعَنْهُ، قَالَ: أَوْصَى عَبْدُ الرَّحْمَنِ أَنْ يُدْفَنَ سِرًّا لَيْلًا يُصَلِّي عَلَيْهِ عُثْمَانُ.

And from him, said, 'Abdul Rahman had bequeathed that he be buried secretly at night, lest Usman prays Salat upon him'.²⁵⁶

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ عُثْمَانَ بْنِ السَّرِيدِ، قَالَ: دَخَلْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي شَكْوَاهِ الَّذِي مَاتَ فِيهِ أُغْوَدُهُ فُذِكِرَ عِنْدَهُ عُثْمَانُ، فَقَالَ: عَاجِلُوا طَاعَتَكُمْ هَذَا قَبْلَ أَنْ يَتِمَّادَى فِي مُلْكِهِ. قَالُوا: فَأَنْتَ وَلَيْتَهُ! قَالَ: لَا عَهْدَ لِنَاقِضٍ.

And Al-Waqidi (wahabi imam) mentioned in his history, from Usman Bin Al Sareed who said, 'I entered to see Abdul Rahman Bin Awf during his complaint (illness) in which he died, to console him, and Usman was mentioned in his presence. He said, 'Hasten to this tyrant of your before he continues in his kingdom'. They said, 'But you made him the ruler!' He said, 'There is no pact for the breaker'.²⁵⁷ (Non Shia source)

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ بِلَالِ بْنِ حَارِثٍ، قَالَ: كُنْتُ مَعَ عَبْدِ الرَّحْمَنِ جَالِسًا فَطَلَعَ عُثْمَانُ حَتَّى صَعِدَ الْمِنْبَرِ، فَقَالَ عَبْدُ الرَّحْمَنِ: فَقَدْتُ أَكْثَرَكَ شِعْرًا.

And Al-Saqafi mentioned in his history, from Bilal Bin Haris who said, 'I was seated with Abdul Rahman, and Usman emerged until he ascended the pulpit. Abdul Rahman said, 'You have lost most of the poems'.²⁵⁸

وَذَكَرَ فِيهِ أَنَّ عُثْمَانَ أَنْفَذَ الْمِسْوَرَ بْنَ خُزَيْمَةَ إِلَى عَبْدِ الرَّحْمَنِ يَسْأَلُهُ الْكَفَّ عَنِ التَّحْرِيصِ عَلَيْهِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَنَا أَقُولُ هَذَا الْقَوْلَ وَخِدي وَ لَكِنَّ النَّاسَ يَقُولُونَ جَمِيعًا، إِنَّهُ غَيَّرَ وَ بَدَّلَ.

And he mentioned in it – 'Usman sent Al-Miswar Bin Makhrama to Abdul Rahman asking him for refraining from the besieging upon him. Abdul Rahman said to him, 'I am (not) saying this word alone, but the people are all saying it, 'He has changed and replaced'.

قَالَ الْمِسْوَرُ: قُلْتُ: فَإِنْ كَانَ النَّاسُ يَقُولُونَ فَدَعْ أَنْتَ مَا تَقُولُ فِيهِ؟ فَقَالَ عَبْدُ الرَّحْمَنِ: لَا وَاللَّهِ مَا أَجِدُهُ يَسْعِي أَنْ أَسْكُتَ عَنْهُ.

Al-Miswar said, 'I said, 'So, if the people were saying, you leave it. What are you saying regarding it?' Abdul Rahman said, 'No, by Allah^{azwj}! I did not find any leeway for me to be silent from it'.

ثُمَّ قَالَ لَهُ: قُلْ لَهُ: يَقُولُ لَكَ خَالِي: اتَّقِ اللَّهَ وَخَدِّه لَا شَرِيكَ لَهُ فِي أَمَّةٍ مُحَمَّدٍ وَ مَا أُعْطِيتَنِي مِنَ الْعَهْدِ وَ الْمِيثَاقِ لَتَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ صَاحِبِكَ، فَلَمْ تَفِ.

²⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 159

²⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 160

²⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 161

Then he said to him, 'Say to him, 'My maternal uncle says to you, 'Fear in the community of Muhammad^{saww} Allah^{azwj} alone, there is no associate for Him^{azwj}, and what you had given me of the pact and the covenant that you will be acting by the Book of Allah^{azwj} and Sunnah of your Master^{saww}, but you were not loyal''.

وَذَكَرَ فِيهِ أَنَّ ابْنَ مَسْعُودٍ قَالَ لِعَبْدِ الرَّحْمَنِ فِي أَخْذَاتِ عُثْمَانَ: هَذَا بِمَا عَمِلْتَ. فَقَالَ عَبْدُ الرَّحْمَنِ: قَدْ أَخَذْتُ إِلَيْكُمْ بِالْوَيْفَةِ فَأَمَرْتُكُمْ إِلَيْكُمْ.

And he mentioned in it that Ibn Masoud said to Abdul Rahman regarding the innovations of Usman, 'This is from your doing'. Abdul Rahman said, 'I had taken to you with the trust, so your affairs are up to you'.²⁵⁹

وَذَكَرَ فِيهِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: هَذَا عَمَلُكَ. فَقَالَ عَبْدُ الرَّحْمَنِ: فَإِذَا شِئْتُ فَخُذْ سَيْفَكَ وَ آخُذْ سَيْفِي.

And he mentioned in it, said, 'Ali^{asws} said to Abdul Rahman Bin Awf, 'This is your doing'. Abdul Rahman said, 'So, whenever you^{asws} like you^{asws} can take your^{asws} sword and I shall take my sword'.²⁶⁰

نكير عمرو بن العاص:

Negation by Amro Bin Al-Aas –

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ: عَنْ لُوطِ بْنِ يَحْيَى الْأَزْدِيِّ، قَالَ: جَاءَ عَمْرُو بْنُ الْعَاصِ فَقَالَ لِعُثْمَانَ: إِنَّكَ رَكِبْتَ مِنْ هَذِهِ الْأُمَةِ التَّهَابِيرَ وَ رَكِبُوهَا بِكَ، فَأَتَقَى اللَّهَ وَ تُبَّ إِلَيْهِ.

And Al-Saqafi mentioned in his history, from Lut Bin Yahya Al-Azdy who said, 'Amro Bin Al-Aas came and said to Usman, 'You rode the hazards from this community and they rode with you, so fear Allah^{azwj} and repent to Him^{azwj}'.

فَقَالَ: يَا ابْنَ النَّابِغَةِ! قَدْ تُبْتُ إِلَى اللَّهِ وَ أَنَا أَتُوبُ إِلَيْهِ، أَمَا إِنَّكَ مِنْ مَنْ يُؤَلَّبُ عَلَيَّ وَ يَسْعَى فِي السَّاعِينَ، قَدْ لَعَمْرِي أَضْرَمْتُهَا فَأَسْعُرُ وَ أَضْرِمُ مَا بَدَا لَكَ، فَخَرَجَ عَمْرُو حَتَّى نَزَلَ فِي أَدَانِي الشَّامِ.

He said, 'O Ibn Al-Nabiga! I have repented to Allah^{azwj}, and I am repenting to Him^{azwj}. But you are from the ones pitting against me and are stiving among the striving ones. By my life! I have stated a fire so it is ablaze. So, you start a fire and set a blaze whatever comes to you'. Amro went out until he descended in the vicinity of Syria'.²⁶¹

وَذَكَرَ فِيهِ، عَنِ الزُّهْرِيِّ، قَالَ: إِنَّ عَمْرُو بْنَ الْعَاصِ ذَكَرَ عُثْمَانَ، فَقَالَ: إِنَّهُ اسْتَأْذَنَ بِالْقَيْءِ فَأَسَاءَ الْأَثَرَةَ وَ اسْتَعْمَلَ أَقْوَاماً لَمْ يَكُونُوا بِأَهْلِ الْعَمَلِ مِنْ قَرَابَتِهِ وَ أَنْتَرَهُمْ عَلَى غَيْرِهِمْ، فَكَانَ فِي ذَلِكَ سَفْكُ دَمِهِ وَ انْتِهَاكُ حُرْمَتِهِ.

²⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 162

²⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 163

²⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 164

And he mentioned in it, from Al-Zuhry who said, 'Amro Bin Al-Aas mentioned Usman. He said, 'He preferred with the Fey (war booty) and evil was his preferring, and he utilised a people from his relatives who did not happen to be rightful for the work, and preferred them over the others. So, it was during that his blood was spilt and his sanctity was violated'.²⁶²

وَعَنْهُ فِيهِ، قَالَ: قَامَ عَمْرُو إِلَى عُثْمَانَ، فَقَالَ: اتَّقِ اللَّهَ يَا عُثْمَانُ! إِمَّا أَنْ تَعْدِلَ وَ إِمَّا أَنْ تَعْتَرَلَ! .. فَلَمَّا أَنْ نَشِبَ النَّاسُ فِي أَمْرِ عُثْمَانَ تَنَحَّى عَنِ الْمَدِينَةِ وَ خَلَفَ ثَلَاثَةَ غُلَمَةٍ لَهُ لِيَأْتُوهُ بِالْحَبَرِ، فَجَاءَ اثْنَانِ يَحْصِرُ عُثْمَانَ، فَقَالَ: إِنِّي إِذَا نَكَأْتُ فَرْجَهُ أَذْمِيْهَا، وَ جَاءَ الثَّالِثُ يَقْتُلُ عُثْمَانَ وَ وَلَايَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَ: وَاعْثُمَانَاذًا! وَ لَحِقَ بِالسَّامِ.

And from him, in it, said, 'Amro said to Usman, he said, 'Fear Allah^{azwj}, O Usman! Either you dispense justice or you isolate (leave the caliphate)! When the people broke out regarding the matter of Usman, he stepped away from Al-Medina and kept behind three slaves of his to come to him with the news. Two came with the (news of) siege of Usman. He said, 'When I scratch, its sore gets bloody'. And the third came with (news of) killing of Usman and governance of Ali^{asws}. He said, 'Waah Usman!' And he joined up with Syria'.²⁶³

وَ ذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ أَنَّ عُثْمَانَ عَزَلَ عَمْرُو بْنَ الْعَاصِ عَنْ مِصْرَ وَ اسْتَعْمَلَ عَلَيْهَا عَبْدَ اللَّهِ بْنَ سَعْدِ بْنِ أَبِي سَرْحٍ، فَقَدِمَ عَمْرُو الْمَدِينَةَ فَجَعَلَ يَأْتِي عَلِيًّا عَلَيْهِ السَّلَامُ فَيُؤَلِّئُهُ عَلَى عُثْمَانَ، وَ يَأْتِي الزُّبَيْرَ وَ يَأْتِي طَلْحَةَ وَ يَلْقَى الرَّكْبَانَ يُخْبِرُهُمْ بِأَحْدَاثِ عُثْمَانَ،

And Al-Waqidi (wahabi imam) said in his history, 'Usman deposed Amro Bin Al Aas from Egypt and utilised Abdullah Bin Sa'ad Bin Abi Sar'h upon it instead. So, Amro arrived at Al-Medina and went to Ali^{asws} to turn him^{asws} against Usman, and Al-Zubeyr came, and Talha came, and the riders came informing them of the events of Usman.

فَلَمَّا حَصَرَ عُثْمَانُ الْحِصَارَ الْأَوَّلَ خَرَجَ إِلَى أَرْضِ فَلَسْطِينِ، فَلَمْ يَزَلْ بِهَا حَتَّى جَاءَهُ خَبَرُ قَتْلِهِ، فَقَالَ: أَنَا أَبُو عَبْدِ اللَّهِ إِنِّي إِذَا أُحِلُّ قَرْجَةً نَكَأْتُهَا، إِنِّي كُنْتُ لَأَخْرَصُ عَلَيْهِ حَتَّى إِنِّي لَأَخْرَصُ عَلَيْهِ [مِنْ] الرَّاعِي فِي عَنَمِهِ.

When Usman was besieged with the first siege, he (Amro) went out to the land of Palestine. He did not cease to be at it until the news came to him of his death. He said, 'I am father of Abdullah! When I release a wound, it will bleed. I was greedy upon it (caliphate), until (now) I am greedier upon it than the shepherd is regarding his sheep'.

فَلَمَّا بَلَغَهُ بَيْعَةُ النَّاسِ عَلَيْهِ السَّلَامُ كَرِهَ ذَلِكَ وَ تَرَبَّصَ حَتَّى قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ ثُمَّ لَحِقَ بِمُعَاوِيَةَ.

When it (news) reached to him of the allegiance of the people to Ali^{asws}, he disliked that and lied in wait until Talha and Al-Zubeyr were killed, then he joined up with Muawiya".²⁶⁴

²⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 165

²⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 166

²⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 167

نكير محمد بن مسلمة الأنصاري:

Negation by Muhammad Bin Maslama Al-Ansari –

و ذكر الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ دَاوُدَ بْنِ الْحَصَنِ الْأَنْصَارِيِّ: أَنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ قَالَ يَوْمَ قُتِلَ عُثْمَانُ: مَا رَأَيْتُ يَوْمًا قَطُّ أَقَرَّ لِلْعُيُونِ وَلَا أَشَبَّهَ يَوْمَ بَدْرٍ مِنْ هَذَا الْيَوْمِ.

And Al-Saqafi mentioned in his history, from Dawood Bin Al-Husayn Al-Ansari – Muhammad Bin Maslama Al-Ansari said on the day Usman was killed, ‘I have not seen any day more delightful to the eyes, nor resembling the day of Badr that this day’.²⁶⁵

و رَوَى فِيهِ، عَنْ أَبِي سُفْيَانَ مَوْلَى آلِ أَحْمَدَ، قَالَ: أَتَيْتُ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ فَقُلْتُ: قَتَلْتُمْ عُثْمَانَ؟. فَقَالَ: نَعَمْ وَ إِنَّمَا اللَّهُ مَا وَجَدْتُ زَائِحَةً هِيَ أَشَبُّهُ بِزَائِحَةِ يَوْمِ بَدْرٍ مِنْهَا.

And he reported in it, from Abi Sufyan, a slave of family of Ahmad who said, ‘I came to Muhammad Bin Maslama Al-Ansari and I said, ‘You killed Usman?’ He said, ‘Yes, and I swear by Allah^{azwj}, I have not found rest (like) it resembling the rest on the day of Badr, than it’.²⁶⁶

نكير أبي موسى:

Negation by Abu Musa (Al-Ashari) -

و ذكر الواقدي فِي تَارِيخِهِ، قَالَ: لَمَّا وَلَّى عُثْمَانُ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنِ كَرِيظٍ الْبَصْرَةَ قَامَ أَبُو مُوسَى الْأَشْعَرِيُّ، خَطِيبًا، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: قَدْ أَتَاكُمْ رَجُلٌ كَثِيرُ الْعَمَلِ وَ الْحَالَاتِ فِي فُرَيْشٍ، يَبْسُطُ أَلْمَالَ فِيهِمْ بَسْطًا، وَ قَدْ كُنْتُ قَبَضْتُهُ عَنْكُمْ.

And Al-Waqidi mentioned in his history, said, ‘When Usman mage Abdullah Bin Aamir Bin Kareyz governor of Basra, Abu Musa Al Ashari stood up to address. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘A man has come to you (as governor) being of may maternal aunts and paternal aunts among Qureysh, spreading the wealth among them with a spread, and I had withheld it from you’.²⁶⁷ (Non Shia source)

²⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 168

²⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 169

²⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 170

نكير جبلة بن عمرو الساعدي:

Negation my Jabalah Bin Amro Al-Sa'ady –

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: أَوَّلُ مَنْ اجْتَرَأَ عَلَى عُثْمَانَ بِالْمَنْطِقِ السَّيِّئِ جَبَلَةُ بْنُ عَمْرِو السَّاعِدِيِّ، مَرَّ بِهِ عُثْمَانُ وَهُوَ جَالِسٌ فِي نَادِي قَوْمِهِ وَفِي يَدِ جَبَلَةَ بْنُ عَمْرِو بْنِ جَامِعَةَ فَسَلَّمَ وَرَدَّ الْقَوْمُ، فَقَالَ جَبَلَةُ: لِمَ تَرُدُّونَ عَلَيَّ رَجُلٍ فَعَلَ كَذَا وَكَذَا؟!.

And Al-Waqidi mentioned in his history, from Aamir Bin Sa'ad who said, 'The first one to be audacious upon Usman with the bad talk was Jabalah Bin Amro Al Sa'ady. Usman passed by him and he was seated among a club of his group, and in the hand of Jabalah Bin Amro Bin Jamie (was something). He greeted and the group returned (the greeting). Jabalah said, 'Why are you responding to a man who did such and such?!'

قَالَ: ثُمَّ أَقْبَلَ عَلَى عُثْمَانَ، فَقَالَ: وَاللَّهِ لَأَطْرَحَنَّ هَذِهِ الْجَامِعَةَ فِي عُقْبِكَ أَوْ لَتَتَرَكَنَّ بِطَانَتَكَ هَذِهِ، قَالَ عُثْمَانُ: أَيُّ بَطَانَةٍ؟ فَوَاللَّهِ إِنِّي لَأَخَيَّرُ النَّاسَ. فَقَالَ: مَرْوَانَ تَخَيَّرْتَهُ؟! وَمُعَاوِيَةَ تَخَيَّرْتَهُ؟! وَعَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ كَرِيظٍ تَخَيَّرْتَهُ؟! وَعَبْدَ اللَّهِ بْنَ سَعْدٍ تَخَيَّرْتَهُ؟! مِنْهُمْ مَنْ نَزَلَ الْقُرْآنُ بِدَمِهِ وَأَبَاحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَمَهُ. فَأَنْصَرَفَ عُثْمَانُ، فَمَا زَالَ النَّاسُ يُجْتَرُّونَ عَلَيْهِ.

He (the narrator) said, 'Then he faced towards Usman and said, 'By Allah^{azwj}! I will drop this gathering in your neck or you will leave these confidants of your'. Usman said, 'Which confidant? By Allah^{azwj}, I gave people the choice'. He said, 'Marwan, you gave it a choice?! And Muawiya, you gave it a choice?! And Abdullah Bin Aamir Bin Kareyz, you gave it a choice?! And Abdullah Bin Sa'ad, you gave it a choice?! From them is one the Quran was Revealed in his condemnation, and Rasool-Allah^{saww} legalised his blood'. Usman left, and the people did not cease emboldened against him".²⁶⁸ (Non Shia source)

وَذَكَرَ فِيهِ، عَنْ عُثْمَانَ بْنِ السَّرِيدِ، قَالَ: مَرَّ عُثْمَانُ عَلَى جَبَلَةَ بْنِ عَمْرِو السَّاعِدِيِّ وَهُوَ عَلَى بَابِ دَارِهِ وَمَعَهُ جَامِعَةٌ، فَقَالَ: يَا نَعْتَلُ! وَاللَّهِ لَأَقْتُلَنَّكَ أَوْ لَأُحْمِلَنَّكَ عَلَى جُرْبَاءَ، وَلَأُخْرِجَنَّكَ إِلَى حَرَّةِ النَّارِ، ثُمَّ جَاءَهُ مَرَّةً أُخْرَى وَهُوَ عَلَى الْمِنْبَرِ فَأَنْزَلَهُ عَنْهُ.

And he mentioned in it, from Usman Bin Al-Sareed, said, 'Usman passed by Jabalah Bin Amro Al Sa'ady and he was at the door of his house, and there was a group with him. He said, 'O Na'sal (Usman)! By Allah^{azwj}, either I kill you or I will carry you to a desert, or I will throw you to the heat of the fire'. Then he came another time and he was upon the pulpit, and brought him down from it'.²⁶⁹

وَذَكَرَ فِيهِ: أَنَّ زَيْدَ بْنَ ثَابِتٍ مَشَى إِلَى جَبَلَةَ وَ مَعَهُ ابْنُ عَمِّهِ أَبُو أُسَيْدٍ السَّاعِدِيُّ فَسَأَلَاهُ الْكَفَّ عَنْ عُثْمَانَ. فَقَالَ: وَاللَّهِ لَا أَقْصُرُ عَنْهُ أَبَدًا، وَلَا أَلْقَى اللَّهَ فَأَقُولُ: (أَطْعَمْنَا سَادَتَنَا وَكُفِّرْنَا فَأَضَلُّونَا السَّبِيلَ).

And he mentioned in it, 'Zayd Bin Sabit walked to Jabalah, and with him was his cousin Abu Aseyd Al Sa'ady. They asked him for the restraint from Usman. He said, 'By Allah^{azwj}! I will

²⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ord1als, Ch 25 H 171

²⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 172

not fall short from him, ever, and will I meet Allah^{azwj} and be saying, ***We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67]***".²⁷⁰

نكير جهجاه بن عمرو الغفاري:

Negation by Jahjah Bin Amro Al-Ghafari –

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ عُرْوَةَ، قَالَ: خَرَجَ عُثْمَانُ إِلَى الْمَسْجِدِ وَمَعَهُ نَاسٌ مِنْ مَوَالِيهِ فَجَدَّ النَّاسُ يَنْتَابُونَهُ يَمِينًا وَشِمَالًا، فَنَادَاهُ بَعْضُهُمْ: يَا نَعْتَلُ! وَبَعْضُهُمْ غَيْرَ ذَلِكَ، فَلَمْ يُكَلِّمَهُمْ حَتَّى صَعِدَ الْمِنْبَرَ فَسَتَمُوهُ فَسَكَتَ حَتَّى سَكَتُوا،

And Al-Waqidi mentioned in his history, from Urwah who said, 'Usman went out to the Masjid and wit him were some people from his friends. We found the people were reprimanding him right and left. One of them called out, 'O Na'sal (Usman)!' And another one, other than that. He did not speak to them until he ascended the pulpit. They reviled him. He was silent until they were silent.

ثُمَّ قَالَ: أَيُّهَا النَّاسُ! اتَّقُوا وَاسْمَعُوا وَأَطِيعُوا، فَإِنَّ السَّامِعَ الْمُطِيعَ لَا حُجَّةَ عَلَيْهِ، وَ السَّامِعَ الْعَاصِيَ لَا حُجَّةَ لَهُ .. فَنَادَاهُ بَعْضُهُمْ: أَنْتَ .. أَنْتَ السَّامِعَ الْعَاصِيَ.

Then he said, 'O you people! Fear (Allah^{azwj}), and listen and obey, for the listener, the obedient, there is no argument upon him, and the listener, the disobedient, there is argument for him'. One of them called out, 'You! You are the listener, the disobedient!'

فَقَامَ إِلَيْهِ جَهْجَاهُ بْنُ عَمْرِو الْغِفَارِيِّ وَكَانَ مِنْ بَايَعِ تَحْتَ الشَّجَرَةِ فَقَالَ: هَلُمَّ إِلَيَّ مَا نَدْعُوكَ إِلَيْهِ. قَالَ: وَمَا هُوَ؟ قَالَ: نَحْمِلُكَ عَلَى شَارِفِ جُرْنَاءٍ فَتَلْحَقُكَ بِجَبَلِ الدُّخَانِ.

Jahjah Bin Amro Al-Ghifari stood up to him, and he was from the ones who had pledged allegiance beneath the tree, he said, 'Come to what we are calling you to'. He said, 'And what is it?' He said, 'We shall carry you upon an empty desert, so you can join up with the mountain smoke'.

قَالَ عُثْمَانُ: لَسْتُ هُنَاكَ لَا أُمُّ لَكَ!. وَ تَنَاوَلَ ابْنُ جَهْجَاهِ الْغِفَارِيُّ عَصَا فِي يَدِ عُثْمَانَ وَ هِيَ عَصَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَسَرَهَا عَلَى رُكْبَتَيْهِ. وَ دَخَلَ عُثْمَانُ دَارَهُ فَصَلَّى بِالنَّاسِ سَهْلٌ بَنٌ خُنِيفٍ.

Usman said, 'Not over there, may there be no mother for you!' And Jahjah Al Ghufari gave a staff in the hand of Usman, and it was the staff of the Prophet^{saww}, and he (Usman) broke it upon his knees. And Usman entered his house, and Sahl Bin Huneyf prayed Salat with the people'.²⁷¹ (Non Shia source)

²⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 173

²⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 174

وَذَكَرَ فِيهِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي حَبِيبَةَ .. الْحَدِيثُ، وَقَالَ فِيهِ: إِنَّ عُثْمَانَ قَالَ لَهُ: قَبَّحَكَ اللَّهُ وَفَبَّحَ مَا جِئْتَ بِهِ. قَالَ أَبُو حَبِيبَةَ: وَلَمْ يَكُنْ ذَلِكَ إِلَّا عَنْ مَلَا مِنْ النَّاسِ، وَقَامَ إِلَى عُثْمَانَ شَيْعَتُهُ مِنْ بَنِي أُمَيَّةَ فَحَمَلُوهُ فَأَدْخَلُوهُ الدَّارَ، وَكَانَ آخِرَ يَوْمٍ رَأَيْتُهُ فِيهِ.

And he has mentioned in it, from Musa Bin Uqbah, from Abi Habeeba, and narration, and said in it, 'Usman said to him, 'May Allah^{azwj} Make you ugly and whatever you have come with'. Abu Habeeba said, 'And that will not happen except away from the assembly of the people'. And they stood up to Usman, his loyalists from the clan of Umayya, and they carried him away and entered him into the house, and it was the last day he was seen in it'.²⁷² (Non Shia source)

نكبر عائشة

Negation by Ayesha -

: وَذَكَرَ الطَّبْرِيُّ فِي تَارِيخِهِ وَالتَّقْفِيُّ فِي تَارِيخِهِ، قَالَ: جَاءَتْ عَائِشَةُ إِلَى عُثْمَانَ، فَقَالَتْ: أَعْطِنِي مَا كَانَ يُعْطِينِي أَبِي وَعُمَرُ، قَالَ: لَا أَجِدُ لَهُ مَوْضِعًا فِي الْكِتَابِ وَلَا فِي السُّنَّةِ، وَلَكِنْ كَانَ أَبُوكَ وَعُمَرُ يُعْطِيَانِكَ عَنْ طِيبَةِ أَنْفُسِهِمَا، وَأَنَا لَا أَفْعَلُ.

And it is mentioned by Al Tabari in his history, and Al Saqafi in his history, said,

'Ayesha came to Usman and she said, 'Give me what Abu Bakr and Umar used to give me'. He said, 'I cannot find any place for it in the Book nor in the Sunnah, but you fathers and Umar were giving you both (including Hafsa) from the goodness of themselves, and I will not do it'.

قَالَتْ: فَأَعْطِنِي مِيرَاثِي مِنْ رَسُولِ اللَّهِ (ص)؟! قَالَ: أَوْ لَمْ تَجِيْ فَاطِمَةُ (ع) تَطْلُبُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ (ص)، فَشَهِدَتْ أَنَّكَ بِنْتُ أَوْسِ الْبَصْرِيِّ أَنَّ النَّبِيَّ (ص) لَا يُورَثُ، وَأَبْطَلْتَ حَقَّ فَاطِمَةَ وَجِئْتَ تَطْلُبِينَ؟! لَا أَفْعَلُ.

She said, 'Then give me my inheritance from Rasool-Allah^{azwj}?!' He said, 'Or didn't (Syeda) Fatima^{asws} come seeking her^{asws} inheritance from Rasool-Allah^{saww}, so you and Malik Bin Aws Al-Basry testified that the Prophet^{saww} does not leave inheritance, and you nullified the right of (Syeda) Fatima^{asws}, and (now) you have come to seek it?! I will not do it'.

وَزَادَ الطَّبْرِيُّ: وَكَانَ عُثْمَانُ مُتَّكِئًا فَاسْتَوَى جَالِسًا، وَقَالَ: سَتَعْلَمُ فَاطِمَةُ أَيُّ ابْنِ عَمٍّ لَهَا مِنِّي الْيَوْمَ؟! أَلَسْتُ وَاعْرَابِي يَتَوَضَّأُ بِبَوْلِهِ شَهِدَتْ عِنْدَ أَبِيكَ.

And Al-Tabari has an increase, 'And Usman was reclining, so he sat up straight and said, '(Syeda) Fatima^{asws} will know which cousin there is for her than me, today?! Didn't you and the Bedouin who washes with his urine, testify in the presence of your father?'²⁷³

²⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 175

²⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 176

قَالَا جَمِيعاً فِي تَارِيخِهِمَا: فَكَانَ إِذَا خَرَجَ عُثْمَانُ إِلَى الصَّلَاةِ أَخْرَجَتْ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ تُنَادِي أَنَّهُ قَدْ خَالَفَ صَاحِبَ هَذَا الْقَمِيصِ.

They both said together in their histories, 'It was so that whenever Usman came out to the Salat, brought out a shirt of Rasool-Allah^{saww} and called out, 'He^{saww} has a replacement, the owner of this shirt'.

وَزَادَ الطَّبْرِيُّ يَقُولُ: هَذَا قَمِيصُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ تَبَلْ وَ قَدْ غَيَّرَ عُثْمَانُ سُنَّتَهُ، افْتُلُوا نَعْتَلًا قَتَلَ اللَّهُ نَعْتَلًا.

And Al-Tabari has increased, (Ayesha) saying, 'This is a shirt of Rasool-Allah^{saww}, not decayed (yet), and Usman has already changed his^{saww} Sunnah. Kill Na'sal (Usman)! Kill Na'sal!'²⁷⁴

وَذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ مُوسَى التَّغْلَبِيِّ، عَنْ عَمِّهِ، قَالَ: دَخَلْتُ مَسْجِدَ الْمَدِينَةِ فَإِذَا النَّاسُ مُجْتَمِعُونَ، وَ إِذَا كَفْتُ مُرْتَفِعَةً وَ صَاحِبُ الْكَفِّ يَقُولُ: يَا أَيُّهَا النَّاسُ! الْعَهْدُ حَدِيثٌ، هَاتَانِ نَعْلَا رَسُولِ اللَّهِ وَ قَمِيصُهُ إِنَّ فِيكُمْ فِرْعَوْنَ أَوْ مِثْلَهُ، فَإِذَا هِيَ عَائِشَةُ تُغْنِي عُثْمَانَ، وَ هُوَ يَقُولُ: اسْكُنِي إِنَّمَا هَذِهِ امْرَأَةٌ رَأَيْتُهَا رَأَيْ الْمَرْأَةِ.

And Al-Saqafi in his history, from Musa Al-Sa'alby, from his uncle who said, 'I entered Masjid of Al-Medina, and the people were gathered, and there was a raised hand and the owner of the hand was saying, 'O you people! The pact is new! There are two slippers of Rasool-Allah^{saww} and his^{saww} shirt. Among you there is Pharaoh^{la} or similar to him^{la}!' It was Ayesha taunting Usman, and he said, 'Be quiet! But rather, she is a woman, and her opinion is an opinion of a woman!'²⁷⁵

وَذَكَرَ فِي تَارِيخِهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، قَالَ: رَفَعَتْ عَائِشَةُ وَرَقَاتٍ مِنْ وَرَقِ الْمُصْحَفِ بَيْنَ عُودَيْنِ مِنْ وَرَاءِ حِجَابِهَا وَ عُثْمَانُ عَلَى الْمِنْبَرِ -، فَقَالَتْ: يَا عُثْمَانُ! أَقِمْ مَا فِي كِتَابِ اللَّهِ إِنْ تُصَاحِبَ تُصَاحِبَ غَادِرًا، وَ إِنْ تُفَارِقَ تُفَارِقَ عَنْ قَلْبِي.

And he mentioned in his history from Al-Hassan Bin Saeed, said, 'Ayesha raised a page from the Parchment (Quran) between two pieces of wood from behind her veil, and Usman was upon the pulpit. She said, 'O Usman! Establish what is in the Book of Allah^{azwj}! If you accompany, you accompany treacherously, and if you separate, you will be separate from out of abhorrence'.

فَقَالَ عُثْمَانُ: أَمَا وَاللَّهِ لَتَسْتَبِينَ أَوْ لَأَدْخِلَنَّ عَلَيْكَ جُحْرَانِ الرَّجَالِ وَ سُودَانَهَا!! قَالَتْ عَائِشَةُ: أَمَا وَاللَّهِ إِنْ فَعَلْتَ لَقَدْ لَعَنَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ مَا اسْتَغْفَرَ لَكَ حَتَّى مَاتَ.

Usman said, 'But, by Allah^{azwj}! Either you end it or I will enter red men and its black ones (in Al-Medina) against you!' Ayesha said, 'But, by Allah^{azwj}! If you do it, so Rasool-Allah^{saww} had cursed you, then he^{saww} did not seek Forgiveness for you until he^{saww} passed away'.²⁷⁶

وَذَكَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: أَخْرَجَتْ عَائِشَةُ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ لَهَا عُثْمَانُ: لَيْسَ لَمْ تَسْكُنِي لِأَمَلَاتُهَا عَلَيْكَ حُبْسَانًا. قَالَتْ: يَا غَادِرُ يَا فَاجِرُ! أَخْرَجْتَ أَمَانَتَكَ وَ مَرَّقْتَ كِتَابَ اللَّهِ.

²⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 177

²⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 178

²⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 179

And it is mentioned from Abdul Rahman Bin Abi Layli who said, 'Ayesha brought out a shirt of Rasool-Allah^{saww}. Usman said to her, 'If you do not quieten down, I shall fill it (Al-Medina) against you with Ethiopians!' She said, 'O betrayer! O Immoral! Will you ruin your security and tear up the Book of Allah^{azwj}'

ثُمَّ قَالَتْ: وَ اللَّهُ مَا اِئْتَمَنَهُ رَجُلٌ قَطُّ إِلَّا خَانَهُ، وَ لَا صَحِبَهُ رَجُلٌ قَطُّ إِلَّا فَارَقَهُ عَنْ قَلْبِي.

Then she said, 'By Allah^{azwj}! A man will not be entrusted at all, except he would betray him, nor accompany a man at all except he would separate from him out of abhorrence'.²⁷⁷

وَ ذَكَرَ فِيهِ، قَالَ: نَظَرْتُ عَائِشَةَ إِلَى عُثْمَانَ، فَقَالَتْ: (يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَ بَنَسَ الْوَرْدُ الْمَوْرُودُ).

And he mentioned in it saying, 'Ayesha looked at Usman. She said, ***He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]***'.²⁷⁸

وَ ذَكَرَ فِيهِ، عَنْ عِكْرِمَةَ: أَنَّ عُثْمَانَ صَعِدَ الْمِنْبَرَ فَاطْلَعَتْ عَائِشَةُ وَ مَعَهَا قَمِيصٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَتْ: يَا عُثْمَانُ! أَشْهَدُ أَنَّكَ بَرِيءٌ مِنْ صَاحِبِ هَذَا الْقَمِيصِ. فَقَالَ عُثْمَانُ: (ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا ...) الْآيَةِ.

And he mentioned in it from Ikrimah (bin Abu Jahl), 'Usman ascended the pulpit and noticed Ayesha, and with her was a shirt of Rasool-Allah^{azwj}. Then she said, 'O Usman! I testify that you are disavowed from the owner of this shirt'. Usman said, '***Allah Strikes an example for those who commit Kufr – (the wife of Noah and wife of Lut) [66:10] – the Verse***'.²⁷⁹

وَ ذَكَرَ فِيهِ، عَنْ أَبِي عَامِرٍ مَوْلَى ثَابِتٍ، قَالَ: كُنْتُ فِي الْمَسْجِدِ فَمَرَّ عُثْمَانُ فَنَادَتْهُ عَائِشَةُ: يَا غَادِرُ يَا فَاجِرُ! أَخْرَجْتَ أَمَانَتَكَ وَ ضَيَعْتَ رَعِيَّتَكَ، وَ لَوْ لَا الصَّلَاةُ الْخَمْسُ لَمْشَى إِلَيْكَ رِجَالٌ حَتَّى يَذْبُوكَ ذَبْحَ الشَّاقِ، فَقَالَ لَهَا عُثْمَانُ: (امْرَأَتُ نُوحٍ وَ امْرَأَتُ لُوطٍ ...) الْآيَةِ.

And he mentioned in it, from Abi Aamir a slave of Sabit who said, 'I was in the Masjid and Usman passed by. Ayesha called out, 'O betrayer! O immoral! You ruined your security and wasted your citizens, and had it not been for the five (daily) Salats, the men would walk to you until they slaughter you, the slaughtering of a sheep'. Usman said to her, '***the wife of Noah and wife of Lut [66:10] – the Verse***'.²⁸⁰

وَ ذَكَرَ فِيهِ، أَنَّ عُثْمَانَ صَعِدَ، فَنَادَتْ عَائِشَةُ وَ رَفَعَتْ الْقَمِيصَ، فَقَالَتْ: لَقَدْ خَالَفْتَ صَاحِبَ هَذَا. فَقَالَ عُثْمَانُ: إِنَّ هَذِهِ الزَّعْرَاءُ عَدُوَّةُ اللَّهِ، ضَرَبَ اللَّهُ مِثْلَهَا وَ مِثْلَ صَاحِبَتَيْهَا حَفْصَةَ فِي الْكِتَابِ: (امْرَأَتُ نُوحٍ وَ امْرَأَتُ لُوطٍ ...) الْآيَةِ.

And he mentioned in it, 'Usman ascended (the pulpit). Ayesha called out and raised the shirt (of Rasool-Allah^{saww}). She said, 'You have opposed the owner of this'. Usman said, 'This is the barren one, enemy of Allah^{azwj}! Allah^{azwj} Struck her example and example of her companion Hafsa in the Book of Allah^{azwj}: ***the wife of Noah and wife of Lut [66:10] – the Verse***'.

²⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 180

²⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 181

²⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 182

²⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 183

فَقَالَتْ لَهُ: يَا نَعْتَلُ يَا عَدُوَّ اللَّهِ! إِنَّمَا سَمَّاكَ رَسُولُ اللَّهِ بِاسْمِ نَعْتَلِ الْيَهُودِيِّ الَّذِي بِالْيَمَنِ .. وَ لَاَعْنَتْهُ وَ لَاَعْنَهَا.

She said to him, 'O Na'sal! O enemy of Allah^{azwj}! But rather Rasool-Allah^{saww} named you with the name 'Na'sal', the Jew who is at Al Yemen' – and she cursed him and he cursed her'.²⁸¹

و ذَكَرَ فِيهِ، عَنِ الْقَاسِمِ بْنِ مُصْعَبٍ الْعَبْدِيِّ، قَالَ: قَامَ عُثْمَانُ ذَاتَ يَوْمٍ خَطِيبًا، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: نِسْوَةٌ يَكِبْنَ فِي الْأَفَاقِ لَنُكْتُ بَيْعَتِي وَ يُهْرَاقُ دَمِي، وَ اللَّهُ لَوْ شِئْتُ أَنْ أَمْلَأَ عَلَيْهِمْ حُجُرَاتِيْنَ رِجَالًا سَوْدًا وَ بَيْضًا لَفَعَلْتُ، أَلَسْتُ خَتَنَ رَسُولِ اللَّهِ عَلَى ابْنَتَيْهِ؟ أَلَسْتُ جَهَّزْتُ جَيْشَ الْعُسْرَةِ؟ أَلَمْ أَكُ رَسُولَ رَسُولِ اللَّهِ إِلَى أَهْلِ مَكَّةَ؟.

And he mentioned in it, from Al Qasim Bin Mus'ab Al Abdy who said,

'Usman stood up one day to address. He praised Allah^{azwj} and extolled upon Him^{azwj}, the said, 'There lies a woman in the horizons to break my allegiance and spill my blood. By Allah^{azwj}! If I so like, I can fill their chamber upon them with black men and white, I would do so. Am I not the son in law of Rasool-Allah^{saww} of his^{saww} two daughters? Didn't I equip the army in difficulty? Did I not contend Rasool-Allah^{azwj} to the people of Makkah?'

قَالَ: إِذْ تَكَلَّمَتْ امْرَأَةٌ مِنْ وَرَاءِ الْحِجَابِ، قَالَ: فَجَعَلَنِي تَبْدُو لَنَا خِمَارَهَا أَحْيَانًا، فَقَالَتْ: صَدَقْتَ، لَقَدْ كُنْتُ خَتَنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى ابْنَتَيْهِ، فَكَانَ مِنْكَ فِيهِمَا مَا قَدْ عَلِمْتُ، وَ جَهَّزْتُ جَيْشَ الْعُسْرَةِ وَ قَدْ قَالَ اللَّهُ تَعَالَى: (فَسَيَنْفِقُوهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً) وَ كُنْتُ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى أَهْلِ مَكَّةَ عَيْبِكَ عَنْ بَيْعَةِ الرِّضْوَانِ لِأَنَّكَ لَمْ تَكُنْ لَهَا أَهْلًا،

He (the narrator) said, 'Then a woman spoke from behind the veil, and her scarf appeared to us at times. She said, 'You speak the truth. You are a son in law of Rasool-Allah^{saww} of his^{saww} two daughters, and it happened from you regarding them both what you well know, and you equipped the army in difficulty, and Allah^{azwj} the Exalted has Said: **So they will be spending it, then it would become a regret upon them, [8:36]**, and you (contended) to the people of Makkah being absent from allegiance of the pleasure (Bay'at al Rizwaan), because did not happen to be rightful for it'.

قَالَ فَانْتَهَرَهَا عُثْمَانُ، فَقَالَتْ: أَنَا أَنَا فَأَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ لِكُلِّ أُمَّةٍ فِرْعَوْنٌ، وَ إِنَّكَ فِرْعَوْنُ هَذِهِ الْأُمَّةِ.

He (the narrator) said, 'Usman rebuked her. She said, 'As for I, I testify that Rasool-Allah^{saww} said: 'For every community there is a Pharaoh^{la}, and you are Pharaoh^{la} of this community''.²⁸²

و ذَكَرَ فِيهِ مِنْ عِدَّةٍ طَرِيقٍ، قَالَ: لَمَّا اشْتَدَّ الْحِصَارُ عَلَى عُثْمَانَ جَهَّزَتْ عَائِشَةُ لِلْحَجِّ، فَجَاءَهَا مَرْوَانُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَتَّابٍ ابْنُ الْأَسِيدِ فَسَأَلَاهَا الْإِقَامَةَ وَ الدَّفْعَ عَنْهُ، فَقَالَتْ: قَدْ عَزَيْتُ غَرَائِرِي، وَ أَذْنَيْتُ رِكَابِي، وَ فَرَضْتُ عَلَى نَفْسِي الْحَجَّ فَلَسْتُ بِأَلْتِي أُقِيمُ،

And he mentioned in it from a number of ways, said, 'When the siege intensified upon Usman, Ayesha prepared for the Hajj. Marwan and Abdullah Rahman Bin Attab Bin Al-Aseyd came to her and asked her to stay and defend him. She said, 'He hurt my pride and lowered my neck, and I necessitated the Hajj upon myself, so I am not the one to stay'.

²⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 184

²⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 185

فَنَهَضَا وَ مَرْوَانُ يَتَمَتَّلُ:

حَتَّى إِذَا اشْتَعَلَتْ أَجْدَمَا

فَحَرَقَ قَيْسٌ عَلَى الْبِلَادِ

They got up and Marwan prosed, 'A measure burned upon the city, until when it was ablaze, it attracted'.

فَقَالَتْ: أَيُّهَا الْمَتَمَتِّلُ بِالشَّعْرِ ارْجِعْ، فَرَجِعْ، فَقَالَتْ: لَعَلَّكَ تَرَى أَنِّي إِنَّمَا قُلْتُ هَذَا الَّذِي قُلْتُهُ شَكَاً فِي صَاحِبِكَ، فَوَ اللَّهُ لَوَدِدْتُ أَنَّ عُثْمَانَ خَيَّطَ عَلَيْهِ فِي بَعْضِ غَرَائِرِي حَتَّى أَكُونَ أَقْدِفُهُ فِي الْيَمِّ،

She said, 'O you one prosing with the poem, return!' She said, 'Perhaps you view that I said what I said as a complaint regarding your companion. By Allah^{azwj}! I would have loved it if Usman had stitched regarding some of my pride until I would have become throwing him in the sea'.

ثُمَّ انْخَلْتُ حَتَّى نَزَلْتُ بَعْضَ الطَّرِيقِ فَلَجِئَهَا ابْنُ عَبَّاسٍ أَمِيرًا عَلَى الْحَجِّ، فَقَالَتْ لَهُ: يَا ابْنَ عَبَّاسٍ! إِنَّ اللَّهَ قَدْ أَعْطَاكَ لِسَانًا وَ عِلْمًا فَأَنْشُدْكَ اللَّهَ أَنْ تَحْذُلَ عَنْ قَتْلِ هَذَا الطَّغَايَةِ غَدًا،

Then she departed until she descended in one of the roads, she was met by Ibn Abbas being a commander upon the Hajj. She said, 'O Ibn Abbas! Allah^{azwj} has given you a tongue and knowledge, so I adjure you with Allah^{azwj}, if you forsake from the killing of this tyrant tomorrow'.

ثُمَّ انْطَلَقْتُ فَلَمَّا قَضَيْتُ نُسُكَهَا بَلَغَهَا أَنَّ عُثْمَانَ قُتِلَ، فَقَالَتْ: أَبْعَدَهُ اللَّهُ بِمَا قَدَّمْتُ يَدَاهُ، الْحَمْدُ لِلَّهِ الَّذِي قَتَلَهُ،

Then she went on. When she had fulfilled her rituals, it reached her that Usman had been killed. She said, 'May Allah^{azwj} Distance him due to what his hands have sent ahead. The Praise is for Allah^{azwj} Who Killed him'.

وَبَلَغَهَا أَنَّ طَلْحَةَ وَابْنَ بَعْدَةَ، فَقَالَتْ: إِيهِنَّ [إِيه] ذَا الْإِصْبَعِ، فَلَمَّا بَلَغَهَا أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بُويعَ، قَالَتْ: وَدِدْتُ أَنَّ هَذِهِ وَقَعَتْ عَلَى هَذِهِ.

And it reached her that Talha is the ruler after him. She said, 'Ugh, that one with the share in the action!' When it reached her that Ali^{asws} had been pledged allegiance to, she said, 'I would have loved it if this (Talha) would have occurred over this (Ali^{asws})'.²⁸³

وَذَكَرَ مِنْ طَرِيقٍ آخَرَ: أَنَّ الْمَكَلَّمَ لَهَا فِي الْإِقَامَةِ مَعَ مَرْوَانَ عَبْدُ الرَّحْمَنِ بْنُ عَتَّابٍ بْنِ أَبِي سَيْدٍ، قَالَتْ: لَا وَاللَّهِ وَلَا سَاعَةً، إِنَّ عُثْمَانَ غَيْرَ فَعِيرٍ اللَّهُ بِهِ أَنْتَرَكُمُ وَاللَّهُ وَ تَرَكَ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And he mentioned from another way, 'The speaker to her regarding the staying was with Marwan Abdul Rahman Bin Attab Bin Aseyd, she said, 'No, by Allah^{azwj}, and not now! Usman changed so Allah^{azwj} Changed with him your impact, by Allah^{azwj}, and neglected companions of Muhammad^{sawww}'.

²⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 186

وَزَادَ فِي حِطَائِهَا لِابْنِ عَبَّاسٍ عِتَابٌ [عِتَابًا]: إِنَّكَ قَدْ أُعْطِيتَ لِسَانًا وَ حَذَلًا وَ عَقْلًا وَ بَيَانًا، وَ قَدْ رَأَيْتَ مَا صَنَعَ ابْنُ عَفَّانَ، اتَّخَذَ عِبَادَ اللَّهِ خَوَلَاءَ،

And he added regarding her address to Ibn Abbas, faulting, 'You have been given a tongue, and arguments, and intellect, and explanation, and you have seen what Ibn Affan has done. He has taken the servants of Allah^{azwj} as slaves'.

فَقَالَتْ: يَا أُمُّهُ! دَعِيهِ وَ مَا هُوَ فِيهِ لَا يَنْفَرُجُونَ عَنْهُ حَتَّى يَقْتُلُوهُ. قَالَتْ: بَعْدَهُ اللَّهُ.

He said, 'O mother! Leave him, and what he is in, he will not be rescued from it, until they kill him'. She said, 'May Allah^{azwj} Distance him'.

وَ مِنْ طَرِيقٍ آخَرَ: إِيَّاكَ أَنْ تَرُدَّ النَّاسَ عَنْ هَذِهِ الطَّاعِيَةِ، فَإِنَّ الْمُصْطَرِّينَ قَاتِلُوهُ.

And from another way, 'Beware of returning the people from this tyrant, for the Egyptians would fight him'.²⁸⁴

وَ رَوَى عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَيْهَا بِالْبَصْرَةِ فَذَكَرْتُهَا هَذَا الْحَدِيثَ، فَقَالَتْ: ذَلِكَ الْمَنْطِقُ الَّذِي تَكَلَّمْتُ بِهِ يَوْمَئِذٍ هُوَ الَّذِي أَخْرَجَنِي، لَمْ أَرِ بِي تَوْبَةً إِلَّا الطَّلَبَ بِدَمِ عُثْمَانَ وَ رَأَيْتُ أَنَّهُ قُتِلَ مَظْلُومًا.

And it is reported from Ibn Abbas who said, 'I entered to see her (Ayesha) at Al-Basra and reminded her of this Hadeeth. She said, 'This is the talk of the one who spoke with it on that day. He is the one who brought me out. I do not see any repentance except seeking the blood of Usman, and I view that he has been killed unjustly'.

قَالَ: فُقِلْتُ لَهَا: فَأَنْتِ قَتَلْتِيهِ بِلِسَانِكَ، فَأَيْنَ تَخْرُجِينَ؟! تُوبِي وَ أَنْتِ فِي بَيْتِكَ، أَوْ أَرْضِي وُلَاةَ دَمِ عُثْمَانَ وَ لَدُهُ. قَالَتْ: دَعْنَا مِنْ جَدَالِكَ فَلَسْنَا مِنَ الْبَاطِلِ فِي شَيْءٍ.

He (Ibn Abbas) said, 'I said to her, 'But, you killed him with your tongue, so where are you going out to?! Return and be in your house, or be pleased, the guardians of the blood of Usman are his children'. She said, 'Leave us from your argument, for we aren't in anything from the falsehood'.²⁸⁵

وَ ذَكَرَ الْوَاقِدِيُّ، عَنْ عَائِشَةَ بِنْتِ قُدَامَةَ، قَالَتْ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ [كَذَا] وَ عُثْمَانُ مَحْصُورٌ قَدْ جِئِلَ بَيْنَهُ وَ بَيْنَ الْمَاءِ-: أَحْسَنَ أَبُو مُحَمَّدٍ حِينَ حَالَ بَيْنَهُ وَ بَيْنَ الْمَاءِ.

And Al-Waqidi said, 'From Ayeshe Bint Qudamah who said, 'I heard Ayesha, wife of the Prophet^{saww}, saying, and Usman was besieged, and there was a block between him and the water, 'Abu Muhammad has done well when he blocked between him and the water'.

فَقَالَتْ لَهَا: يَا أُمُّهُ! عَلَى عُثْمَانَ. فَقَالَتْ: إِنَّ عُثْمَانَ عَمَّرَ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سُنَّةَ الْخُلَفَاءِ مِنْ قَبْلِهِ فَحَلَّ دَمُهُ.

²⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 187

²⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 188

She said to her, 'O mother! Upon Usman?' She said, 'Usman changed the Sunnah of Rasool-Allah^{saww} and Sunnah of the two caliphs from before him, thus his blood is legalised (to be spilt)".²⁸⁶

وَذَكَرَ الْوَاقِدِيُّ فِي تَارِيخِهِ، عَنْ كَرِيمَةَ بِنْتِ الْمِقْدَادِ، قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ، فَقَالَتْ: إِنَّ عُثْمَانَ أَرْسَلَ إِلَيَّ أَنْ أُرْسَلَ إِلَى طَلْحَةَ فَأُبَيِّثَ، وَ أُرْسَلَ إِلَيَّ أَنْ أَقِيمِي وَ لَا تُخْرِجِي إِلَى مَكَّةَ، فَقُلْتُ: قَدْ جَبَلْتُ ظَهْرِي وَ عَزَيْتُ عَزَائِرِي، وَ إِنِّي خَارِجَةٌ غَدًا إِنْ شَاءَ اللَّهُ، لَا وَ اللَّهُ مَا أَرَانِي أَرْجِعُ حَتَّى يُقْتَلَ،

And Al-Waqidi (wahabi imam) has mentioned in his history, from Kareemah daughter of Al-Miqdad^{ra} who said, 'I entered to see Ayesha, she said, 'Usman sent a message to me, and Talha sent a message to be, but I refused, and sent a message to me that I should stay (at home) and not go out to Makkah. I said, 'My back has been lowered and my pride has been changed (lowered), and I will be going out tomorrow, if Allah^{azwj} so Desires. No, by Allah^{azwj}! I do not see myself returning until he is killed'.

قَالَتْ: قُلْتُ: بِمَا قَدَّمْتُ يَدَاهُ، كَانَ أَبِي تَعْنِي الْمِقْدَادَ يَنْصَحُ لَهُ فَيَأْتِي إِلَّا تَقَرَّبَ مَرْوَانَ وَ سَعِيدَ بْنِ عَامِرٍ،

She said, 'I said, 'Due to what his hands have sent ahead. My father' – meaning Al-Miqdad^{ra}, 'advised him, but he (Usman) refused except to draw closer Marwan and Saeed Bin Aamir'.

قَالَتْ عَائِشَةُ: حُبُّهُمْ وَ اللَّهُ صَنَعَ مَا تَرَيْنَ، حَمَلَ إِلَى سَعِيدِ بْنِ الْعَاصِ مِائَةَ أَلْفٍ، وَ إِلَى عَبْدِ اللَّهِ بْنِ خَالِدٍ بَنِ أُسَيْدٍ ثَلَاثِمِائَةَ أَلْفٍ، وَ إِلَى حَارِثِ بْنِ الْحَكَمِ مِائَةَ أَلْفٍ، وَ أُعْطِيَ مَرْوَانَ خُمُسَ إِفْرِيقِيَّةٍ لَا يَذَرِي كَمَ هُوَ، فَلَمْ يَكُنِ اللَّهُ لِيَدَعَ عُثْمَانَ.

Ayesha said, 'By Allah^{azwj}! (It was his) love for them which did what you see. He carried one hundred thousand to Saeed Bin Al-Aas, and three hundred thousand to Abdullah Bin Khalid Bin Aseyd, and one hundred thousand to Haris Bin Al-Hakam, and he gave Marwan Khums of Africa, he didn't know how much it was. So, Allah^{azwj} wasn't going to leave Usman".²⁸⁷

وَذَكَرَ فِي تَارِيخِهِ، عَنْ عَلْقَمَةَ بِنِ أَبِي عَلْقَمَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ أَشَدَّ النَّاسِ عَلَى عُثْمَانَ تَحْرِضُ النَّاسَ عَلَيْهِ وَ تُؤَلِّبُ حَتَّى قُتِلَ فَلَمَّا قُتِلَ وَ بُويعَ عَلَيْهِ السَّلَامُ طَلَبَتْ بِدَمِهِ.

And he mentioned in his history, from Alqamah Bin Abu Alqamah, from his father, from Ayesha, she was he severest of the people against Usman, inciting the people against him and gathering (them) until he was killed. When he was killed and Ali^{asws} was pledged allegiance to, she should his (Usman's) blood".²⁸⁸

Notes : -

مَا رَوَوْهُ مِنْ طَرَفِهِمْ، أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَطَبَ النَّاسَ بَعْدَ قَتْلِ عُثْمَانَ فَذَكَرَ أَشْيَاءَ قَدْ مَضَى بَيَانُهَا، مِنْ جُمْلَتِهَا قَوْلُهُ عَلَيْهِ السَّلَامُ: سَبَقَ الرَّجُلَانِ وَ قَامَ الثَّلَاثُ كَالْعُرَابِ هُمَّةً بَطْنُهُ وَ فَرْحُهُ، وَبِئْسَ! لَوْ قُصَّ جَنَاحَاهُ وَ قُطِعَ رَأْسُهُ كَانَ خَيْرًا لَهُ، شُغِلَ عَنِ الْجَنَّةِ وَ النَّارِ أَمَامَهُ.

²⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 189

²⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 190

²⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 191

What is reported from their ways, that Ali^{asws} addressed the people after the killing of Usman, and he^{asws} mentioned things the explanation of which has passed, from its summary are his^{asws} words: 'Two men preceded and the third one stood like the crow, his main concern being his belly and his private part. Woe be unto him! If his wings had been clipped and his head cut off, it would have been better for him. He was too pre-occupied from the Paradise and the Fire is in front of him'.²⁸⁹

وَرَوَّاهُ عَنْ عَلِيٍّ بْنِ خُرُورٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: سَأَلَ رَجُلٌ عَلِيًّا عَلَيْهِ السَّلَامُ عَنْ عُثْمَانَ، فَقَالَ: وَ مَا سَأَلْتُكَ عَنْ عُثْمَانَ؟ إِنَّ لِعُثْمَانَ ثَلَاثَ كَفَرَاتٍ، وَ ثَلَاثَ غَدَرَاتٍ، وَ مَحَلَّ ثَلَاثَ لَعَنَاتٍ، وَ صَاحِبَ بَلِيَّاتٍ، لَمْ يَكُنْ يَقْلِمُ الْإِيمَانَ وَ لَا ثَابِتَ الْحِجْرَةَ، وَ مَا زَالَ النِّفَاقُ فِي قَلْبِهِ، وَ هُوَ الَّذِي صَدَّ النَّاسَ يَوْمَ أُحُدٍ .. الْحَدِيثُ طَوِيلٌ.

And it is reported from Ali Bin Kharour, from Al Asbagh Bin Nubata who said,

'A man asked Ali^{asws} about Usman, he^{asws} said: 'And what are your questions about Usman? There are three blasphemies (Kufr) for Usman and three betrayals, release of three curses, and he was a person of wretchedness. He neither happened to be of ancient Eman, nor is the emigration proven, and the hypocrisy did not cease to be in his heart, and he is the one who blocked the people on the day of (battle of) Ohad' – The Hadeeth is long'.²⁹⁰

وَ ذَكَرَ الثَّقَفِيُّ فِي تَارِيخِهِ، عَنْ عَبْدِ الْمُؤْمِنِ عَنْ رَجُلٍ مِنْ عَبْدِ الْقَيْسِ، قَالَ: أَتَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ فِي الرَّحْبَةِ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! حَدِّثْنَا عَنْ عُثْمَانَ؟ قَالَ: أَذِنَ. فَذَنُوتُ، قَالَ: ازْغِ صَوْتَكَ. فَرَفَعْتُ صَوْتِي،

And Al Saqafi mentioned in his history, from Abdul Momin, from a man from Abdul Qays who said,

'I came to Ali^{asws} in Al-Rahba and I said, 'O Amir Al-Momineen^{asws}! Can you^{asws} narrate to us about Usman?' He^{asws} said: 'Come closer'. I went closer. He^{asws} said: 'Raise your voice'. I raised my voice'.

قَالَ: كَانَ ذَا ثَلَاثَ كَفَرَاتٍ، وَ ثَلَاثَ غَدَرَاتٍ، وَ فَعَلَ ثَلَاثَ لَعَنَاتٍ، وَ صَاحِبَ بَلِيَّاتٍ، مَا كَانَ يَقْلِمُ الْإِيمَانَ وَ لَا حَدِيثِ النِّفَاقِ، يُجْزِي بِالْحَسَنَةِ السَّيِّئَةَ .. فِي حَدِيثٍ طَوِيلٍ.

He^{asws} said: 'He was with three blasphemies (Kuf), and three betrayals, and he did three curses, and was a person of wretchedness. He was not with ancient Eman, nor new of hypocrisy. He recompensed the good deeds, with the evil' – and the Hadeeth is long'.²⁹¹

وَ ذَكَرَ فِي تَارِيخِهِ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ وَ كَانَ قَدْ أَدْرَكَ عَلِيًّا عَلَيْهِ السَّلَامُ، قَالَ: مَا يَرَى عُثْمَانُ عِنْدَ اللَّهِ دُبَابًا. فَقَالَ: دُبَابًا؟! فَقَالَ: وَ لَا جَنَاحَ دُبَابٍ، ثُمَّ قَالَ: (فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا).

And he mentioned in his history, from Hakeem Bin Jubeyr, from his father, from Abu Is'haq, and he had come across Ali^{asws} having said: 'Usman does not weigh in the Presence of

²⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 192

²⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 193

²⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 194

Allah^{azwj} as a fly'. He said, 'A fly?!' He^{asws} said: 'No even the wing of a fly'. Then he^{asws} said: **therefore We will not Establish a Scale for them on the Day of Judgment [18:105]**'.²⁹²

وَذَكَرَ فِيهِ، عَنْ أَبِي سَعِيدٍ التَّمِيمِيِّ، قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَنَا يَغْسُوبُ الْمُؤْمِنِينَ وَ عُثْمَانُ يَغْسُوبُ الْكَافِرِينَ.

And he mentioned in it, from Abi Saeed Al-Taumi who said, 'I heard Ali^{asws} saying: 'I^{asws} am leader (Yasoob) of the Momineen, and Usman is leader (Yasoob) of the Kafirs''.

وَعَنْ أَبِي الطُّفَيْلِ: وَ عُثْمَانُ يَغْسُوبُ الْمُنَافِقِينَ.

And from Abu Al-Tufeyl, 'And Usman is leader (Yasoob) of the hycporites'.²⁹³

وَذَكَرَ فِيهِ، عَنْ هُبَيْرَةَ ابْنِ مَرْثَمٍ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَدَعَا ابْنَهُ عُثْمَانَ، فَقَالَ لَهُ: يَا عُثْمَانُ! ثُمَّ قَالَ: إِنِّي لَمْ أُسَمِّهِ بِاسْمِ عُثْمَانَ ...، إِنَّمَا سَمَّيْتُهُ بِاسْمِ عُثْمَانَ بْنِ مَطْعُونٍ.

And he mentioned in it, from Hubeyra Ibn Maryam who said, 'I was seated in the presence of Ali^{asws}. His^{asws} called his^{asws} son Usman. He^{asws} said to him: 'O Usman!' Then he^{asws} said: 'I did not name him with the name of Usman (Bin Affan), but rather I name him with the name of Usman Bin Mazoun''.

وَذَكَرَ فِي تَارِيخِهِ، مِنْ عِدَّةِ طُرُقٍ، أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَسْتَنْفِرُ النَّاسَ وَ يَقُولُ: انْفِرُوا إِلَى أَيْمَةِ الْكُفْرِ وَ بَقِيَّةِ الْأَحْزَابِ وَ أَوْلِيَاءِ الشَّيْطَانِ، انْفِرُوا إِلَى مَنْ يَقُولُ كَذَبَ اللَّهِ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، انْفِرُوا إِلَى مَنْ يُقَاتِلُ عَلَى دَمِ حِمَالِ الْخَطَايَا، وَ اللَّهُ إِنَّهُ لَيَحْمِلُ خَطَايَاهُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ.

And he mentioned in his history, from a number of ways, 'Ali^{asws} Go forth to the leaders of Kufr and remnants of the confederates and the friends of Satan^{la}! Go forth to the ones saying that Allah^{azwj} and His^{azwj} Rasool^{saww} lied! Go forth to the one fighting upon the blood of the bearer of the sins (Usman). He will be carrying their sins up to the Day of Qiyamah, there being no reduction from their burdens of anything!'

وَذَكَرَ فِيهِ، عَنْ عُمَرَ بْنِ هَنْدٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: لَا يَجْتَمِعُ حُبِّي وَ حُبُّ عُثْمَانَ فِي قَلْبِ رَجُلٍ إِلَّا اقْتَلَعَا أَحَدُهُمَا صَاحِبَهُ.

And he mentioned in it, from Umar Bin Hind, from Ali^{asws} having said: 'Love for me^{asws} and love for Usman will not gather in the heart of a man except one of it would uproot its counterpart'.²⁹⁴

وَ رَوَى فِيهِ مِنْ طُرُقٍ: أَنَّ جِيْفَةَ عُثْمَانَ بَقِيَتْ ثَلَاثَةَ أَيَّامٍ لَا يُدْفَنُ، فَسَأَلَ عَلِيًّا عَلَيْهِ السَّلَامُ رَجُلًا مِنْ قُرَيْشٍ فِي دَفْنِهِ فَأَذِنَ لَهُمْ عَلَى أَنْ لَا يُدْفَنَ مَعَ الْمُسْلِمِينَ فِي مَقَابِرِهِمْ وَ لَا يُصَلَّى عَلَيْهِ، فَلَمَّا عَلِمَ النَّاسُ بِذَلِكَ قَعَدُوا لَهُ فِي الطَّرِيقِ بِالْحِجَارَةِ، فَخَرَجُوا بِهِ يُرِيدُونَ بِهِ حَشًّا كَوَكَبٍ مَقْبَرَةِ الْيَهُودِ، فَلَمَّا انْتَهَوْا بِهِ إِلَيْهِمْ رَجَعُوا سَرِيرَةً.

And he reported in it from a way, 'The corpse of Usman remained for three days not being buried. Ali^{asws} was asked by a man from Qureysh regarding his burial. He permitted for them

²⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 195

²⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 196

²⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 197

upon (a condition) that he would not be buried with the Muslims among their graves, nor would be prayed Salat upon. When the people came to know of that, they prepared for it in the street with the stones. They (family of Usman) came out with him intending (to bury) him at Hash Kowkab, graveyard of the Jews. When they ended up with him to them, they pelted his coffin".²⁹⁵

وَرَوَى فِيهِ مِنْ طَرِيقٍ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: مَنْ كَانَ سَائِلًا عَنْ دَمِ عُثْمَانَ فَإِنَّ اللَّهَ قَتَلَهُ وَ أَنَا مَعَهُ.

And he reported in it from a way, from Ali^{asws} having said: 'One who questions about the blood of Usman, so Allah^{azwj} Killed him, and I^{asws} am with Him^{azwj}'.²⁹⁶

وَرَوَى فِيهِ عَنْ مَالِكِ بْنِ خَالِدٍ الْأَسَدِيِّ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، عَنْ آبَائِهِ، قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: مَعْشَرَ الشَّيْعَةِ! عَلِّمُوا أَوْلَادَكُمْ بُغْضَ عُثْمَانَ، فَإِنَّهُ مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لِعُثْمَانَ فَأُدْرِكَ الدَّجَالُ آمَنَ بِهِ، فَإِنْ لَمْ يُدْرِكْهُ آمَنَ بِهِ فِي قَبْرِهِ.

And he reported in it from Malik Bin Khalid Al-Asady, from Al-Hassan Bin Ibrahim, from his forefathers having said: 'Al-Hassan^{asws} Bin Ali^{asws} was saying: 'Community of the Shias! Teach your children the hatred of Usman, for the one in whose heart is love for Usman, and comes across Al-Dajjal^{la}, would believing him^{la}, and if he does not come across him^{la}, he would believe in him^{la} in his grave".²⁹⁷

وَرَوَوْا فِيهِ عَنْ بَكْرِ بْنِ أَيْمَنَ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، قَالَ: إِنَّا وَ بَنِي أُمِّيَّةَ تَعَادَيْنَا فِي اللَّهِ فَتَحْنُ وَ هُمْ كَذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَجَاءَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ بِرَايَةِ الْحَقِّ فَكَرَّهَا بَيْنَ أَظْهُرِنَا وَ جَاءَ إِبْلِيسُ بِرَايَةِ الْبَاطِلِ فَكَرَّهَا بَيْنَ أَظْهُرِهِمْ، وَ إِنَّ أَوَّلَ قَطْرَةٍ سَقَطَتْ عَلَى وَجْهِ الْأَرْضِ مِنْ دَمِ الْمُنَافِقِينَ دَمُ عُثْمَانَ بْنِ عَفَّانَ.

And he reported in it from Bakr Bin Ayman, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'We^{asws} and the clan of Umayya are inimical for the Sake of Allah^{azwj}, and they would be like that up to the Day of Qiyamah. Jibraeel^{as} came with the flag of truth and affixed it our^{asws} midst, and Iblees^{la} came with the flag of falsehood and affixed it in their midst; and the first blood to fall upon the surface of the earth, from the blood of the hypocrites, was the blood of Usman Bin Affan".²⁹⁸

وَرَوَى فِيهِ عَنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: أَنَّ عُثْمَانَ جِيفَةً عَلَى الصَّرَاطِ مَنْ أَقَامَ عَلَيْهَا أَقَامَ عَلَى أَهْلِ النَّارِ، وَ مَنْ جَاوَزَهُ جَاوَزَ إِلَى الْجَنَّةِ.

And he reported in it from Al-Husayn^{asws} Bin Ali^{asws}: 'Usman would be a carcass upon the Bridge. One who stands at it would stand upon the people of the Fire, and one who crosses over it would cross over to the Paradise".²⁹⁹

وَرَوَى فِيهِ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَّ عُثْمَانَ جِيفَةً عَلَى الصَّرَاطِ يَعْطِفُ عَلَيْهِ مَنْ أَحَبَّهُ وَ يُجَاوِزُهُ عَدُوُّهُ.

²⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 198

²⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 199

²⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 200

²⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 201

²⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 202

And he reported in it from Hakeen Bin Jubeyr, raising it to the Prophet^{saww}: ‘Usman would be a carcass upon the Bridge. One who loves him would feel pity upon him, and his enemies would cross over it’.³⁰⁰

وَرَوَى فِيهِ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ يَلْعَنُ عُثْمَانَ وَ يَقُولُ: كَانَتْ أَبْوَابُ الضَّلَالَةِ مَغْلَقَةً حَتَّى فَتَحَهَا عُثْمَانُ.

And it is reported from Muhammad Bin Bashir who said, ‘I heard Muhammad Bin Al-Hanafiyya cursing Usman and saying, ‘The doors of the straying were closed until Usman opened them’.³⁰¹

وَرَوَى فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، أَنَّهُ قَالَ: لَا تَكُونُ حَرْبٌ سَالِمَةً حَتَّى يَبْعَثَ قَائِمًا ثَلَاثَةً أَرَاكِبٍ فِي الْأَرْضِ رَكْبٌ يُعْثُونَ مَمَالِيكَ أَهْلِ الدِّمَةِ، وَ رَكْبٌ يَزُدُّونَ الْمَظْلَمَ، وَ رَكْبٌ يَلْعَنُونَ عُثْمَانَ فِي حَرِيرَةِ الْعَرَبِ.

And it is reported from Abdullah Bin Shareek, from Abu Ja’far Muhammad Bin Ali^{asws} having said: ‘A war cannot happen to be correct until our^{asws} Qaim^{asws} sends three riders in the earth – a rider liberating the properties of the people under (Islamic) responsibility, and a rider intending the grievances (to be redressed), and a rider curing Usman in the Arabian peninsula’.³⁰²

وَرَوَى قُتَيْبَةُ عَنْ أَبِي سَعْدٍ التَّيْمِيِّ، قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ: ثَلَاثٌ يَشْهَدْنَ عَلَى عُثْمَانَ بِالْكَفْرِ وَ أَنَا الرَّابِعُ.

And Quteyba reported from Abu Saeed Al-Taymi who said, ‘I heard Ammar Bin Yasser saying, ‘Three testified upon Usman with the Kufr, and I am the fourth’.³⁰³

وَرَوَى فِيهِ عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قُلْتُ لِزَيْدِ بْنِ أَرْقَمٍ: بِأَيِّ شَيْءٍ كَفَرْتُمْ عُثْمَانَ؟ قَالَ: بِثَلَاثٍ، جَعَلَ الْمَالَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ، وَ جَعَلَ الْمُهَاجِرِينَ بِمَنْزِلَةِ مَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ عَمِلَ بِغَيْرِ كِتَابِ اللَّهِ.

And he reported in it from Yahya Bin Ja’dah who said, ‘I said to Zayd Bin Arqam, ‘By which thing are you considering Usman to be a Kafir?’ He said, ‘Due to three – he made the wealth as revenue between the rich, and made the Emigrants to be at the status of the ones who fought against Allah^{azwj} and His^{azwj} Rasool^{saww}, and he worked with other than the Book of Allah^{azwj}’.³⁰⁴

وَمِنْ طَرِيقٍ آخَرَ، قَالَ: كَفَرْتَاهُ بِثَلَاثٍ: فَفَرَّقَ كِتَابَ اللَّهِ وَ نَبَذَهُ فِي الْحُشُوشِ، وَ إِنْزَالَ الْمُهَاجِرِينَ بِمَنْزِلَةِ مَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ جَعَلَ الْمَالَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ، فَمِنْ نَمَّ أَكْفَرْتَاهُ وَ قَتَلْتَاهُ.

And from another way, he said, ‘His being a Kafir is due to three – He separated the Book of Allah^{azwj} and set it aside among the weeds, and lowered the Emigrants to be at the status of the ones who battled against Allah^{azwj} and His^{azwj} Rasool^{saww}, and he made the (public)

³⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 203

³⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 204

³⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 205

³⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 206

³⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 207

wealth as a revenue between the rich. Thus, from then, we regarded him as a Kafir and killed him”³⁰⁵.

وَرَوَى فِيهِ عَنْ أَنَسِ بْنِ عَمْرٍو، قَالَ: قُلْتُ لِلْإِمَامِيِّ أَنَّنَا صَادِقٍ، قَالَ: وَاللَّهِ مَا يَسُرُّنِي أَنَّ فِي قَلْبِي مِثْقَالَ حَبَّةٍ خَزْدَلٍ حُبًّا لِعُثْمَانَ وَ لَوْ أَنَّ لِي أَلْحَدًا ذَهَبًا، وَ هُوَ شَرُّ عِنْدِي مِنْ حِمَارٍ مُجَدِّعٍ لَطَلْحَانَ. فَقَالَ زَيْنُئِد: صَدَقَ أَبُو صَادِقٍ.

And he reported in it, from Anas Bin Amro who said, ‘I said to Zubeyud Al-Amamy, ‘Abu Sadiq said, ‘By Allah^{azwj}! It will not cheer me if in my heart there is the weight of a seed of love for Usman, and even if there was a (mountain of) Ohad as gold to be for me, and it would be eviler in my presence than a donkey raised for the milling’. Zubeyd said, ‘Abu Sadiq spoke the truth’³⁰⁶.

وَرَوَى فِيهِ عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ، قَالَ: حَضَرْنَا فِي مَوْضِعٍ، فَقَالَ طَلْحَةُ بْنُ مُصَرِّفٍ الْإِمَامِيُّ: يَا بَنِي قَلْبِي إِلَّا حُبُّ عُثْمَانَ، فَحَكَيْتُ ذَلِكَ لِإِبْرَاهِيمَ النَّخَعِيِّ، فَقَالَ: لَعَنَ اللَّهُ قَلْبَهُ.

And he reported in it from Al-Hakam Bin Uayna who said, ‘We presented in a place and Talha Bin Musarrif Al-Imamy said, ‘My heart refused except it would love Usman’. I narrated that to Ibrahim Al-Nakhaie. He said, ‘May Allah^{azwj} Curse his heart’³⁰⁷.

وَرَوَوْا عَنْ إِبْرَاهِيمَ أَنَّهُ قَالَ: إِنَّ عُثْمَانَ عِنْدِي شَرُّ مَنْ قَرُونَ.

And he reported from Ibrahim having said, ‘In my presence Usman is eviler than Qaroun^{la}’³⁰⁸.

وَرَوَوْا فِيهِ عَنْ سُفْيَانَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، قَالَ: سَأَلْتُهُ فَقُلْتُ: أَيُّهُمَا أَفْضَلُ، عُثْمَانُ أَمْ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ قَالَ: وَ لَا سَوَاءٌ مَنْ جَاءَ إِلَى أَمْرِ قَاسِدٍ فَأَصْلَحَهُ خَيْرًا وَ مَنْ جَاءَ إِلَى أَمْرِ صَالِحٍ فَأَفْسَدَهُ.

And he reported in it from Sufyan, from Al-Hassan Al-Basry, he (Sufyan) said, ‘I asked him, ‘Which of the two is superior, Usman or Umar Bin Abduul Aziz?’ He said, ‘And there are not equal, one who come to the corrupt matter and corrects it to be good, and one (Usman) who comes to a correct matter and corrupts it’³⁰⁹.

وَرَوَوْا فِيهِ عَنْ جُوَيْرٍ، عَنِ الصَّحَّاحِ، قَالَ: قَالَ لِي: يَا جُوَيْرٍ! اعْلَمْ أَنَّ شَرَّ هَذِهِ الْأُمَّةِ الْأَشْيَاحُ الثَّلَاثَةُ، قُلْتُ: مَنْ هُمْ؟ قَالَ: عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ.

And he reported in it from Juweybir, from Al-Zahhak, he (Juweybir) said, ‘He said to me, ‘O Juweybir! Know that the evilest of this community are three sheykhs’. I said, ‘Who are they?’ He said, ‘Usman, and Talha and Al-Zubeyr’³¹⁰.

³⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 208

³⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 209

³⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 210

³⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 211

³⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 212

³¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 213

وَرَوَوْا فِيهِ عَنِ الْوَلِيدِ بْنِ زُرَّودٍ الرَّقِّيِّ، عَنْ أَبِي جَارُودٍ الْعَبْدِيِّ، قَالَ: أَمَّا عَجَلُ هَذِهِ الْأُمَّةِ فَعُثْمَانُ، وَفِرْعَوْنُهَا مُعَاوِيَةُ، وَسَامِرِيهَا أَبُو مُوسَى الْأَشْعَرِيُّ، وَدُو الثَّدِيَّةِ وَأَصْحَابُ النَّهْرِ مُلْعُونُونَ، وَإِمَامُ الْمُتَّقِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

And he reported in it from Al-Waleed Bin Zaroud Al-Raqy, from Abi Al-Jaroud Al-Abdy who said, 'As for the calf of this community, it is Usman, and its Pharaoh^{la} is Muawiya, and its Samiri^{la} is Abu Musa Al-Ashari, and with the breasts, and companions of Al-Nahr are Accursed, and Imam^{asws} of the pious is Ali^{asws} Bin Abu Talib^{asws}'.³¹¹

وَرَوَى عَنْ أَبِي الْأَرْقَمِ، قَالَ: سَمِعْتُ الْأَعْمَشَ يَقُولُ: وَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ وَجَّأْتُ عُثْمَانَ بِخَنْجَرٍ فِي بَطْنِهِ فَقَتَلْتُهُ.

And he reported from Abu Al-Arqam who said, 'I heard Al Amsh saying, 'By Allah^{azwj}! I would love it if I had pained Usman by a dagger in his belly and killed him''.³¹²

وَرَوَوْا عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُرْفَعُ عُثْمَانُ وَأَصْحَابُهُ يَوْمَ الْقِيَامَةِ حَتَّى يُبْلَغَ بِهِمُ الثَّرَيَّا، ثُمَّ يُطْرَحُونَ عَلَى وُجُوهِهِمْ.

And he reported from Salama Bin Kuheyls, from Saeed Bin Jubeyr who said, 'Usman and his companions would be raised on the Day of Qiyamah until they reach the sun with them, then they would be dropped upon their faces''.³¹³

وَرَوَى فِيهِ عَنْ أَبِي عُبَيْدَةَ الدُّهْلِيِّ، قَالَ: وَاللَّهِ لَا يَكُونُ الْأَرْضُ سَلَامًا سَلَامًا حَتَّى يُلْعَنَ عُثْمَانُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَا يُنْكِرُ ذَلِكَ أَحَدٌ.

And he reported from Abi Ubeyda Al-Zuhly who said, 'By Allah^{azwj}! The earth cannot be with peace (and) peace, until Usman is cursed in what is between the east and the west and no one denies that''.³¹⁴

³¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 214

³¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 215

³¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 216

³¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 217

[26] باب الشورى و احتجاج أمير المؤمنين صلوات الله عليه على القوم في ذلك اليوم

CHAPTER 26 – THE CONSULTATION COUNCIL AND THE ARGUMENTATION OF AMIR AL-MOMINEEN^{asws} AGAINST THE GROUP DURING THAT DAY

ل: أَبِي وَ ابْنُ الْوَلِيدِ مَعًا، عَنْ سَعْدٍ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنِ الْحَكَمِ بْنِ مَسْكِينٍ، عَنْ أَبِي الْجَاوِدِ وَ هُشَيْمِ بْنِ أَبِي سَاسَانَ وَ أَبِي طَارِقِ السَّرَّاجِ، عَنْ عَامِرِ بْنِ وَائِلَةَ، قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى، فَسَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ: اسْتَخْلَفَ النَّاسُ أَبَا بَكْرٍ وَ أَنَا وَ اللَّهُ أَحَقُّ بِالْأَمْرِ وَ أَوْلَى بِهِ مِنْهُ، وَ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ وَ أَنَا وَ اللَّهُ أَحَقُّ بِالْأَمْرِ وَ أَوْلَى بِهِ مِنْهُ، إِلَّا أَنَّ عُمَرَ جَعَلَنِي مَعَ خَمْسَةِ أَنَا سَادِسُهُمْ لَا يُعْرِفُ هُمْ عَلَيَّ فَضْلًا، وَ لَوْ أَشَاءَ لَا تَحْتَجُّهُمْ عَلَيْهِمْ بَمَا لَا يَسْتَطِيعُ عَرِيضُهُمْ وَ لَا عَجْوِيَّتُهُمْ، الْمُعَاهِدُ مِنْهُمْ وَ الْمُشْرِكُ تَغْيِيرَ ذَلِكَ.

The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Abi Al Khattab, from Al Hakam Bin Miskeen, from Abi Al Jaroud and Husheym Bin Abin Sasan, and Abu Tariq Al Sarraj, from Aamir Bin Wasila who said,

'I was in the house during the day of consultation, and I heard Ali^{asws} said, 'The people made Abu Bakr the caliph and by Allah^{azwj}, I^{asws} was more rightful with the command and foremost with it than him; and Abu Bakr made Umar the caliph and by Allah^{azwj}, I^{asws} was more rightful with the command and foremost with it than him, except that Umar made me^{asws} to be with five, and I^{asws} am their sixth, not recognising for them any merit over me^{asws}; and if I had desired, I could have argued against them with what neither their Arab nor their non-Arab, the Unitarian from them and the Polytheist, would not have been able to change that'.

ثُمَّ قَالَ: نَشَدْتُكُمْ بِاللَّهِ أَتَيْهَا النَّفَرُ! هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

Then he^{asws} said: 'I^{asws} adjure you with Allah^{azwj}, O you number! Is there among you anyone who professed Oneness of Allah^{azwj} before I^{asws} did?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you Rasool-Allah^{saww} had said to him: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there would not be a Prophet^{saww} after me^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَأَقُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِرَبِّ الْعَالَمِينَ هَدْيًا فَأَشْرَكَهُ فِيهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is that anyone among you (for whom) Rasool-Allah^{saww} had ushered a sacrificial animal for Lord^{azwj} of the worlds, and participated him in it, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِطَيْرٍ يَأْكُلُ مِنْهُ، فَقَالَ: اللَّهُمَّ اثْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ، فَجِئْتُهُ، فَقَالَ: اللَّهُمَّ وَ إِلَى رَسُولِكَ .. وَ إِلَى رَسُولِكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I adjure you with Allah^{azwj}! Is there anyone among you Rasool-Allah^{saww} had come to with a bird for him to eat from it, so he^{saww} said: 'O Allah^{azwj}! Bring to me^{saww} the creature most beloved to You^{azwj} to eat with me^{saww} from this bird', so I^{asws} came to him^{saww}, and he^{saww} said: 'O Allah^{azwj}! To Your^{azwj} Rasool^{saww}! To Your^{azwj} Rasool^{saww}!', apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ رَجَعَ عُمَرُ يُجِبُّ أَصْحَابَهُ وَ يُجِيبُونَهُ قَدْ رَدَّ رَأْيَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْهُمْ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَأُعْطِيَنَّ الرَّأْيَةَ عَدَا رَجُلًا لَيْسَ بِقَرَّارٍ يُجِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you Rasool-Allah^{saww} said to him when Umar returned, accusing his companions of cowardice and they were accusing him of cowardice, and the flag of Rasool-Allah^{saww} was returned to him^{saww} defeated, so Rasool-Allah^{saww} said to him: 'I^{saww} shall give the flag tomorrow to a man who isn't a fleer. Allah^{azwj} and His^{azwj} Rasool^{saww} love him and he loves Allah^{azwj} and His^{azwj} Rasool^{saww}. He will not return until Allah^{azwj} Grants victory to him'.

فَلَمَّا أَصْبَحَ قَالَ: ادْعُوا لِي عَلِيًّا. فَقَالُوا: يَا رَسُولَ اللَّهِ (ص)! هُوَ زَمَدٌ مَا يَطْرِفُ. فَقَالَ: جِئُونِي، فَلَمَّا قُمْتُ بَيْنَ يَدَيْهِ ثَقُلَ فِي عَيْنِي وَ قَالَ: اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ، فَأَذْهَبَ اللَّهُ عَنِّي الْحَرَّ وَ الْبَرْدَ إِلَى سَاعَتِي هَذِهِ، وَ أَخَذْتُ الرَّأْيَةَ فَهَزَمَ اللَّهُ الْمُشْرِكِينَ وَ أَطْفَرَنِي بِهِمْ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

When it was morning, he^{saww} said: 'Call Ali^{asws} for me^{saww}!' They said, 'O Rasool-Allah^{saww}! He^{asws} has sore eyes, he^{asws} cannot blink'. He^{saww} said: 'Bring him^{asws}'. When I^{asws} stood in front of him^{saww}, he^{saww} applied spittle in my^{asws} eyes and said: 'O Allah^{azwj}! Remove from him^{asws} the heat and the cold!' So, Allah^{azwj} Removed the heat and the cold away from me^{asws} up to this time of mine^{asws}, and I^{asws} grabbed the flag and Allah^{azwj} Defeated the Polytheists and Made me^{asws} to be victorious with them, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرِ الْمَرْزَنِ بِالْجَنَاحَيْنِ فِي الْجَنَّةِ يَحِلُّ فِيهَا حَيْثُ يَشَاءُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a brother for him like my^{asws} brother^{as} Ja'far^{as}, adorned with the two wings in the Paradise, flying in it wherever he^{as} so desires to, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ عَمٌّ مِثْلَ عَمِّي حَمْزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having an uncle for him like my^{asws} uncle^{as} Hamza^{as}, lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}, and chief of the martyrs, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانٍ مِثْلَ سِبْطَيَّ الْحُسَيْنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having two gransdons^{asws} of Rasool-Allah^{saww}, my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and

two chiefs of youths of the people of Paradise, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ بَضْعَةٌ مِنْهُ وَ سَيِّدَةٌ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a wife for him like my^{asws} wife^{asws}, (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, and a part of his^{saww}, and chieftess of women of the inhabitants of the Paradise, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ فَارَقَكَ فَارَقَنِي وَ مَنْ فَارَقَنِي فَارَقَ اللَّهَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘One who separates from you separates from me^{saww}, and one who separates from me^{saww} separates from Allah^{azwj}, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَيَنْتَهِيَنَّ بَنُو وَلِيْعَةٍ أَوْ لَا يَنْتَهِيَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي طَاعَتُهُ كَطَاعَتِي وَ مَعْصِيَتُهُ كَمَعْصِيَتِي يَعْشَاهُمْ بِالسَّيْفِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: ‘Either the clan of Waleea ends it or else I^{saww} shall sent to them a man like myself^{saww}, obedience to him^{asws} is like obedience to me^{saww}, and disobeying him is like disobeying me^{saww}, he will overwhelm them with the sword’, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا مِنْ مُسْلِمٍ وَصَلَ إِلَى قَلْبِهِ حُبِّي إِلَّا كَفَّرَ اللَّهُ عَنْهُ ذُنُوبَهُ، وَ مَنْ وَصَلَ حُبِّي إِلَى قَلْبِهِ فَقَدْ وَصَلَ حُبَّكَ إِلَى قَلْبِهِ [قَلْبِهِ]، وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him^{asws}: ‘Thre is no Muslim, love for me^{saww} reaches his heart except Allah^{azwj} would Expiate his sins from him; and one, love for me^{saww} reaches to his heart, so love for you^{asws} would have reached his heart; and he lies, the one who claims that he loves me^{saww} and hates you’, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَ الْوَلَدِ وَ الْمُسْلِمِينَ فِي كُلِّ غَيْبَةٍ، عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ، وَ وَلِيُّكَ وَلِيِّي وَ وَلِيِّ اللَّهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘You are the caliph among the family, and the children, and the Muslims in every absence. Your enemy is my^{saww} enemy, and my^{saww} enemy is an enemy of Allah^{azwj}, and your friend is my^{saww} friend, and my^{saww} friend is a friend of Allah^{azwj}, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَنْ أَحَبَّكَ وَوَالَاكَ سَبَقَتْ لَهُ الرَّحْمَةُ وَ مَنْ أَبْغَضَكَ وَ عَادَاكَ سَبَقَتْ لَهُ اللَّعْنَةُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ (ص)! ادْعُ اللَّهَ لِي وَ لِأَبِي لَا يَكُونُ مِمَّنْ يُبْغِضُهُ وَ يُعَادِيهِ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'O Ali^{asws}! One who loves you^{asws} and befriends you^{asws}, the Mercy would precede to him, and one who hates you^{asws} and is inimical to you^{asws}, the Curse would precede to him'. Ayesha said, 'O Rasool-Allah^{saww}! Supplicate for me and for my father not to be from the ones who hate him^{asws} and being inimical to him^{asws}'.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: اسْكُنِي، إِنْ كُنْتَ أَنْتِ وَ أَبُوكَ مِمَّنْ يَتَوَلَّاهُ وَ يُجِبُّهُ فَقَدْ سَبَقَتْ لَكُمَا الرَّحْمَةُ، وَ إِنْ كُنْتُمَا مِمَّنْ يُبْغِضُهُ وَ يُعَادِيهِ فَقَدْ سَبَقَتْ لَكُمَا اللَّعْنَةُ، وَ لَقَدْ خَبَيْتِ أَنْتِ، وَ أَبُوكَ أَوَّلُ مَنْ يَظْلِمُهُ وَ أَنْتِ أَوَّلُ مَنْ يُقَاتِلُهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Rasool-Allah^{saww} said: 'Be quiet! If you and your father become from the ones who befriend him^{asws}, the Mercy will precede to you both, and if you both become from the ones hating him^{asws} and inimical to him^{asws}, the Curse would precede to you both, and you would become wicked, you and your father, the first ones to oppress him^{asws}, and you will be the first one to fight against him^{asws}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلَ مَا قَالَ لِي: يَا عَلِيُّ! أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنَزَلُكَ مُوَاجَهَةٌ مَنَزِلِي كَمَا يَتَوَاحَهُ الْإِخْوَانُ فِي الْحُلْدِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him like he^{saww} had said to me^{asws}: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws} and I^{saww} your^{asws} brother^{saww}, in the world and the Hereafter, and you^{asws} house would be facing my^{saww} house just as the brethren would be facing each other in the eternal life?!' They said, 'O Allah^{azwj}, no'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ خَصَّكَ بِأَمْرِ وَ أَعْطَاكَ لَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ أَحَبَّ إِلَيْهِ وَ لَا أَفْضَلَ مِنْهُ عِنْدَهُ، الرَّهْدُ فِي الدُّنْيَا،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'O Ali^{asws}! Allah^{azwj} has Specialised you^{asws} with a matter and Given it to you^{asws}, there isn't anything from the deeds more beloved to Him^{azwj} nor superior than it in His^{azwj} Presence than it – the ascetism in the world.

فَلَيْسَ تَنَالُ مِنْهَا شَيْئًا وَ لَا تَنَالُ مِنْكَ وَ هِيَ زِينَةُ الْأَنْبَرِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ، فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ، وَ وََيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

So, nothing would be taken from it nor would it be taken from you^{asws}, and it is an adornment of the righteous in the Presence of Allah^{azwj} Mighty and Majestic on the Day of Qiyamah. So, beatitude to the one who loves you^{asws} and ratifies upon you^{asws}, and doom would be for the one who hates you^{asws} and belies upon you^{asws}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَجِيءَ بِالْمَاءِ كَمَا بَعَثَنِي، فَدَهَبْتُ حَتَّى حَمَلْتُ الْقِرْبَةَ عَلَى ظَهْرِي وَ مَشَيْتُ بِهَا فَاسْتَقْبَلْتَنِي رِيحٌ فَرَدَّتْنِي حَتَّى أَجْلَسْتَنِي، ثُمَّ قُمْتُ فَاسْتَقْبَلْتَنِي رِيحٌ فَرَدَّتْنِي ثُمَّ أَجْلَسْتَنِي، ثُمَّ قُمْتُ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had sent him to come with the water just as he^{saww} had sent me^{asws}, until I^{asws} carried the bucket upon my^{asws} back and walked with it. A wind faced me^{asws} and returned me^{asws} until it made me^{asws} sit down. Then I^{asws} stood up, and a wind faced me^{asws}, returned me^{asws}, that it made me^{asws} sit down. Then I^{asws} stood up and came to Rasool-Allah^{saww}.

فَقَالَ لِي: مَا حَبَسَكَ؟. فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ: قَدْ جَاءَنِي جَبْرِئِيلُ فَأَخْبَرَنِي، أَمَّا الرِّيحُ الْأُولَى فَجَبْرِئِيلُ كَانَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ، وَ أَمَّا الثَّانِيَةُ فَمِيكَائِيلُ جَاءَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{saww} said to me^{asws}: 'What withheld you^{asws}?'. I^{asws} narrated the story to him^{saww}. He^{saww} said: 'Jibraeel^{as} had come to me^{saww} and informed me^{saww}. As for the first wind, it was Jibraeel^{as} among a thousand from the Angels, submitting to you^{asws}, and as for the second, it was Mikaeel^{as}. He^{as} came among a thousand from the Angels, submitting to you^{asws}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ قَالَ لَهُ جَبْرِئِيلُ: يَا مُحَمَّدُ (ص)! أ تَرَى هَذِهِ الْمَوَاسِدَ مِنْ عَلَيَّ (ع)، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ مِنِّي وَ أَنَا مِنْهُ، فَقَالَ جَبْرِئِيلُ: وَ أَنَا مِنْكُمْ، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you Jibraeel^{as} had said for him: 'O Muhammad^{saww}! Do you^{saww} see this consolation from Ali^{asws}?'. Rasool-Allah^{saww} said: 'He^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. Jibraeel^{as} said: 'And I^{as} am from both of you^{asws}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, No!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا جَعَلْتُ أَكْتُبُ فَأَعْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَنَا أَرَى أَنَّهُ يُمْلِي عَلَيَّ، فَلَمَّا اتَّبَعَهُ قَالَ لَهُ: يَا عَلِيُّ! مَنْ أَمْلَى عَلَيْكَ مِنْ هَاهُنَا إِلَى هَاهُنَا، فَقُلْتُ: أَنْتَ يَا رَسُولَ اللَّهِ (ص). فَقَالَ: لَا، وَ لَكِنْ جَبْرِئِيلُ أَمْلَى عَلَيْكَ، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who used to write for Rasool-Allah^{saww} just as I^{asws} went on to write. Rasool-Allah^{saww} nodded off, so I^{asws} opined he^{saww} was dictating unto me^{asws}. When he^{saww} woke up, said to him: 'O Ali^{asws}! Who dictated to you^{asws} from over here to over her?' I^{asws} said: 'You^{saww} did, O Rasool-Allah^{saww}'. He^{saww} said: 'No, but Jibraeel^{saww} dictated to you^{asws}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: لَوْ لَا أَنْ لَا يَبْقَى أَحَدٌ إِلَّا قَبَضَ مِنْ أَثَرِكَ قَبْضَةً يَطْلُبُ بِهَا الْبَرَكَةَ لِعَقِبِهِ مِنْ بَعْدِهِ لَقُلْتُ فِيكَ قَوْلًا لَا يَبْقَى أَحَدٌ إِلَّا قَبَضَ مِنْ أَثَرِكَ قَبْضَةً؟!. قَالُوا: اللَّهُمَّ لَا.

I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him just as he^{saww} had said to me^{asws}: 'If I^{saww} had (not feared) that there will not remain anyone except he would grab a grabbing (of dust) from your^{asws} footstep, seeking to be Blessed by it for his posterity from after him, I^{saww} would have said such words regarding you^{asws}, there

will not remain anyone except he will grab a handful from (dust of) your^{asws} footstep?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اخْفِظِ الْبَابَ فَإِنَّ زُؤَارًا مِنَ الْمَلَائِكَةِ يَرُودُنِي فَلَا تَأْذُنْ لِأَحَدٍ مِنْهُمْ، فَجَاءَ عُمَرُ فَرَدَّدَتْهُ ثَلَاثَ مَرَّاتٍ وَ أَخْبَرْتُهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُحْتَجِبٌ وَ عِنْدَهُ زُؤَارٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا،

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘Guard the door, for the visitors from the Angels would be visiting me^{saww}, so do not give permission to anyone from them. Umar came, and I^{asws} returned him three times, and informed him that Rasool-Allah^{saww} is veiled and there are visitors from the Angels in his^{saww} presence, and their number is such and such.

ثُمَّ أَذْنْتُ لَهُ فَدَخَلَ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ غَيْرَ مَرَّةٍ كُلِّ ذَلِكَ يَرُدُّنِي عَلَيَّ وَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُحْتَجِبٌ وَ عِنْدَهُ زُؤَارٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا، فَكَيْفَ عِلِمٌ بِالْعِدَّةِ؟ أَعَيْنَهُمْ؟!

Then I^{asws} gave permission to him, and he entered. He said, ‘O Rasool-Allah^{saww}! I had come more than once, during all that Ali^{asws} returned me and said that Rasool-Allah^{saww} is veiled, and in his^{saww} presence are visitor from the Angels, and their number is such and such, so how did he^{asws} know of their number? Did he^{asws} see them?!’

فَقَالَ: لَا، يَا عَلِيُّ! قَدْ صَدَقَ، كَيْفَ عِلِمْتُ بِعِدَّتِهِمْ؟. فَقُلْتُ: اخْتَلَفَتْ عَلَيَّ التَّحِيَّاتُ وَ سَمِعْتُ الْأَصْوَاتَ فَأَخَصَّيْتُ الْعَدَدَ. قَالَ: صَدَقْتَ، فَإِنَّ فِيكَ سُنَّةً مِنْ أَحْيَى عِيسَى،

He^{saww} said: ‘No. O Ali^{asws}! You^{asws} have spoken the truth. How did you^{asws} know of their number?’ I^{asws} said: ‘The salutations had been exchanged unto me^{asws} and I^{asws} heard voices, so I^{asws} counted their number’. He^{saww} said: ‘You^{asws} speak the truth, for there is the Sunnah from my^{saww} brother^{as} Isa^{as}’.

فَخَرَجَ عُمَرُ وَ هُوَ يَقُولُ: ضَرَبَهُ لِأَنِّي مَرَّيَمَ مَثَلًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ) قَالَ يَضْحَكُونَ (وَ قَالُوا أَمْ آلهُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ) غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

Umar went out and he was saying, ‘He^{saww} has resembled him^{asws} with the son^{as} of Maryam^{as}’. So, Allah^{azwj} Mighty and Majestic Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], raising a clamour. And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60],** apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: إِنَّ طُوبَى شَجَرَةٍ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيٍّ (ع) لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي مَنْزِلِهِ غُصْنٌ مِنْ أَعْصَانِهَا، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him just as he^{saww} said for me^{asws}: 'Tooba is a tree in the Paradise, its roots are in the house of Ali^{asws}. There isn't any Momin except and in his house would be a branch from its branches', apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تُفَاتِلُ عَلَى سُنَّتِي وَتُبْرِئُ دِمَّتِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You^{asws} will fight upon my^{saww} Sunnah, and you^{asws} discharge my^{saww} responsibilities', apart from me^{asws}?!' They said, 'O Allah^{azwj}, no'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تُفَاتِلُ النَّكَائِينَ وَ الْقَاسِطِينَ وَ الْخَارِقِينَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You will fight the breakers (of the covenant), and the deviants, and the renegades', apart from me^{asws}? They said, 'O Allah^{azwj}, no?'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَأَسُهُ فِي حَجَرٍ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ فَقَالَ لِي: اذْنُ دُونَكَ رَأْسُ ابْنِ عَمَّكَ فَأَنْتَ أَوْلَى بِهِ مِنِّي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who had gone to Rasool-Allah^{saww}, and his^{saww} head was in the lap of Jibraeel^{as}, so he (Jibraeel^{as}) said to me^{asws}: 'Come near and take the head of the son^{saww} of your^{asws} uncle^{as}, for you^{asws} are foremost with it than me^{as}', apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَأْسَهُ فِي حَجَرِهِ حَتَّى غَابَتِ الشَّمْسُ وَ لَمْ يُصَلِّ الْعَصْرَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا عَلِيُّ! صَلَّيْتُ؟ قُلْتُ: لَا، فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَرَدَّتِ الشَّمْسُ بَيَضَاءَ نَفَقَةٍ فَصَلَّيْتُ ثُمَّ اتَّخَذْتُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{azwj} had placed his^{saww} head in his lap until the sun set, and he^{saww} did not pray Al-Asr (Salat). When Rasool-Allah^{saww} woke up, he^{saww} said: 'O Ali^{asws}! Did you^{asws} pray?' I^{asws} said: 'No'. So, Rasool-Allah^{saww} supplicated and the sun returned, bright, pure, and he^{saww} prayed, then it rolled down', apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُبْعَثَ بِبِرَاءَةٍ، فَبَعَثَ بِهَا مَعَ أَبِي بَكْرٍ فَأَتَاهُ جَبْرِئِيلُ، فَقَالَ: يَا مُحَمَّدُ! إِنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Rasool^{saww} that he^{saww} sent with (Surah) Bara'at. He^{saww} sent Abu Bakr with it, and Jibraeel^{as} came to him^{saww} and said: 'O Muhammad^{saww}! No one should deliver on your^{saww} behalf except you^{saww} or a man from you'.

فَبَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخَذْتُهَا مِنْ أَبِي بَكْرٍ فَمَضَيْتُ بِهَا وَ أَدْبَيْتُهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ، فَأَتَيْتُ اللَّهَ عَلَى لِسَانِ رَسُولِهِ: أَنِّي مِنْهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

So, Rasool-Allah^{saww} sent me^{asws}, and I^{asws} took it off from Abu Bakr and continued with it and delivered it on behalf of Rasool-Allah^{saww}. Allah^{azwj} Affirmed upon the tongue of Rasool-Allah^{saww} that I^{asws} am from him^{saww}, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ إِمَامٌ مَنْ أَطَاعَنِي، وَ تَوَرَّأُولِيَّائِي، وَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} to him: ‘You are an Imam^{asws} for the ones who obey me^{saww}, and Noor of my^{saww} friends, and the word which is necessitated for the pious’, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّهُ أَنْ يَخِيَا حَيَاتِي وَ يَمُوتَ مَوْتِي وَ يَسْكُنَ حَنِّي الَّتِي وَعَدَنِي رَبِّي حَنَاتٍ غَدَنٍ فَضِيْبَ عَرْسَةِ اللَّهِ بِيَدِهِ، ثُمَّ قَالَ لَهُ: كُنْ، فَكَانَ، فَلْيُؤَالَ عَلَيَّ بَنُ أَبِي طَالِبٍ (ع) وَ دُرَّتُهُ مِنْ بَعْدِهِ، فَهُمْ الْأَتَمَّةُ،

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} said for him: ‘One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away, and settles in my^{saww} Garden which my^{saww} Lord^{azwj} Promised me^{saww}, Gardens of Eden, and branch He^{azwj} Planted with His^{azwj} Hand, then Said to it: “Be!”, so it came into being, then let him befriend Ali^{asws} Bin Abu Talib^{asws} and his^{asws} offspring from after him^{asws}.

وَهُمُ الْأَوْصِيَاءُ أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهْمِي، لَا يُدْخِلُونَكُمْ فِي بَابٍ ضَالٍّ، وَ لَا يُخْرِجُونَكُمْ مِنْ بَابٍ هُدًى، لَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ، يَزُولُ الْحَقُّ مَعَهُمْ أَيْنَمَا زَالُوا، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

And they^{asws} are the successors^{asws}. Allah^{azwj} will Give them my^{saww} knowledge and my^{saww} understanding. They^{asws} will not enter you into a door of straying, nor will they^{asws} exit you from a door of guidance. Do not (try to) teach them, for they^{asws} are more knowledgeable than you. The truth moves with them wherever they^{asws} move’, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَضَى فَانْقَضَى، إِنَّهُ لَا يُجْبِكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘Accomplish! And it gets accomplished. No one will love you except a Momin nor hate you^{asws} except a hypocrite’, apart from me^{asws}?!’ They said, ‘O Allah^{azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِثْلَ مَا قَالَ لِي: أَهْلُ وَلَا يَتَبَكَ يَخْرُجُونَ يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ عَلَى نُورٍ بَيْضٍ، شَرَاكَ نِعَالِهِمْ نُورٌ يَتَأَلَّأُ،

He^{asws} said: ‘I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him like what he^{saww} said to me: ‘The people of your^{asws} Wilayah would be coming out from their graves on the Day of Qiyamah upon bright camels, the straps of their slippers would be of shining light.

قَدْ سَهَّلْتُ عَلَيْهِمُ الْمَوَارِدَ، وَفَرَّجْتُ عَنْهُمْ الشَّدَائِدَ، وَأَعْطَوُا الْأَمَانَ، وَانْقَطَعَتْ عَنْهُمْ الْأَحْزَانُ حَتَّى يَنْطَلِقَ بِهِمْ إِلَى ظِلِّ عَرْشِ الرَّحْمَنِ، تُوضَعُ بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَمُرَّ مِنَ الْحِسَابِ، يَخَافُ النَّاسُ وَ لَا يَخَافُونَ، وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

The resources would be facilitated for them, and the difficulties would be relieved from them, and they would be granted the security, and the griefs would be terminated from them, until they come with them to the shade of the Throne of the Beneficent. A meal would be placed in front of them. They would be eating from them until He^{azwj} is Free from the Reckoning, and the people would fear and they will not be fearing, and the people would grieve, and they will not be grieving', apart from me^{asws}?! They said, 'O Allah^{azwj}, no'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ جَاءَ أَبُو بَكْرٍ يَخْطُبُ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَأَبَى أَنْ يُرَاجِعَهُ، وَ جَاءَ عُمَرُ يَخْطُبُهَا فَأَبَى أَنْ يُرَاجِعَهُ، فَخَطَبْتُ إِلَيْهِ فَرَوَّجَنِي،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him, when Abu Bakr came and proposed (Syeda) Fatima^{asws}, but he^{saww} refused to marry her^{asws} to him, and Umar came proposing her^{asws}, but he^{saww} refused to marry her^{asws} to him, then I^{asws} proposed her^{asws} to him^{saww}, and he^{saww} married her^{asws} to me^{asws};

فَجَاءَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا: أَيْبَتُ أَنْ تُرَاجِعَنَا وَ زَوَّجْتَهُ؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا مَنَعْتُكُمْ وَ زَوَّجْتُهِ، بَلِ اللَّهُ مَنَعَكُمْ وَ زَوَّجَهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Abu Bakr and Umar came and said, 'You^{saww} refused to marry her^{asws} to us and married her^{asws} to him^{asws}?!' Rasool-Allah^{saww} said: 'I^{saww} did not refuse you two and married her^{asws} to him^{asws}, but Allah^{azwj} Refused you both and got her^{asws} married to him^{asws}', apart from me^{asws}?! They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كُلُّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَ نَسَبِي، فَأَيُّ سَبَبٍ أَفْضَلُ مِنْ سَبَبِي؟ وَ أَيُّ نَسَبٍ أَفْضَلُ مِنْ نَسَبِي؟

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Have you heard Rasool-Allah^{saww} saying: 'Every lineage and affiliation will be terminated on the Day of Qiyamah, except for my^{saww} lineage, and my^{saww} affiliations So, which affiliation is superior than my^{saww} affiliation? And which lineage is superior than my lineage?

إِنَّ أَبِي وَ أَبَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَخَوَانِ، وَ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ ابْنَيْ، وَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ زَوْجَتِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

My^{asws} father^{as} and father^{as} of Rasool-Allah^{saww} are brothers^{as}, and Al Hassan^{asws} and Al Husayn^{asws} are two (grand) sons^{asws} of Rasool-Allah^{saww} and chiefs of youths of the Paradise, my^{asws} sons^{asws}, and (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, my^{asws} wife^{asws}, is chieftess of women of the inhabitants of the Paradise – apart from me^{asws}?! They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَفَرَّقَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ جَعَلَهُمْ شُعُوبًا فَجَعَلَنِي فِي خَيْرِ شُعْبَةٍ، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِ قَبِيلَةٍ، ثُمَّ جَعَلَهُمْ بَنُونَ فَجَعَلَنِي فِي خَيْرِ بَنٍ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Allah^{azwj} Created the creatures. He^{azwj} Separated them as two section, and Made me^{asws} to be in the better section. Then He^{azwj} Made them as division and Made me^{saww} to be in the better division. Then He^{azwj} Made them as tribes and Made me^{saww} to be in the better tribe. Then He^{azwj} Made them as household and Made me^{saww} to be in the better household.

ثُمَّ اخْتَارَ مِنْ أَهْلِ بَيْتِي: أَنَا وَ عَلِيّاً وَ جَعْفَرًا، فَجَعَلَنِي خَيْرَهُمْ، فَكُنْتُ نَائِمًا بَيْنَ ابْنَيْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَجَاءَ جَبْرِئِيلُ وَ مَعَهُ مَلَكٌ فَقَالَ: يَا جَبْرِئِيلُ! إِلَى أَيِّ هَؤُلَاءِ أُرْسِلْتُ؟ فَقَالَ: إِلَى هَذَا، ثُمَّ أَخَذَ بِيَدِي فَأَجْلَسَنِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Then He^{azwj} Chose from my^{saww} family, I^{saww} and Ali^{asws} and Ja'far^{as}. He^{azwj} Made me^{saww} the best of them. I^{asws} was sleeping in front of the son^{asws} of Abu Talib^{as}, and Jibraeel^{as} came and there was an Angel with him^{as}. He^{saww} said: 'O Jibraeel^{as}! To which one have they been Sent?' He^{as} said: 'To this one'. Then he^{as} grabbed my^{asws} hand and made me^{asws} sit' – apart from me^{asws}?! They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبْوَابَ الْمُسْلِمِينَ كُلَّهُمْ وَ لَمْ يَسُدَّ بَابِي، فَجَاءَهُ الْعَبَّاسُ وَ حَمْزَةُ وَ قَالَا: أَخْرِجْنَا وَ أَسْكِنْتَهُ؟

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} closed the doors of the Muslims, all of the, and did not close my^{asws} door, so Al Abbas and Hamza^{as} came to him^{saww} and said: 'You^{saww} have expelled us and settled him^{asws}?'

فَقَالَ لَهُمَا: مَا أَنَا أَخْرِجْتُكُمْ وَ أَسْكِنْتُهُ بَلِ اللَّهُ أَخْرَجَكُمْ وَ أَسْكِنْتُهُ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَجِئِي مُوسَى عَلَيْهِ السَّلَامُ أَنْ اتَّخِذَ مَسْجِدًا طَهُورًا وَ اسْكُنْتُهُ أَنْتَ وَ هَارُونُ وَ ابْنَا هَارُونَ، وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنْ اتَّخِذَ مَسْجِدًا طَهُورًا وَ اسْكُنْتُهُ أَنْتَ وَ عَلِيٌّ وَ ابْنَا عَلِيٍّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{saww} said to them: 'It was not I^{saww} who expelled you and settled him^{asws}, but Allah^{azwj} Expelled you and Settled him^{asws}. Allah^{azwj} Mighty and Majestic Revealed to my^{saww} brother^{as} Musa^{as}: "Take a clean Masjid and settle in it you^{as} and Haroun^{as} and two sons of Haroun^{as}!" Allah^{azwj} Mighty and Majestic Revealed to me^{saww}: "Take a clean Masjid and settle in it you^{saww}, and Ali^{asws} and two sons^{asws} of Ali^{asws}!" – apart from me^{asws}?! They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} said for him: 'The truth is with Ali^{asws} and Ali^{asws} is with the truth, they will not separate until they return to me^{saww} at the Fountain' – apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَبِثُ جَاءَ الْمُشْرِكُونَ يُرِيدُونَ قَتْلَهُ، فَأَضْجَعْتُ فِي مَضْجِعِهِ وَ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَحْوَ الْغَارِ وَ هُمْ يَرَوْنَ أَنِّي أَنَا هُوَ، فَقَالُوا: أَيْنَ ابْنُ عَمَّتِكَ؟ قُلْتُ: لَا أَدْرِي، فَضَرَبُونِي حَتَّى كَادُوا يَقْتُلُونِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who saved Rasool-Allah^{saww} when the Polytheists came intending to kill him^{saww}? So, I^{asws} lied down in his^{saww} sleeping place and Rasool-Allah^{saww} went to around the cave, and they were viewing that I^{asws} am him^{saww}'. They said, 'Where is the son^{saww} of your^{asws} uncle^{asws}? I^{asws} said; 'I^{asws} don't know'. They hit me^{asws} until they almost killed me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: إِنَّ اللَّهَ أَمَرَنِي بِوَلَايَةِ عَلِيٍّ فَوَلَايَتُهُ وَلَايَتِي وَوَلَايَتِي وَلَايَتُهُ رَبِّي، عَهْدُ عَهْدِهِ إِلَيَّ رَبِّي وَ أَمَرَنِي أَنْ أُبَلِّغَكُمْوَهُ، فَهَلْ سَمِعْتُمْ؟. قَالُوا: نَعَمْ قَدْ سَمِعْنَا،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} said for him just as he^{saww} said for me^{asws}: 'Allah^{azwj} Commanded me^{saww} with the Wilayah of Ali^{asws}, so his^{asws} Wilayah is my^{saww} Wilayah, and my^{saww} Wilayah is Wilayah of my^{saww} Lord^{azwj}, being a pact my^{saww} Lord^{azwj} Pacted to me^{asws}, and Commanded me^{saww} to deliver it to you all, so have you heard it?' They said, 'Yes, we have heard it'.

قَالَ: أَمَا إِنَّ فِيكُمْ مَنْ يَقُولُ قَدْ سَمِعْتُ وَ هُوَ يَحْمِلُ النَّاسَ عَلَى كَتِفَيْهِ وَ يُعَادِيهِ. قَالُوا: يَا رَسُولَ اللَّهِ! أَخْبِرْنَا بِهِمْ. قَالَ: أَمَا إِنَّ رَبِّي قَدْ أَخْبَرَنِي بِهِمْ وَ أَمَرَنِي بِالْإِعْرَاضِ عَنْهُمْ لِأَمْرِ قَدْ سَبَقَ، وَ إِنَّمَا يَكْتَنِي أَحَدُكُمْ بِمَا يَجِدُ لِعَلِّي فِي قَلْبِهِ؟!. قَالُوا: اللَّهُمَّ لَا.

He^{saww} said: 'But among you there is one who is saying he has heard and he is carrying the people upon his shoulders and returning him'. They said, 'O Rasool-Allah^{saww}! Inform us about them'. He^{saww} said: 'But, my^{saww} Lord^{azwj} has Informed me^{saww} about them, and Commanded me^{asws} with the turning away from them the matter which has preceded, and rather one of you should be content with what he finds for Ali^{asws} in his heart?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مِنْ بَنِي عَبْدِ الدَّارِ تِسْعَةَ مَبَارِزَةٍ عِزِّي كُلُّهُمْ يَأْخُذُ اللَّوَاءَ، ثُمَّ جَاءَ صَوَابُ الْحَبَشِيِّي مَوْلَاهُمْ وَ هُوَ يَقُولُ: وَ اللَّهُ لَا أَقْتُلُ بِسَادَتِي إِلَّا مُحَمَّدًا، قَدْ أَزِيدَ شِدْقَاهُ وَ احْمَرَّتَا عَيْنَاهُ، فَأَتَقَبَّضُوهُ وَ جِدْتُمْ عَنْهُ، وَ خَرَجْتُ إِلَيْهِ

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who killed nine duellers from the clan of Abd Al-Darr, all of them being flag bearers, then their Ethiopian slave came and he was saying, 'By Allah^{azwj}! I will not kill for my masters, except Muhammad^{saww}!' He had increased puffing his cheeks, and his eyes had reddened. So, you feared him and I was alone for him, and I^{asws} went out to him.

فَلَمَّا أَقْبَلَ كَانَتْهُ قُبَّةٌ مَبْنِيَّةٌ، فَاخْتَلَفْتُ أَنَا وَ هُوَ صَرِيحَتَيْنِ فَقَطَعْتُهُ بِصَفْعَيْنِ وَ بَقِيَتْ رِجْلَاهُ وَ عَجُزُهُ وَ فَجْدَاهُ قَائِمَةً عَلَى الْأَرْضِ يُنْظَرُ إِلَيْهِ الْمُسْلِمُونَ وَ يَضْحَكُونَ مِنْهُ؟!. قَالُوا: اللَّهُمَّ لَا.

When I^{asws} faced him, he was like a built dome (big stature). I^{asws} am he exchanged strikes, and I^{asws} cut him into two halves, and there remained his leg and his parts, and his things were standing upon the ground, the Muslims were looking at him and were laughing from him?! They said, 'O Allah^{azwj}, yes!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مِنْ مُشْرِكِي قُرَيْشٍ مِثْلَ قَتْلِي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}. Is there anyone among you who killed from the Polytheist Qureysh like I^{asws} killed?!' They said, 'O Allah^{azwj}, No!'

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَاءَ عَمْرُو بْنُ عَبْدِ وَدٍّ يُنَادِي: هَلْ مِنْ مُبَارِزٍ، فَكَعْنُتُمْ عَنْهُ كُلُّكُمْ فَقُمْتُ أَنَا، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِلَى أَيِّنَ تَذْهَبُ؟ فَقُلْتُ: أَقُومُ إِلَى هَذَا الْفَاسِقِ. فَقَالَ: إِنَّهُ عَمْرُو بْنُ عَبْدِ وَدٍّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص): إِنْ كَانَ هُوَ عَمْرُو بْنُ عَبْدِ وَدٍّ فَأَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Amro Bin Abd Wudd came calling out, 'Is there anyone for duel?' You were all cowed from him and I^{asws} stood up to him. Rasool-Allah^{saww} said: 'Where are you^{asws} going to?' I^{asws} said: 'I^{asws} shall stand to this mischief-maker'. He^{saww} said: 'He is Amro Bin Abd Wudd'. I^{asws} said: 'O Rasool-Allah^{saww}! And even if he is Amro Bin Abd Wudd, for I^{asws} am Ali^{asws} Bin Abu Talib^{asws}'.

فَأَعَادَ عَلِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ الْكَلَامَ وَ أَعَدْتُ عَلَيْهِ، فَقَالَ: امْضِ عَلَى اسْمِ اللَّهِ، فَلَمَّا قَرُبْتُ مِنْهُ قَالَ: مَنْ الرَّجُلُ؟ قُلْتُ: عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ: كُفُّوا كَرِيمَ ارْجِعْ يَا ابْنَ أَخِي فَقَدْ كَانَ لِأَبِيكَ مَعِيَ صُحْبَةٌ وَ مُحَادَّةٌ فَأَنَا أَكْرَهُ قَتْلَكَ.

Rasool-Allah^{saww} repeated the speech and I^{asws} repeated to him^{saww}. He^{saww} said: 'Go, upon the Name of Allah^{azwj}'. When I^{asws} was close to him, he said, 'Who is the man?' I^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws}'. He said, 'A benevolent match! Return, O son^{asws} of my brother^{as}, for your^{asws} father was with me as a companion for conversation, so I dislike killing you^{asws}'.

فَقُلْتُ لَهُ: يَا عَمْرُو! إِنَّكَ قَدْ عَاهَدْتَ اللَّهَ أَنْ لَا يُحْيِيَنَّكَ أَحَدٌ ثَلَاثَ خِصَالٍ إِلَّا اخْتَرْتُ إِخْدَاهُ. فَقَالَ: اغْرِضْ عَلَيَّ. قُلْتُ: تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ تُقِرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ. قَالَ: هَاتِ غَيْرَ هَذِهِ.

I^{asws} said to him: 'O Amro! You have made a pact with Allah^{azwj} that no one will give you a choice of three characteristics except you will choose one of them'. He said, 'Present to me'. I^{asws} said: 'You testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and you will acknowledge with whatever he^{saww} has come with from the Presence of Allah^{azwj}'. He said, 'Give other than this'.

قُلْتُ: تَرْجِعُ مِنْ حَيْثُ جِئْتَ. قَالَ: وَ اللَّهُ لَا تُحَدِّثُ نِسَاءَ قُرَيْشٍ بِهَذَا أَيْ رَجَعْتُ عَنْكَ. فَقُلْتُ: فَأَنْزِلْ فَأَقَاتِلَكَ. قَالَ: أَمَّا هَذِهِ فَنَعَمْ، فَتَنَزَّلْ فَاخْتَلَفْ أَنَا وَ هُوَ ضَرْبَتَيْنِ فَأَصَابَ الْحُجَفَةَ وَ أَصَابَ السِّيفُ رَأْسِي، وَ ضَرْبَتُهُ ضَرْبَةٌ فَأَنْكَشَفَتْ رِجْلِيهِ فَقَتَلَهُ اللَّهُ عَلَى يَدَيَّ، فَبَيْنَكُمْ أَحَدٌ فَعَلْ هَذَا؟! قَالُوا: اللَّهُمَّ لَا.

I^{asws} said: 'You will return to where you have come from'. He said, 'By Allah^{azwj}! The women of Qureysh will not narrate with this that I returned from you^{asws}'. I^{asws} said: 'Then descend (from your horse) so I^{asws} can kill you'. He said, 'As for this, so yes'. He descended, and I^{asws} and him exchanged strikes, and he hit the shield and the sword hit my^{asws} head, and I^{asws} struck him such a strike, his legs exposed, and Allah^{azwj} Killed him upon my^{asws} hands. So, is there anyone among you who has done this?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ حِينَ جَاءَ مَرْحَبٌ وَ هُوَ يَقُولُ:

شَاكَ السَّلَاحَ بَطْلًا مُجَرَّبًا

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي مَرْحَبَ [مَرْحَبًا]

أَطْعَنُ أَخِيَانًا وَ حِينًا أَضْرِبُ

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, when Marhab came (for duel) and he was saying (a couplet), 'I am the one my mother named me as Marhaba, a doubtful weapon, a proven hero. Sometimes I stab and sometimes I strike'.

فَخَرَجْتُ إِلَيْهِ فَضَرَبَنِي وَضَرَبْتُهُ وَ عَلَى رَأْسِهِ تَقِيرٌ مِنْ جَبَلٍ حَجَرٍ لَمْ يَكُنْ تَصْلُحُ عَلَى رَأْسِهِ بِيَضَّةٌ مِنْ عِظَمِ رَأْسِهِ، فَقُلْتُ التَّقِيرَ وَ وَصَلَ السَّيْفُ إِلَى رَأْسِهِ فَقَتَلْتُهُ، فَبِئْسَ أَمْرٌ هَذَا؟! قَالُوا: اللَّهُمَّ لَا.

So, I went out to him and he struck me^{asws}, and I^{asws} struck him^{asws}, and upon his head was a rock from a mountain, a helmet was not befitting upon his head due to the largeness of his head. The rock split apart and the sword arrived to his head and killed him. So, is there anyone among you who did this?' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ آيَةَ التَّطْهِيرِ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كِسَاءً خَيْرِيًّا فَضَمَّنِي فِيهِ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ، ثُمَّ قَالَ: يَا رَبِّ! هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you the Verse of the Purification was Revealed regarding him: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, so Rasool-Allah^{saww} grabbed a Khybeir cloak and included me^{asws} in it, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, then said: 'O Lord^{azwj}! They^{asws} are People^{asws} of my^{saww} Household, so Keep the uncleanness away from them and Purify them with a purification'?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا سَيِّدُ أَدَمَ وَ أَنْتَ يَا عَلِيُّ سَيِّدُ الْعَرَبِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} am chief of the children of Adam^{as}, and you^{asws}, O Ali^{asws}, are chief of the Arabs?' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَسْجِدِ إِذْ نَظَرَ إِلَى شَيْءٍ يَنْزِلُ مِنَ السَّمَاءِ فَبَادَرَهُ وَ لَحِقَهُ أَصْحَابُهُ فَأَتَتْهُ إِلَى سُودَانَ أَرْبَعَةٌ يَحْمِلُونَ سَرِيرًا، فَقَالَ لَهُمْ: ضَعُوا، فَوَضَعُوا. فَقَالَ: اكْشِفُوا عَنْهُ، فَكَشَفُوا فَإِذَا أَسْوَدُ مُطَوَّقٌ بِالْحَدِيدِ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} was in the Masjid when he^{saww} looked at something descending from the sky. He^{asws} rushed to it and his^{saww} companions joined him^{saww}, and he^{saww} ended to four black men carrying a carriage. He^{saww} said to them: 'Place down!' They placed it. He^{saww} said: 'Uncover from it!' They uncovered, and there was a black man collared with the iron.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ هَذَا؟! قَالُوا: غُلَامٌ الرَّيَّانِيِّ كَانَ قَدْ أَبْقَى عَنْهُمْ خُبْنًا وَ فَسَقًا فَأَمَرُونَا أَنْ نَذْفِنَهُ فِي حَدِيدٍ كَمَا هُوَ، فَنَظَرْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ قَطُّ إِلَّا قَالَ: أَنَا وَ اللَّهُ أَحَبُّكَ، وَ اللَّهُ مَا أَحَبَّكَ إِلَّا مُؤْمِنٌ وَ لَا أَبْغَضَكَ إِلَّا كَاذِبٌ.

Rasool-Allah^{azwj} said: 'Who is this?' They said, 'A slave of Al-Rayyaheen. He had absconded from them evilly and immorally, so they ordered us to bury him in the iron just as he is'. He^{saww} looked at him, and I^{asws} said, 'O Rasool-Allah^{saww}! He^{saww} did not look at me^{asws}

except he^{asws} said: 'By Allah^{azwj}! He does not see me^{asws} at all except he says, 'By Allah^{azwj}! I love you^{asws}. By Allah^{azwj}! No one will love you except a Momin nor hate you except a Kafir'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! لَقَدْ أَتَانِي اللَّهُ بِذَا، هَذَا سَبْعُونَ قَبِيلًا مِنَ الْمَلَائِكَةِ كُلُّ قَبِيلٍ عَلَى أَلْفٍ قَبِيلٍ قَدْ نَزَلُوا يُصَلُّونَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدِيدَتُهُ وَصَلَّى عَلَيْهِ وَدَفَعَهُ؟! قَالُوا: اللَّهُمَّ لَا.

Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} has Rewarded him with that. Here are seventy guarantors from the Angels; each guarantor is upon a thousand guarantors. They have descended to pray Salat upon him'. Rasool-Allah^{saww} removed his iron and prayed Salat upon him and buried him?! They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِثْلَ مَا قَالَ لِي: أُذِنَ لِي الْبَارِحَةَ فِي الدُّعَاءِ فَمَا سَأَلْتُ رَبِّي شَيْئًا إِلَّا أُعْطَانِيهِ، وَمَا سَأَلْتُ لِنَفْسِي شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ وَ أُعْطَانِيهِ. فَقُلْتُ: الْحَمْدُ لِلَّهِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him what he^{saww} said to me: 'There was permission for me^{saww} last night regarding the supplicating, so I^{saww} did not ask my^{saww} Lord^{azwj} for anything except He^{azwj} Granted it, and I^{saww} did not ask anything for myself^{saww} except I^{saww} ask for you^{asws} similar to it, and He^{azwj} Granted it'. I^{asws} said: 'The Praise is for Allah^{azwj}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي خُزَيْمَةَ فَفَعَلَ مَا فَعَلَ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمَنْبَرَ فَقَالَ: إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ .. ثَلَاثَ مَرَّاتٍ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Rasool-Allah^{saww} sent Khalid Bin Al Waleed to the clan of Khuzeyma, and he did what he did, so Rasool-Allah^{saww} ascended the pulpit and said: 'I^{saww}, (Besiege) to You^{azwj}, (and) disavow from what Khalid Bin Al Waleed has done!' – three times.

ثُمَّ قَالَ: اذْهَبْ يَا عَلِيُّ، فَذَهَبَتْ فَوَدَّيْتُهُمْ ثُمَّ تَشَدُّتُكُمْ بِاللَّهِ هَلْ بَقِيَ شَيْءٌ؟. فَقَالُوا: إِذْ تَشَدُّتْنَا بِاللَّهِ فَمِيعَلَهُ كِلَانَا، وَ عِقَالُ بَعِيرِنَا، فَأَعْطَيْنَاهُمْ هُمَا، وَ بَقِيَ مَعِيَ ذَهَبٌ كَثِيرٌ فَأَعْطَيْنَاهُمْ إِيَّاهُ، وَ قُلْتُ: هَذَا لِذِمَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لِمَا تَعْلَمُونَ وَ لِمَا لَا تَعْلَمُونَ وَ لِرِزْقَاتِ النِّسَاءِ وَ الصِّبْيَانِ،

Then he^{saww} said: 'Go, O Ali^{asws}! So, I^{asws} went and paid them (their compensations), then I^{asws} adjured them with Allah^{azwj}. 'Does anything still remain?' They said, 'When you^{asws} are adjuring us with Allah^{azwj}, so it is the watering troughs of our dogs and feed of our camels'. I^{asws} gave them for them, and there still remained a lot of gold with me^{asws}. I^{asws} gave it to them and said: 'This is for the guarantee of Rasool-Allah^{saww} and for what you know and for what you do not know, and for taking care of the women and the children'.

ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخْبَرْتُهُ، قَالَ: وَ اللَّهُ مَا يَسُرُّنِي يَا عَلِيُّ أَنَّ لِي بِمَا صَنَعْتَ حُمْرَ النَّعَمِ؟! قَالُوا: اللَّهُمَّ نَعَمْ.

Then I^{asws} came to Rasool-Allah^{saww} and informed him^{saww}. He^{saww} said: 'By Allah^{azwj}! What cheers me^{saww}, O Ali^{asws}, is that due to what you^{asws} have done, is the best camel'?! They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! عَرِضْتُ عَلَى أُمَّتِي الْبَارِحَةَ فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ، فَاسْتَعَفَرْتُ لَكَ وَ لِشَيْعَتِكَ؟! فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Have you heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! My^{saww} community was presented to me^{saww} last night, and the bearer of the flags passed by me^{saww}. I^{saww} sought Forgiveness for you^{asws} and for your^{asws} Shias?!' They said, 'O Allah^{azwj}, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَبَا بَكْرٍ! اذْهَبْ فَاضْرِبْ عُنُقَ ذَلِكَ الرَّجُلِ الَّذِي بَجَدَ فِي مَوْضِعٍ .. كَذَا وَ كَذَا، فَرَجَعَ، فَقَالَ: قَتَلْتُهُ؟ قَالَ: لَا، وَجَدْتُهُ يُصَلِّي.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Have you heard Rasool-Allah^{saww} say: 'O Abu Bakr! Go and strike off the neck of that man whom you will find in such and such place'. He returned, so he^{saww} said, 'Did you kill him?' He said, 'No, I found him praying Salat'.

قَالَ: يَا عُمَرُ! اذْهَبْ فَاقْتُلْهُ، فَرَجَعَ قَالَ لَهُ: قَتَلْتُهُ؟ قَالَ: لَا، وَجَدْتُهُ يُصَلِّي، فَقَالَ: آمُرُكُمْمَا يَقْتُلْهُ، فَتَقُولَانِ وَجَدْنَاهُ يُصَلِّي؟!

He^{saww} said: 'O Umar! Go and kill him'. He returned. He^{saww} said to him: 'Did you kill him?' He said, 'No, I found him praying'. He^{saww} said: 'I^{saww} ordered you two with killing him and you are saying you found him praying Salat?!'

فَقَالَ: يَا عَلِيُّ! اذْهَبْ فَاقْتُلْهُ، فَلَمَّا مَضَيْتُ قَالَ: إِنَّ أَدْرَكَهُ قَتَلَهُ، فَرَجَعْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص) لَمْ أَجِدْ أَحَدًا. فَقَالَ: صَدَقْتَ، أَمَا إِنَّكَ لَوْ وَجَدْتَهُ لَقَتَلْتَهُ؟! فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'O Ali^{asws}! Go and kill him'. When I^{asws} went and said: 'If I^{asws} come across him, I^{asws} will kill him!' I^{asws} returned and said: 'O Rasool-Allah^{saww}! I^{asws} did not find anyone'. He^{saww} said: 'You^{asws} speak the truth. As for you, if you^{asws} had found him, would have killed him'?! They said, 'O Allah^{azwj}, yes!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: إِنَّ وَلِيِّكَ فِي الْجَنَّةِ وَ عَدُوُّكَ فِي النَّارِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him just as he^{saww} said to me: 'Your^{asws} friend would be in the Paradise and your^{asws} enemy would be in the Fire'?! They said, 'O Allah^{azwj}, yes'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ إِبْرَاهِيمَ لَيْسَ مِنْكَ وَ إِنَّهُ ابْنُ فُلَانٍ الْقِبْطِيِّ. قَالَ: يَا عَلِيُّ! اذْهَبْ فَاقْتُلْهُ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Ayesha said to Rasool-Allah^{saww}, 'Ibrahim^{as} isn't from you^{saww} and he is a son of so and so Coptic'. He^{saww} said: 'O Ali^{asws}! Go and kill him'.

فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص)! إِذَا بَعَثْتَنِي أَكُونُ كَالْمِسْمَارِ الْمُحْمَى فِي الْوَبَرِ أَوْ أَتَيْتُ؟ قَالَ: لَا، بَلْ تَنْتَبُ، فَذَهَبَ فَلَمَّا نَظَرَ إِلَيَّ اسْتَدَّ إِلَى خَائِطٍ فَطَرَحَ نَفْسَهُ فِيهِ فَطَرَحَتْ نَفْسِي عَلَى أَثَرِهِ، فَصَعِدَ عَلَى نُخْلٍ فَصَعِدَتْ خَلْقُهُ،

I^{asws} said: 'O Rasool-Allah^{saww}! When you^{saww} are sending me^{asws}, shall I^{asws} become like the nail in the material or shall I^{asws} prove it first'. He^{saww} said: 'No, but prove it'. I^{asws} went. When he looked at me^{asws}, he leant to the wall and dropped himself in it. So, I^{asws} dropped myself upon his tracks. He climbed upon a palm tree, and I^{asws} climbed behind him.

فَلَمَّا رَأَى قَدْ صَعِدْتُ رَمَى بِإِزَارِهِ فَإِذَا لَيْسَ لَهُ شَيْءٌ مِمَّا يَكُونُ لِلرِّجَالِ، فَجِئْتُ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي صَرَفَ عَنَّا السُّوءَ أَهْلَ الْبَيْتِ!؟ فَقَالُوا: اللَّهُمَّ نَعَمْ.

When he saw me^{asws} climbing, he threw his trouser, and there wasn't for him anything from what happens to be for the men. I^{asws} came and informed Rasool-Allah^{saww}. He^{saww} said: 'The Praise is for Allah^{azwj} Who Turned the evil away from us^{asws}, People^{asws} of the Household'?! They said, 'O Allah^{azwj}, yes'.

فَقَالَ: اللَّهُمَّ اشْهَدْ.

He^{asws} said: 'O Allah^{azwj}, be Witness!'³¹⁵

2- ج: رَوَى عُمَرُ بْنُ شَيْمِرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا حَضَرَتْهُ الْوَفَاةُ وَاجْتَمَعَ عَلَى الشُّورَى، بَعَثَ إِلَى سِتَّةٍ نَفَرٍ مِنْ قُرَيْشٍ، إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ إِلَى عُثْمَانَ بْنِ عَفَّانَ، وَ إِلَى زُبَيْرِ بْنِ الْعَوَّامِ، وَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، وَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، وَ أَمَرَهُمْ أَنْ يَدْخُلُوا إِلَى بَيْتِ

(The book) 'Al Ihtijaj' – Umar Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Umar Bin Al-Khattab, when the death presented to him and he assembled upon the consultation, sent for six persons from Qureysh – to Ali^{asws} Bin Abu Talib^{asws}, and to Usman Bin Affan, and to Zubeyr Bin Al-Awwam, and Talha Bin Ubeydullah, and Abdul Rahman Bin Awf, and Sa'ad Bin Abi Al-Waqas, and ordered them to enter into the house.

فَلَمْ يَخْرُجُوا مِنْهُ حَتَّى يُبَايِعُوا لِأَحَدِهِمْ، فَإِنْ اجْتَمَعَ أَرْبَعَةٌ عَلَى وَاحِدٍ وَ ابْنُ وَاحِدٍ أَنْ يُبَايِعَهُمْ قُتِلَ، وَ إِنْ امْتَنَعَ اثْنَانِ وَ بَايَعَ ثَلَاثَةٌ قُتِلَا، فَاجْتَمَعَ رَأْيُهُمْ عَلَى عُثْمَانَ،

They should not come out from it until they have pledged allegiance to one of them. If four were to unite upon one and one refuses to pledge allegiance, he would be killed, and if two refuse and three pledge allegiance, the two would be killed. So, their views united upon Usman.

فَلَمَّا رَأَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا هَمَّ الْقَوْمُ بِهِ مِنَ الْبَيْعَةِ لِعُثْمَانَ، قَامَ فِيهِمْ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ، فَقَالَ عَلَيْهِ السَّلَامُ لَهُمْ: اسْتَمْعُوا مِنِّي فَإِنْ يَكُ مَا أَقُولُ حَقًّا فَاقْبَلُوا وَ إِنْ يَكُ بَاطِلًا فَأَنْكِرُوا.

When Amir Al-Momineen^{asws} saw what the group had planned with him^{asws} of the allegiance to Usman, he^{asws} stood among them in order to take the argument upon them. He^{asws} said: 'Listen from me^{asws}, so if what I^{asws} am saying is true, then accept, and if I^{asws} saw the false, then deny'.

³¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 1

ثُمَّ قَالَ لَهُمْ: أَنْشِدُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ صِدْقَكُمْ إِنْ صَدَقْتُمْ وَ يَعْلَمُ كَذِبَكُمْ إِنْ كَذَبْتُمْ، هَلْ فِيكُمْ أَحَدٌ صَلَّى إِلَى الْقِبْلَتَيْنِ كِلْتَيْهِمَا، غَيْرِي؟!. قَالُوا: لَا.

Then he^{asws} said to them: 'I^{asws} adjure you with Allah^{azwj} Who Knows your truthfulness if you are truthful, and Knows your lies if you are lying. Is there anyone among you who prayed Salat to the two Qiblahs, both of them, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ بَايَعَ الْبَيْعَتَيْنِ - بَيْعَةَ الْفَتْحِ وَ بَيْعَةَ الرِّضْوَانِ -، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjured you with Allah^{azwj}! Is there among you one who pledged the two allegiances – allegiance of the conquest, and allegiance of the Pleasure, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخُوهُ الْمَرْثِيُّ بِالْجَنَاحَيْنِ فِي الْجَنَّةِ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, his brother is adorned with the two wings in the Paradise, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَمُّهُ سَيِّدُ الشُّهَدَاءِ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, his uncle is chief of the martyrs, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, his wife is chieftess of women of the inhabitants of the Paradise (worlds), apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ ابْنَاهُ ابْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, his two sons are son of Rasool-Allah^{saww} and are chiefs of the youths of inhabitants of the Paradise, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَرَفَ النَّاسِخَ مِنَ الْمَنْسُوخِ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who recognises the Abrogating from the Abrogated (Verses of the Holy Quran), apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَذْهَبَ اللَّهُ عَنْهُ الرِّجْسَ وَ طَهَّرَهُ تَطْهِيراً، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Allah^{azwj} Kept the uncleanness away from him and Purified him with a purification, apart from me^{asws}? They said, 'No'.

قَالَ: نَشْدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَاتَى جَبْرِئِيلَ عَلَيْهِ السَّلَامُ فِي مِثَالِ دَحِيَّةِ الْكَلْبِيِّ، غَيْرِي؟!. قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who witnessed Jibraeel^{as} in a resemblance of Dahiyat Al-Kalby, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَدَّى الزَّكَاةَ وَهُوَ رَاكِعٌ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who gave the Zakaat while he was in Ruku'u, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاعْتَاهُ الرَّايَةَ يَوْمَ خَيْبَرَ فَلَمْ يَجِدْ حَرًّا وَلَا بَرْدًا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had caressed upon (his eyes) and given him the flag on the day of (battle of) Khyber, so he neither found the heat nor cold, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَصَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ خُمٍّ بِأَمْرِ اللَّهِ، فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَاَلَاهُ وَعَادِ مَنْ عَادَاهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had nominated on the day of Ghadeer Khumm by a Command of Allah^{azwj} and said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}! O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to the one who is inimical to him^{asws}!' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْحَضَرِ وَرَفِيقُهُ فِي السَّفَرِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} established brother-hood with during the staying, and friendship during the travel, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ بَارَزَ عَمْرُو بْنَ عَبْدِ وَدٍّ يَوْمَ الْحَنْدَقِ وَقَتَلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who duelled Amro Bin Abd Wudd on the day of (battle of) Khandaq and killed him, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there will not be a Prophet^{as} after me^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ سَمَّاهُ اللَّهُ فِي عَشْرِ آيَاتٍ مِنَ الْقُرْآنِ مُؤْمِنًا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there one among you whom Allah^{azwj} has Named in ten Verses from the Quran as a Momin, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَآوَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْضَةً مِنْ تُرَابٍ فَرَمَى بِهِ فِي وُجُوهِ الْكُفَّارِ فَأَنْهَزَمُوا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who had given a handful of soil, so he^{saww} threw it in the faces of the Kafirs, and they were defeated, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَفَتِ الْمَلَائِكَةُ مَعَهُ يَوْمَ أُحُدٍ حِينَ ذَهَبَ النَّاسُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, the Angels had paused with him on the day of (battle of) Ohad, when the people had gone, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَضَى دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who paid off the debts of Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اشْتَاقَتِ الْجَنَّةُ إِلَى رُؤْيَيْهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, the Paradise is desirous to see him, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ شَهِدَ وَفَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who witnessed the expiry of Rasool-Allah^{saww} apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ غَسَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَفَّنَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who washed Rasool-Allah^{saww} and enshrouded him^{saww}, apart from me^{saww}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَرَثَ سِلَاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ زَيْنَتَهُ وَ خَاتَمَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who inherited weapons of Rasool-Allah^{saww}, and his^{saww} flag, and his^{saww} ring (seal), apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ طَلَّاقَ نِسَائِهِ يَدِيهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had made the divorce of his^{saww} wives to be in his hands, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ حَمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى ظَهْرِهِ حَتَّى كَسَرَ الْأَصْنَامَ عَلَى بَابِ الْكُعْبَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had carried him upon his^{saww} back until he broke the idols upon the door of the Kabah, apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نُودِيَ بِاسْمِهِ يَوْمَ بَدْرٍ: لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فَتًى إِلَّا عَلَيَّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who was called out by his name on the day of (battle of) Badr: 'There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَكَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الطَّائِرِ الَّذِي أُهْدِيَ إِلَيْهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who ate with Rasool-Allah^{saww} from the bird which had been gifted to him^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ صَاحِبُ رَايَتِي فِي الدُّنْيَا وَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are the bearer of my^{saww} flag in the world and bearer of my flag in the Hereafter', apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَدَّمَ بَيْنَ يَدَيَّ بَحْوَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who had sent (given) a charity before his consultation (with the Prophet^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ يَخْصِفُ نَعْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who repaired a slipper of Rasool-Allah^{saww} apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا أَخُوكَ وَ أَنْتَ أَجِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I am your brother^{saww} and you are my^{saww} brother', apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ عَلَيَّ أَحَبُّ الْخَلْقِ إِلَيَّ وَ أَقْوَمُهُمْ بِالْحَقِّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'O Allah^{azwj}! Ali^{asws} is the most beloved of the creatures to me^{saww}, speaker of the most truth', apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اسْتَقْبَلَ مَائَةَ دَلْوٍ بِمَائَةِ قَمَرَةٍ وَ جَاءَ بِالتَّمْرِ فَأَطْعَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ جَائِعٌ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who drew one hundred buckets (of water) for (a price of) one hundred dates, then fed it to Rasool-Allah^{saww} while he (himself) was hungry, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَلَّمَ عَلَيْهِ جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي ثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ يَوْمَ بَدْرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} had greeted upon among three thousand of the Angels, on the day of (battle of) Badr', apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَمَّضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who closed the eyes of Rasool-Allah^{azwj}, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قَبْلِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who professed the Oneness of Allah^{azwj} before me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ أَوَّلَ دَاخِلٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ آخِرَ خَارِجٍ مِنْ عِنْدِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, to be the first one to enter to see Rasool-Allah^{saww} and the last one to exit from his^{saww} presence, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مَشَى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَرَّ عَلَى حَدِيقَةٍ، فَقُلْتُ: مَا أَحْسَنَ هَذِهِ الْحَدِيقَةِ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: وَ حَدِيقَتُكَ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذِهِ .. حَتَّى مَرَزْتُ عَلَى ثَلَاثِ حَدَائِقٍ كُلَّ ذَلِكَ يَقُولُ رَسُولُ اللَّهِ: حَدِيقَتُكَ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who walked with Rasool-Allah^{saww}, so he^{saww} passed by a garden. I^{asws} said, 'How beautiful is this garden!' Rasool-Allah^{saww} said: 'And your^{asws} garden in the Paradise is more beautiful than this' – until he^{saww} had passed by three gardens, during all that Rasool-Allah^{saww} has said: 'Your^{asws} garden in the Paradise is more beautiful than this' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You were the first one to believe in me^{saww}, and will be the first one to shake my^{saww} hand on the Day of Qiyamah' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِيَدِهِ وَ يَدِ امْرَأَتِهِ وَ ابْنَتِهِ حَتَّى ارْتَادَ أَنْ يُبَاهِلَ نَصَارَى أَهْلِ بَجْرَانَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} held his hand and the hand of his wife and his two sons until when he^{saww} wanted to imprecate the Christians of people of Najran', apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ طَالِعٍ يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ يَا أَنَسُ! فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ خَيْرُ الْوَصِيِّينَ وَ أَوْلَى النَّاسِ بِالنَّاسِ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'The first emerging one to emerge from this door, O Anas, he is Amir of the Momineen, and chief of the Muslims, and best of the successors^{asws}, and the foremost of the people with the people'.

فَقَالَ أَنَسُ: اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ، فَكُنْتُ أَنَا الطَّالِعُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَنَسٍ: مَا أَنْتَ يَا أَنَسُ بِأَوَّلِ رَجُلٍ أَحَبَّ قَوْمَهُ، غَيْرِي؟! قَالُوا: لَا.

Anas said, 'O Allah^{azwj}! Make him to be a man from the Helpers!' I^{asws} was the emerging one. Rasool-Allah^{saww} said to Anas: 'You are not the first one, O Anas, to love his own people' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ) ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, this Verse was Revealed regarding him: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]** – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ وَ فِي وَلَدِهِ: (إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا) ... إِلَى آخِرِ السُّورَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Allah^{azwj} has Revealed regarding him and his children: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]** – up to the end of the Chapter, apart from me^{saww}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ: (أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ) ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Allah^{azwj} the Exalted has Revealed regarding him: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]**, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَلَّمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ مِفْتَاحُ أَلْفِ كَلِمَةٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had taught him a thousand phrases, each phrase being a key to a thousand phrases – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الطَّائِفِ، فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ: نَاجَيْتَ عَلِيًّا دُونَنَا؟! فَقَالَ لَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا نَاجِيْتُهُ بَلِ اللَّهُ أَمَرَنِي بِذَلِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had whispered to him on the day of Al-Taif, so Abu Bakr and Umar said, 'You^{saww} are whispering to Ali^{asws} besides us two?' He^{saww} said to them: 'I^{saww} did not whisper to him^{asws}, but Allah^{azwj} Commanded me^{saww} with that' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَقَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمِهْرَاسِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had quenched him from 'Al-Mihras' (spring), apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْرَبُ الْخَلْقِ مِنِّي يَوْمَ الْقِيَامَةِ يَدْخُلُ بِشَفَاعَتِكَ الْجَنَّةَ أَكْثَرُ الْخَلْقِ مِنْ رِبْعَةِ وَ مُصَنَرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You will be the closest of the creatures to me^{saww} on the Day of Qiyamah. There will enter into the Paradise due to your^{asws} intercession, more people than (the tribe of) Rabie and Muzar' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ تُكْسَى حِينَ أُكْسَى، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'O Ali^{asws}! You^{asws} will be garmented when I^{asws} will be garmented' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ: أَنْتَ وَ شِيعَتِكَ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You and your Shias would be the winners on the Day of Qiyamah' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'He is lying, one who claims that he loves me^{saww} and hates this one' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ شَعْرَاتِي هَذِهِ فَقَدْ أَحَبَّنِي، وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ، فَقِيلَ لَهُ: وَ مَا شَعْرَاتُكَ يَا رَسُولَ اللَّهِ (ص)؟ قَالَ: عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'One who loves my^{saww} segments, these, so he has loved me^{saww}, and one who loves me^{saww} so he has loved Allah^{azwj}'. It was said to him^{saww}, 'And what are your^{saww} segments, O Rasool-Allah^{saww}? He^{asws} said: 'Al^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ خَيْرُ الْبَشَرِ بَعْدَ النَّبِيِّينَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} has said to him: 'You are best of the mortals, after the Prophets^{as} – apart from me^{asws}?!' They said, No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ (ص): أَنْتَ أَفْضَلُ الْخَلَائِقِ تَقَرُّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are the differentiator, differentiating between the truth and the falsehood' – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَفْضَلُ الْخَلَائِقِ عَمَلًا يَوْمَ الْقِيَامَةِ بَعْدَ النَّبِيِّينَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You will be the most superior of the creatures in deeds, on the Day of Qiyamah, after the Prophet^{as} – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كِسَاءَهُ وَحَطَّ عَلَيْهِ وَ عَلَى زَوْجَتِهِ وَ ابْنَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ أَنَا وَ أَهْلُ بَيْتِي إِلَيْكَ لَا إِلَى التَّارِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had taken his^{saww} cloak and covered upon him and his wife and his two sons, then said: 'O Allah^{azwj}! I^{saww} and People^{asws} of my^{saww} Household are to You^{azwj}, not to the Fire' – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ يَبْعَثُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الطَّعَامَ وَ هُوَ فِي الْغَارِ وَ يُخْبِرُهُ الْأَخْبَارَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who used to send the food to Rasool-Allah^{saww} while he^{saww} was in the cave, and inform him^{saww} the news, apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا سِرٌّ دُونَكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'There are not secrets besides you^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: تَشَدُّتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَحْيَى وَ وَزِيرِي وَ صَاحِبِي مِنْ أَهْلِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are my^{saww} brother, and my^{saww} Vizier, and my^{saww} companion from my^{saww} family' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْدَمُهُمْ سِلْمًا، وَ أَفْضَلُهُمْ عِلْمًا، وَ أَكْثَرُهُمْ جِلْمًا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are most advanced of them in peacefulness, and most superior of them in knowledge, and most abundance of them in forbearance' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مَرْحَبَ الْيَهُودِيِّ مَبَارَزَةً فَارِسَ الْيَهُودِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who killed Marhab the jew in a duel, the knight of the Jews', apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَرَضَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْإِسْلَامَ فَقَالَ لَهُ: أَنْظِرْنِي حَتَّى آتِيَ وَالِدَيَّ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَيْتُهَا أَمَانَةٌ عِنْدَكَ. فَقُلْتُ: وَ إِنْ كَانَتْ أَمَانَةٌ عِنْدِي فَقَدْ أَسْلَمْتُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, the Prophet^{saww} presented Al-Islam to him, so he said to him^{saww}: 'Respite me until I meet my parents'. The Prophet^{saww} said: 'It is an entrustment in your^{asws} possession'. I^{asws} said: 'And if it was an entrustment with me^{asws}, so I^{asws} am already a Muslim' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اخْتَمَلَ بَابَ خَيْبَرَ حِينَ فَتَحَهَا فَمَشَى بِهِ مِائَةَ ذِرَاعٍ ثُمَّ عَاجَلَهُ بَعْدَهُ أَزْنَعُونَ رَجُلًا فَلَمْ يُطِيقُوهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who carried the door of (fortress of) Khyber and walked with it one hundred cubits, then forty men came to deal with it afterwards but were not able to – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُوفِكُمْ صَدَقَةً) فَكُنْتُ أَنَا الَّذِي قَدَّمْتُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you it was Revealed regarding him: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]**, so I^{asws} was the one who had preceded' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'One who reviles Ali^{asws} so he has reviled me^{saww}, and one who reviles me^{saww} so he has reviled Allah^{azwj}' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْزِلِي مُوَاجَهَ مَنْزِلِكَ فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'My^{saww} house would be facing your house in the Paradise' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَاتِلَ اللَّهِ مَنْ قَاتَلَكَ، وَ عَادَى اللَّهِ مَنْ عَادَاكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Allah^{azwj} will Fight the ones who fight you, and Allah^{azwj} will be Inimical to the ones who are inimical to you^{asws}' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اضْطَجَعَ عَلَى فِرَاشِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ أَرَادَ أَنْ يَسِيرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَدِينَةِ وَ وَقَاهُ بِنَفْسِهِ مِنَ الْمُشْرِكِينَ حِينَ أَرَادُوا قَتْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who lied down upon the bed of Rasool-Allah^{saww} when Rasool-Allah^{saww} wanted to travel to Al-Medina, and saved him^{saww} with his own self from the Polytheists when they wanted to kill him^{saww} – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَوَّلَى النَّاسِ بِأُمَّتِي مِنْ بَعْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are the foremost of the people with my^{saww} community from after me^{saww}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ يَوْمَ الْقِيَامَةِ عَنْ يَمِينِ الْعَرْشِ وَ اللَّهُ يَكْسُوكَ ثَوْبَيْنِ أَحَدُهُمَا أَخْضَرُ وَ الْآخَرُ وَرْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'On the Day of Qiyamah you will be on the right of the Throne and Allah^{azwj} will Clothe you with two clothes, one of them being green and the other pink' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ صَلَّى قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ وَ أَشْهُرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who prayed Salat before the people by seven years and (some) months, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسْتَدْنُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا يَوْمَ الْقِيَامَةِ أَحَدٌ بِحُجْرَةِ رَبِّي وَ الْحُجْرَةُ النُّورُ وَ أَنْتَ أَحَدٌ بِحُجْرَتِي وَ أَهْلُ بَيْتِي أَحَدُونَ بِحُجْرَتِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} said to him: 'On the Day of Qiyamah, I^{saww} shall hold to the Side of my^{saww} Lord^{azwj}, and the 'Side'

is the Noor (Light), and you^{asws} will hold on to my^{saww} side, and People^{asws} of my^{saww} Household will be holding on to your^{asws} side' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ كَنْفَسِي وَحُبُّكَ حُبِّي وَبُغْضُكَ بُغْضِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} said to him: 'You are like myself^{saww}, and love for you^{asws} is love for me^{saww}, and hatred for you is hatred for me^{saww}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَلَا يَتُّكَ كَوَلَاتِي عَهْدٌ عَهْدُهُ إِلَيَّ رَبِّي وَ أَمْرِي أَنْ أَبْلَغُكُمْوَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Your Wilayah is like my^{saww} Wilayah, and pact my Lord^{azwj} has Pacted to me^{asws}, and Commanded me^{saww} that I^{saww} deliver it' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ اجْعَلْهُ لِي عَوْنًا وَ عَضُدًا وَ نَاصِرًا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'O Allah^{azwj}! Make him to be a supporter for me^{saww}, and a hand, and a helper' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اَلْمَالُ يَعْصُوْبُ الظُّلْمَةَ وَ أَنْتَ يَعْصُوْبُ الْمُؤْمِنِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'The wealth is leader (Yasoob) of the oppressors, and you are Yasoob (leader) of the Momineen' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا بُعْثَنَّ إِلَيْكُمْ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'I^{saww} send such a man to you, Allah^{azwj} has Tested his heart for the Eman' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَطْعَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ زُمَانَةً وَ قَالَ: هَذِهِ مِنْ زُمَانِ الْجَنَّةِ لَا يَنْبَغِي أَنْ يَأْكُلَ مِنْهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had fed him a pomegranate and said: 'This is from the pomegranates of the Paradise. It is not befitting that someone eats from it except a Prophet^{saww}, or a successor^{as} of a Prophet^{as} – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا سَأَلْتُ رَبِّي شَيْئًا إِلَّا أَعْطَانِيهِ وَ لَمْ أَسْأَلْ رَبِّي شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} did not ask my^{saww} Lord^{azwj} anything except He^{azwj} Granted it, and I^{saww} did not ask my^{saww} Lord^{azwj} anything except I^{saww} asked for you (as well) similar to it' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ، وَ أَعْلَمُهُمْ بِالْقَضِيَّةِ، وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ، وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرْيَّةً، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are the straightest of them with a Command of Allah^{azwj}, and their most loyal with a Pact of Allah^{azwj}, and their most knowledgeable one with the judgments, and their most equitable with the fairness, and their most privileged one' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَضْلُكَ عَلَى هَذِهِ الْأُمَّةِ كَفَضْلِ الشَّمْسِ عَلَى الْقَمَرِ، وَ كَفَضْلِ الْقَمَرِ عَلَى النُّجُومِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Your merit over this community is like a merit of the sun over the moon, and like a merit of the moon over the stars' – apart from me^{asws}?!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يُدْخِلُ اللَّهُ وَلِيَّكَ الْجَنَّةَ وَ عَذُوكَ النَّارَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Allah^{azwj} will Enter your friends into the Paradise and your enemies into the Fire' – apart from me^{asws}?!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّاسُ مِنْ أَشْجَارٍ شَتَّى وَ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'The people are from various trees (lineages), and I^{saww} and you are from one tree' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ رَضِيَ اللَّهُ عَنْهُ فِي آيَتَيْنِ مِنَ الْقُرْآنِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Allah^{azwj} was Pleased from him in two Verses of the Quran, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا سَيِّدُ وُلْدِ آدَمَ وَ أَنْتَ سَيِّدُ الْعَرَبِ وَ لَا فَخْرَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} am chief of the children of Adam^{as} and you are chief of the Arabs, and there is no pride' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَوْعِدُكَ مَوْعِدِي وَ مَوْعِدُ شِيعَتِكَ الْخَوْضُ إِذَا خَافَتِ الْأُمَمُ وَ وُضِعَتِ الْمَوَازِينُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Your appointment is my^{saww} appointment, and appointment of your Shias is at the Fountain, when the communities would fear and the scales would be placed' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ، اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'O Allah^{azwj}! I^{saww} love him, so Love him! O Allah^{azwj}! I^{saww} trust him' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ تُحَاجُّ النَّاسَ فَتُحِجُّهُمْ بِإِقَامَةِ الصَّلَاةِ، وَ إِيْتَاءِ الزَّكَاةِ، وَ الْأَمْرِ بِالْمَعْرُوفِ، وَ النَّهْيِ عَنِ الْمُنْكَرِ، وَ إِقَامَةِ الْحُدُودِ، وَ الْقَسَمِ بِالسَّوِيَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You^{asws} will argue with the people, arguing them for the establishment of the Salat, and giving the Zakaat, and enjoining with the good, and forbidding from the evil, and establishment of the legal penalties, and apportioning with the fairness' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ بَدْرٍ يَدِهِ فَرَفَعَهَا حَتَّى نَظَرَ النَّاسُ إِلَى بِيَاضِ إِنْطِهِ وَ يَقُولُ: أَلَا إِنَّ هَذَا ابْنُ عَمِّي وَ وَزِيرِي فَوَازِيئُهُ وَ نَاصِحُوهُ وَ صَدَقُوهُ فَإِنَّهُ وَلِيُّكُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had held his hand on the day of (battle of) Badr, and he^{saww} raised it until the people looked at the whiteness of his^{saww} armpits, and he^{saww} said: 'Indeed! This is son^{asws} of my^{saww} uncle^{as}, and my Vizier, so back him^{asws}, and take his^{asws} advice, and ratify him^{asws}, for he^{asws} is your guardian' – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَحْنَهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ) ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, this Verse was Revealed regarding him: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]** – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ جَبْرِئِيلُ أَحَدَ ضَيْفَانِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Jibraeel^{as} was one of his guests, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خُطُوطًا مِنْ خُطُوطِ الْجَنَّةِ، ثُمَّ قَالَ: اقْسِمُهُ أَثْلَانًا، ثُلُثًا لِي تُحْطِئِي بِهِ، وَ ثُلُثًا لِابْنَتِي، وَ ثُلُثًا لَكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had given him embalming material from the emblems of the Paradise, then said: 'Divide it into three – a third being for me^{saww} to be embalmed with it, and a third for my^{saww} daughter^{asws}, and a third for you^{asws}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ إِذَا دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَيَّاهُ وَ أَذْنَاهُ وَ تَهَلَّلَ لَهُ وَجْهَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, whenever he entered to see Rasool-Allah^{saww}, he^{saww} welcomed him and drew him nearer, and his^{saww} face beamed to him, apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا أَفْتَحُ بِكَ يَوْمَ الْقِيَامَةِ إِذَا افْتَحَرَتِ الْأَنْبِيَاءُ بِأَوْصِيَائِهِا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there any one among you, Rasool-Allah^{saww} had said to him: 'I^{saww} shall be priding with you^{asws} on the Day of Qiyamah when the (other) Prophets^{as} pride with their^{as} succesors^{as}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَرَّحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِسُورَةِ بَرَاءَةٍ إِلَى الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ بِأَمْرِ اللَّهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had dispatched with Surah Bara'at to the Polytheists from the people of Makkah by a Command of Allah^{azwj}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي لِأَرْجُكَ مِنْ ضَعَائِنَ فِي صُدُورِ أَقْوَامٍ عَلَيْكَ لَا يُظْهِرُونَهَا حَتَّى يَفْقِدُونِي، فَإِذَا فَقَدُونِي خَالَفُوا فِيهَا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} have mercy on you^{asws} from the grudges in the chests of the people against you. They will not manifest these to us until they lose me^{saww}. When they lose me^{saww}, they will oppose during it' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَدَّى اللَّهُ عَنْ أَمَانَتِكَ، أَدَّى اللَّهُ عَنْ ذِمَّتِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'May Allah^{azwj} Fulfil your^{asws} entrustments, may Allah^{azwj} Fulfil your^{asws} responsibilities' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ فَتَحَ جِصْنَ خَبِيرٍ، وَ سَبَى بِنْتَ مَرْحَبٍ فَأَذَاهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who conquered the fortress of Khyber and captured the daughter of Marhab and delivered her to Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ قَسَيْمُ النَّارِ تُخْرِجُ مِنْهَا مَنْ رَزَا وَتَذُرُ فِيهَا كُلَّ كَافِرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are distributor of the Fire. You will extract from it one who is pure, and drop into it every Kafir' – apart from me^{asws}?!' They said, 'No'.

قَالَ: هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَرُدُّ عَلَيَّ الْخَوْضَ أَنْتَ وَشَيْعَتُكَ رِوَاءَ مَرْوَيْنَ مُبَيَّضَةً وَجُوهُهُمْ، وَ يَرُدُّ عَلَيَّ عُدُوكَ ظِلْمَاءَ مُظْمِئِينَ مُفْجَعِينَ مُسَوَّدَةً وَجُوهُهُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You^{asws} will return to me^{saww} at the Fountain, you^{asws} and your^{asws} Shias to be saturated, and they remain saturated. Their faces would be brightened. And your^{asws} enemies would return to me^{saww} thirsty, remaining thirsty, darkened of faces' – apart from me^{asws}?!' They said, 'No'.

ثُمَّ قَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ وَرِضْوَانُهُ: أَمَّا إِذَا أَقْرَضْتُمْ عَلَى أَنْفُسِكُمْ وَاسْتَبَانَ لَكُمْ ذَلِكَ مِنْ قَوْلِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَخَدِّه لَا شَرِيكَ لَهُ، وَ أَنْهَأَكُمْ عَنْ سَخَطِهِ وَ لَا تَعْصُوا أَمْرَهُ، وَ رُدُّوا الْحَقَّ إِلَى أَهْلِهِ، وَ اتَّبِعُوا سُنَّةَ نَبِيِّكُمْ، فَإِنَّكُمْ إِذَا خَالَفْتُمْ خَالَفْتُمْ اللَّهَ، فَادْفَعُوهَا إِلَى مَنْ هُوَ أَهْلُهَا وَ هِيَ لَهُ.

Then Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon him^{asws} and his^{asws} family^{asws}, and His^{azwj} Pleasure: 'But when you are acknowledging against yourselves and it has become clear to you all that is from the words of your Prophet^{saww}, then upon you is to fear Allah^{azwj} Alone, there being no associate for Him^{azwj}, and I^{asws} forbid you from (releasing) His^{azwj} Wrath and not to disobey His^{azwj} Command, and return the right to its rightful one, and follow the Sunnah of your Prophet^{saww}, for when you oppose, Allah^{azwj} would Oppose you, therefore hand it over to the one who is rightful for it, and it is for him'.

قَالَ: فَتَعَايَنُوا بَيْنَهُمْ وَ تَشَاوَرُوا، وَ قَالُوا: قَدْ عَرَفْنَا فَضْلَهُ وَ عَلِمْنَا أَنَّهُ أَحَقُّ النَّاسِ بِهَا، وَ لَكِنَّهُ رَجُلٌ لَا يُفْضَلُ أَحَدًا عَلَى أَحَدٍ، فَإِنْ وَلَّيْتُمُوهَا إِنَاءَهُ جَعَلَكُمْ وَ جَمِيعَ النَّاسِ فِيهَا شَرَعًا سَوَاءً، وَ لَكِنْ وَلَوْهَا عُثْمَانُ فَإِنَّهُ يَهْوَى الَّذِي تَهْوُونَ، فَدَفَعُوهَا إِلَيْهِ.

He (Abu Ja'far^{asws}) said: 'They winked at each other and consulted, and said, 'We have recognised his^{asws} merits and we know that he^{asws} the most deserving of the people due to it, but he^{asws} is a man who will not give preference to anyone upon anyone, so if you were to place him^{asws} in-charge of it (caliphate), he^{asws} will make you all and the entirety of the people upon an equal start (footing), but place Usman in-charge for he would follow his own desires which are your desires'. Thus, they handed it to him'.³¹⁶

3- ل: فِيمَا أَحَابَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْيَهُودِيَّ السَّائِلَ عَمَّا امْتَحَنَ بِهِ مِنْ بَيْنِ الْأَوْصِيَاءِ. وَ أَمَّا الرَّابِعُ يَا أَخَا الْيَهُودِ: فَإِنَّ الْقَائِمَ بَعْدَ صَاحِبِهِ كَانَ يُشَاوِرُنِي فِي مَوَارِدِ الْأُمُورِ فَيُصَدِّقُهَا عَنْ أَمْرِي وَ يُنَاطِرُنِي فِي غَوَاصِهَا فَيَمْضِيهَا عَنْ رَأْيِي لَا أَعْلِمُهُ أَحَدًا وَ لَا يَعْلَمُهُ أَصْحَابِي، لَا يُنَاطِرُهُ فِي ذَلِكَ غَيْرِي، وَ لَا يَطْمَعُ فِي الْأَمْرِ بَعْدَهُ سِوَايَ،

³¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 2

(The book) 'Al-Khisaa' – Among what Amir Al-Momineen^{asws} answered the Jew, the questioner, about what the successors^{as} tend to be Tested with: 'And as for the fourth, O Jewish brother, the one standing after his companion used to consult me^{asws} regarding the referred matters and he (Umar) would implement from my^{asws} orders and contend with me^{asws} regarding their mysterious ones. He would implement from my^{asws} views, I^{asws} did not let anyone know nor did he let my^{asws} companions know. No one contended with him regarding that apart from me^{saww}, nor did anyone covet regarding the command after him besides me^{asws}.

فَلَمَّا أَنْ أَتَتْهُ مَيِّتُهُ عَلَى فَجْأَةٍ بَلَا مَرَضٍ كَانَ قَبْلَهُ وَ لَا أَمْرٍ كَانَ أَمَضَاهُ فِي صِحَّةٍ مِنْ بَدَنِهِ، لَمْ أَشْكُ أَنِّي قَدْ اسْتَرْجَعْتُ حَقِّي فِي عَافِيَةِ بِالْمَنْزِلَةِ الَّتِي كُنْتُ أَطْلُبُهَا، وَ الْعَافِيَةِ الَّتِي كُنْتُ أَلْتَمِسُهَا، وَ إِنَّ اللَّهَ سَيَأْتِي بِذَلِكَ عَلَى أَحْسَنِ مَا رَجَوْتُ وَ أَفْضَلَ مَا أَمَلْتُ،

When his death came to him upon suddenness, without any illness before it, nor any matter he had been accomplished in the well-being of his body, I^{asws} did not doubt that my^{asws} right would return to me during well-being with the status which I^{asws} used to seek, and the well-being which I^{asws} used to seek, and that Allah^{azwj} would be coming with that upon excellence what I^{asws} wished for and the best I^{asws} had hoped for.

فَكَانَ مِنْ فِعْلِهِ أَنْ خَتَمَ أَمْرَهُ بِأَنْ سَمَى قَوْمًا أَنَا سَادِسُهُمْ وَ لَمْ يُسَوِّي بِي وَاحِدٍ مِنْهُمْ وَ لَا ذَكَرَ لِي خَالًا فِي وَرَاثَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا قَرَابَةً وَ لَا صِهْرًا وَ لَا نَسَبًا، وَ لَا كَانَ لِي وَاحِدٍ مِنْهُمْ مِثْلُ سَابِقَةٍ مِنْ سَوَابِقِي، وَ لَا أَثَرٍ مِنْ أَثَارِي، وَ صَيَّرَهَا شُورَى بَيْنَنَا، وَ صَيَّرَ ابْنَهُ فِيهَا حَاكِمًا عَلَيْنَا، وَ أَمْرُهُ أَنْ يَضْرِبَ أَعْنَاقَ النَّعْرِ السَّتَّةِ الَّذِينَ صَيَّرَ الْأَمْرَ فِيهِمْ إِنْ لَمْ يُنْقِذُوا أَمْرَهُ،

It was from his (Umar's) deeds that he ended his command by naming a group, I^{asws} being their sixth, and he did not equalise me^{asws} with any one of them, nor did he mention to me any state regarding inheritance of the Rasool^{saww}, nor any kinship, nor in-law, nor lineage, nor was there any precedence for any one of them like the precedence from my^{asws} precedences, nor any impact from my^{asws} impacts, and he made it to be a consultation between us, and made his own son to be a judge upon us, and instructed him that he should strike off the necks of the six persons, those the command was to become among them, of they do not implement his orders.

وَ كَفَى بِالصَّبْرِ عَلَى هَذَا يَا أَحَا الْيَهُودِ صَبْرًا، فَمَكَتِ الْقَوْمُ أَيَّامَهُمْ كُلُّهَا كُلُّ يَوْمٍ يُحْطَبُ لِنَفْسِهِ وَ أَنَا مُنْسِكٌ، إِلَى أَنْ سَأَلُونِي عَنْ أَمْرِي، فَتَأَذَّرْتُهُمْ فِي أَيَّامِي وَ أَيَّامِهِمْ، وَ أَثَارِي وَ أَنْارِهِمْ، وَ أَوْضَحْتُ لَهُمْ مَا لَمْ يَجْهَلُوهُ مِنْ وَجْهِ اسْتِحْقَاقِي لَهَا دُونَهُمْ،

And it suffices with the patience upon this, O Jewish brother, as patience. The group remained for their days, all of them each one addressing for himself and I^{asws} withheld until they asked me^{asws} about my^{asws} matter. I^{asws} contended them regarding my^{asws} days and their days, and my^{asws} impacts and their impact, and clarified to them what they were not ignorant of, from the aspects of my^{asws} rights for it, besides them.

وَ ذَكَرْتُهُمْ عَهْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَيْهِمْ، وَ تَأَكَّدَ مَا أَكَّدَهُ مِنَ الْبَيْعَةِ لِي فِي أَعْنَاقِهِمْ، دَعَاهُمْ حُبَّ الْإِمَارَةِ وَ بَسْطُ الْأَيْدِي وَ الْأَلْسُنِ فِي الْأَمْرِ وَ النَّهْيِ، وَ الرُّكُوعُ إِلَى الدُّنْيَا، وَ الْإِفْتِدَاءُ بِالْمَاضِيْنَ قَبْلَهُمْ إِلَى تَنَاوُلِ مَا لَمْ يَجْعَلِ اللَّهُ لَهُمْ،

And I^{asws} reminded them of the pact of Rasool-Allah^{saww} to them, and emphasised his^{saww} emphasis of the allegiance for me^{asws} in their necks. The love of governance called them,

and they extended the hands and the tongues regarding the orders and the prohibitions, and the inclining towards the world, and beliefs of the past ones before them in order to take what Allah^{azwj} had not Made to be for them.

فَإِذَا خَلُوتُ بِالْوَاحِدِ ذَكَرْتُهُ أَيَّامَ اللَّهِ وَ حَدَّثْتُهُ مَا هُوَ قَادِمٌ عَلَيْهِ وَ صَائِرٌ إِلَيْهِ التَّمَسُّ مِثِّي شَرْطاً أَنْ أَصِيرَ بِهَا لَهُ بِعْدِي، فَلَمَّا لَمْ يَجِدُوا عِنْدِي إِلَّا الْمَحَجَّةَ الْبَيْضَاءَ وَ الْحُمْلَ عَلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ وَصِيَّةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَعْطَاهُ كُلُّ امْرِئٍ مِنْهُمْ مَا جَعَلَهُ اللَّهُ لَهُ وَ مَنَعَهُ مَا لَمْ يَجْعَلِ اللَّهُ لَهُ، أَرَأَاهَا عَنِّي إِلَى ابْنِ عَفَّانٍ طَمَعاً إِلَى التَّبَحُّحِ مَعَهُ فِيهَا،

When I^{asws} was along with one, I reminded him of the days of Allah^{azwj} and cautioned him of what he had gone ahead upon it, and had come to it. He sought a condition from me that I^{asws} would make it to be for him after me^{asws}. When he could not find with me^{asws} except the clear arguments, and the carrying upon the Book of Allah^{azwj} Mighty and Majestic and bequest of the Rasool^{saww}, giving every person from them whatever Allah^{azwj} had Made to be for him, and preventing him what Allah^{azwj} had not Made to be for him, they removed it from me^{asws} to Ibn Affan, out of greed to the transfer with him regarding it.

وَ ابْنُ عَفَّانٍ رَجُلٌ لَمْ تُسَوِّ بِهِ وَ بِوَاحِدٍ مِمَّنْ خَصَرَهُ حَالٌ لَهُ قَطُّ فَضْلاً عَمَّنْ دُونَهُمْ، لَا يَبْدُرُ إِلَيَّ هِيَ سَنَامٌ فُخِرَ بِهِمْ، وَ لَا غَيْرُهَا مِنَ الْمَائِرِ الَّتِي أَكْرَمَ اللَّهُ بِهَا رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَنِ اخْتَصَّ مَعَهُ مِنْ أَهْلِ بَيْتِهِ،

And Ibn Affan was a man who could be equalised with by anyone from the ones present, any state of his at all, any merit from the ones besides him, neither with Bade which it is a peak of their pride, nor anything else from the impacts which Allah^{azwj} had Honoured His^{azwj} Rasool^{saww} with, and the one^{asws} He^{azwj} had Specialised with him^{saww}, from People^{asws} of his^{saww} Household.

ثُمَّ لَمْ أَغْلِمِ الْقَوْمَ أَمْسُوا مِنْ يَوْمِهِمْ ذَلِكَ حَتَّى ظَهَرَتْ نَدَامَتُهُمْ، وَ نَكَصُوا عَلَى أَعْقَابِهِمْ، وَ أَحَالَ بَعْضُهُمْ عَلَى كُلِّ بَعْضٍ، كُلٌّ يَلُومُ نَفْسَهُ وَ يَلُومُ أَصْحَابَهُ،

Then the group did not know in the evening from that day of their, until their regret appeared, and they recoiled upon their heels, and they referred to each other, each one blaming himself and blaming his companion (of having chosen Usman).

ثُمَّ لَمْ تَطُلِ الْأَيَّامُ بِالْمُسْتَبِدِّ بِالْأَمْرِ ابْنِ عَفَّانٍ حَتَّى أَكْفَرُوهُ وَ تَبَرَّعُوا مِنْهُ، وَ مَشَى إِلَى أَصْحَابِهِ خَاصَّةً وَ سَائِرِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى هَذِهِ يَسْتَقْبِلُهُمْ مِنْ بَيْعَتِهِ وَ يَتَوَبُّ إِلَى اللَّهِ مِنْ فُلْتَتِهِ،

Then the days were not prolonged with the tyrannous command of the son of Affan until they declared him a Kafir and disavowed from him, and walked to his companion in particular and rest of the companions of Rasool-Allah^{saww} upon this, uprooting them from his allegiance and repenting to Allah^{azwj} from his slip.

فَكَانَتْ هَذِهِ يَا أَخَا الْيَهُودِ أَكْبَرَ مِنْ أُخْتِهَا وَ أَفْظَعَ وَ أَخْرَى أَنْ لَا يُصْبَرَ عَلَيْهَا، فَتَأَلَّى مِنْهَا الَّذِي لَا يَبْلُغُ وَصْفَهُ وَ لَا يَجِدُ وَقْتَهُ، وَ لَمْ يَكُنْ عِنْدِي فِيهِ إِلَّا الصَّبْرُ عَلَى مَا أَمَضَّ وَ أَبْلَغَ مِنْهَا،

This, O Jewish brother, is greater than its counterpart, and more terrible and hotter than to be patient upon. It affected me^{asws} from it, which its description cannot be reached, nor can

I^{asws} find time for it, and there did not happen to be with me^{asws} regarding it except the patience upon what I had to accomplish and reach from it.

وَلَقَدْ أَتَانِي الْبَاقُونَ مِنَ السُّتَّةِ مِنْ يَوْمِهِمْ كُلُّ رَاجِعٍ عَمَّا كَانَ رَكِبَ مِنِّي، يَسْأَلُونِي خَلْعَ ابْنِ عَفَّانَ وَالْوُثُوبَ عَلَيْهِ وَأَخَذَ حَقِّي، وَ يُعْطِينِي صَفْقَتَهُ وَ بَيْعَتَهُ عَلَى الْمَوْتِ تَحْتَ رَأْيِي، أَوْ يَرُدُّ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ حَقِّي،

And the remainder from the six had come to me^{asws} from their day, each one retracting from what he had perpetrated from me^{asws}, asking me^{asws} to remove Ibn Affan and the pouncing upon him and taking my^{asws} right, and (each one) would give me his allegiance upon the death beneath my^{asws} flag, or Allah^{azwj} Mighty and Majestic would Return my^{asws} right to me^{asws}.

فَوَاللَّهِ يَا أَخَا الْيَهُودِ مَا مَنَعَنِي مِنْهَا إِلَّا الَّذِي مَنَعَنِي مِنْ أُخْتِيهَا قَبْلَهَا، وَ رَأَيْتُ الْإِنْقَاءَ عَلَى مَنْ بَقِيَ مِنَ الطَّائِفَةِ أَنْهَجَ لِي وَ آتَسَ لِقَلْبِي مِنْ فَنَائِهَا، وَ عَلِمْتُ أَنِّي إِنْ حَمَلْتُهَا عَلَى دَعْوَةِ الْمَوْتِ رَكِبْتُهَا،

By Allah^{azwj}, O Jewish brother! Nothing prevented me^{asws} from it except that which had prevented me^{asws} from its counterpart before him, and I^{asws} saw the survival being upon one who remains from the group would be more joyous for me^{asws} and more comforting for my^{asws} heart than its perishing, and I^{asws} knew that if I^{asws} were to carry it upon invitation of the death, I^{asws} would install it.

فَأَمَّا نَفْسِي فَقَدْ عَلِمَ مَنْ حَضَرَ مَعْنِي وَ مَنْ غَابَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ الْمَوْتَ عِنْدِي بِمَنْزِلَةِ الشَّرْبَةِ الْبَارِدَةِ فِي الْيَوْمِ الشَّدِيدِ الْحَرِّ مِنْ ذِي الْعَطَشِ الصَّدَى،

As for my^{asws} self, so the ones present, from the ones you see, and the ones absent, from the companions of Muhammad^{saww}, that the death in my^{asws} presence is at the status of the cold drink during the day of severe heat, from the one with resonating thirst.

وَلَقَدْ كُنْتُ عَاهَدْتُ اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَا وَ عَمِّي حَمْزَةُ وَ أَخِي جَعْفَرُ وَ ابْنُ عَمِّي عُبَيْدَةُ عَلَى أَمْرٍ وَفَبْنَا بِهِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And I^{asws} used to make a pact with Allah^{azwj} Mighty and Majestic, and His^{azwj} Rasool^{saww}, I^{asws} and my^{asws} uncle^{as} Hamza^{as}, and my^{asws} brother^{as} Ja'far^{as}, and my^{asws} cousin Ubeyda, upon a matter, we would be loyal with it for Allah^{azwj} Mighty and Majestic and for His^{azwj} Rasool^{saww}.

فَتَقَدَّمَنِي أَصْحَابِي وَ تَخَلَّفْتُ بَعْدَهُمْ لَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ، فَأَنْزَلَ اللَّهُ فِينَا: (مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا) حَمْزَةُ وَ جَعْفَرُ وَ عُبَيْدَةُ، وَ أَنَا وَ اللَّهُ الْمُتَنَظِّرُ

My^{asws} companions went ahead (passed away) and I^{asws} remained behind after them due to what Allah^{azwj} Mighty and Majestic Wanted. So, Allah^{azwj} Revealed regarding us: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]** – Hamza^{as}, and Ja'far^{as} and Ubeyda, and by Allah^{azwj}, I^{asws} am the one awaiting.

يَا أَخَا الْيَهُودِ وَمَا بَدَّلْتُ تَبْدِيلًا، وَمَا سَكَّنْتَنِي عَنْ ابْنِ عَفَّانَ وَخَتْنِي عَلَى الْإِمْسَاكِ إِلَّا أَنِّي عَرَفْتُ مِنْ أَخْلَاقِهِ فِيمَا اخْتَبَرْتُ مِنْهُ بِمَا لَنْ يَدْعُهُ حَتَّى يَسْتَدْعِيَ الْأَبَاعِدَ إِلَى قَتْلِهِ وَخَلْعِهِ فَضْلًا عَنِ الْأَقَارِبِ، وَأَنَا فِي عَزْلَةٍ،

O Jewish brother! And I^{asws} did not change with any alteration, and nothing silenced me^{asws} from Ibn Affan, and urged me^{asws} upon the refraining except I^{asws} knew from his manners regarding what I^{asws} had experienced from him, with what he will never leave it (caliphate) until the callers would call for him to be killed, and forsaking him would be better from the relatives, and I^{asws} was in isolation.

فَصَبَرْتُ حَتَّى كَأَنَّ ذَلِكَ، لَمْ أَنْطِقْ فِيهِ بِحَرْفٍ مِنْ لَا، وَلَا: نَعَمْ، ثُمَّ أَتَانِي الْقَوْمُ وَأَنَا عِلْمُ اللَّهِ كَارِيٍّ لِمَعْرِفَتِي بِمَا تَطَاعَمُوا بِهِ مِنْ اغْتِقَادِ الْأَمْوَالِ وَالْمَرْجِ فِي الْأَرْضِ، وَعِلْمِهِمْ بِأَنَّ تِلْكَ لَيْسَتْ هُمْ عِنْدِي وَشَدِيدِ عَادَةٍ مُنْتَزَعَةٍ، فَلَمَّا لَمْ يَجِدُوا عِنْدِي تَعَلَّلُوا الْأَعَالِيلَ.

I^{asws} was patient until that happened. I^{asws} did not speak a letter regarding it, from a 'No', nor from a 'Yes'. Then the people came to me^{asws}, and I^{asws}, Allah^{azwj} Knows, disliked, due to my^{asws} recognising what they had been fed from the custody of the wealth, and the disorder in the land, and their knowledge of that wouldn't be for them with me^{asws}, and the severe habits to be removed. When they could not find with me^{asws} any fodder to be fed with'.

ثُمَّ اتَّفَقَتْ عَلَيْهِ السَّلَامُ إِلَى أَصْحَابِهِ، فَقَالَ: أَلَيْسَ كَذَلِكَ؟. فَقَالُوا: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he^{asws} turned towards his^{asws} companions and said: 'Isn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'³¹⁷

4- مَا: ابْنُ الصَّلْتِ، عَنْ ابْنِ عُفَّةَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ حَسَنِ بْنِ حُسَيْنٍ، عَنْ أَبِي غِيْلَانَ سَعْدِ بْنِ طَالِبٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى وَ سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَنْشَدُكُمُ اللَّهَ جَمِيعًا أَلَا فِيكُمْ أَحَدٌ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

(The book) 'Amaali' of sheykh Al Tusi – From Ibn Uqdah, from Ali Bin Muhammad Al Kindy, from Hasan Bin Husayn, from Abin Gilman Sa'ad Bin Talib, from Abin Is'haq, from Abi Al Tufeyl who said,

'I was in the house on the day of the consultation, and I heard Ali^{asws} saying: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who prayed Salat to two Qiblahs with Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: أَنْشَدُكُمُ بِاللَّهِ جَمِيعًا هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قِبْلَتِي؟! قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who professed the Oneness of Allah^{azwj} before I^{asws} did?' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشَدُكُمُ بِاللَّهِ جَمِيعًا هَلْ فِيكُمْ أَحَدٌ هُوَ أَخُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had established brother-hood with, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

³¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 3

قَالَ: أُنْشِدُكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرٍ؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, having a brother for him like my^{asws} brother^{as} Ja'far^{as}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: أُنْشِدُكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a wife for him like my^{asws} wife^{asws} (Syeda) Fatima^{asws}, chieftess of women of the people of Paradise?!' They said, 'O Allah^{azwj}, no'.

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانٍ مِثْلُ سِبْطَيِّ الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَيِّدَيِّ شَبَابِ أَهْلِ الْجَنَّةِ؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having two sons for him like my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, two (grand) sons^{asws} of Rasool-Allah^{saww}, two chiefs of the youths of the people of the Paradise?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone he consulted Rasool-Allah^{saww} so he gave charity before his consultation, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'One whose Master^{asws} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}, – apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: أُنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِطَيْرٍ، فَقَالَ: اللَّهُمَّ ابْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّائِرِ، فَدَخَلْتُ عَلَيْهِ، فَقَالَ: اللَّهُمَّ وَ إِلَيَّ فَلَمْ يَأْكُلْ مَعَهُ أَحَدٌ، غَيْرِي؟!. قَالُوا: اللَّهُمَّ لَا.

'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, the Prophet^{saww} had been given a bird, so he^{saww} said: 'O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj} so he^{asws} can eat with me^{saww} from this bird'. I^{asws} entered to see him^{saww}, and he^{saww} said: 'O Allah^{azwj}! And to me^{saww}! So, no one ate with him^{saww} apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: اللَّهُمَّ اشْهَدْ.

He^{asws} said: 'O Allah^{azwj}! Be Witness!'³¹⁸

5- ج: عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِمَكَّةَ إِذْ دَخَلَ عَلَيْهِ أُنَاسٌ مِنَ الْمُعْتَرِلَةِ فِيهِمْ عَمْرُو بْنُ عَبْدِ وَ.. سَأَلَ الْحَدِيثَ .. إِلَى أَنْ قَالَ:

(The book) 'Al Ihtijaj' – From Abdul Kareem Bin Utba Al Hashimy who said,

'I was seated in the presence of Abu Abdullah^{asws} at Makkah when some people from the Mu'tazilites entered to see him, among them were Amro Bin Ubeyd and' – and continued the Hadeeth until he said,

قَالَ عَلَيْهِ السَّلَامُ: يَا عَمْرُو! لَوْ أَنَّ الْأُمَّةَ قَلَّدَتْكَ أَمْرَهَا فَمَلَكْتَهُ بِغَيْرِ قِتَالٍ وَ لَا مَثُونَةٍ فَقِيلَ لَكَ: وَلَهَا مِنْ شَيْءٍ، مَنْ كُنْتَ تَتَوَلَّاهُ؟

He^{asws} said: 'O Amro! If the community were to collar you its matter (of caliphate), and you possess it without fighting, nor supporters, it is said to you, 'Make anyone you like to be in charge of it, whom would you make to be in charge?'

قَالَ: كُنْتُ أَجْعَلُهَا شُورَى بَيْنَ الْمُسْلِمِينَ. قَالَ: بَيْنَ كُلِّهِمْ؟. قَالَ: نَعَمْ. قَالَ: فَسَقْتَهُمْ وَ خِيَارِهِمْ؟. قَالَ: نَعَمْ. قَالَ: فَرِيْشٍ وَ غَيْرِهِمْ؟. قَالَ: الْعَرَبِ وَ الْعَجَمِ.

He said, 'I would make it to be a consultation between the Muslims'. He^{asws} said: 'Between all of them?' He said, 'Yes'. He^{asws} said: 'Their mischief-makers as well as their good ones?' He said, 'Yes'. He^{asws} said: 'Qureysh and others (as well)?' He said, 'The Arabs and the non-Arabs'.

قَالَ: أَخْبِرْنِي يَا عَمْرُو أَ تَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ أَوْ تَتَبَرَّأُ مِنْهُمَا؟. قَالَ: أَتَوَلَّاهُمَا.

He^{asws} said: 'Inform me^{asws}, O Amro! Do you befriend Abu Bakr and Umar or do you disavow from them?' He said, 'I befriend them both'.

قَالَ: يَا عَمْرُو! إِنْ كُنْتَ رَجُلًا تَتَبَرَّأُ مِنْهُمَا فَإِنَّهُ يَجُوزُ ذَلِكَ الْخِلَافُ عَلَيْهِمَا، وَ إِنْ كُنْتَ تَتَوَلَّاهُمَا فَقَدْ خَالَفْتَهُمَا، قَدْ عَهَدَ عُمَرُ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ أَحَدًا، ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ أَحَدًا، ثُمَّ جَعَلَهَا عُمَرُ شُورَى بَيْنَ سِتَّةٍ فَأَخْرَجَ مِنْهَا الْأَنْصَارَ غَيْرَ أُولَئِكَ السِّتَّةِ مِنْ فَرِيْشٍ، ثُمَّ أَوْصَى النَّاسَ فِيهِمْ بِشَيْءٍ مَا أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ،

He^{asws} said: 'O Amro! If you had been a man disavowing from them, that opposition against them would have been allowed, and if you were befriendng them, so you should be opposing them, for Umar had a pact with Abu Bakr and pledged allegiance to him, and did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it to be a consultation between six, so he excluded from it, the Helpers other than those six from Qureysh. Then he bequeathed the people with something, I^{asws} do not see you being pleased with it, neither you nor your companions'.

³¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 4

قَالَ: وَ مَا صَنَعَ؟ قَالَ: أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يَتَشَاوَرُوا أُولَئِكَ السِّتَّةَ لَيْسَ فِيهِمْ أَحَدٌ سِوَاهُمْ إِلَّا ابْنُ عُمَرَ يُشَاوِرُونَهُ، وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ،

He said, 'And what did he do?' He^{asws} said: 'He instructed Suheyb to pray Salat with the people for three days, and that those six consulted. There wasn't anyone among them besides them except for Ibn Umar, consulting him, and there was anything for him from the matter.

وَ أَوْصَى مَنْ بِحَضْرَتِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ قَبْلَ أَنْ يَفْرُقُوا وَ يُبَايَعُوا أَنْ تُضْرَبَ أَعْنَاقُ السِّتَّةِ جَمِيعًا، وَ إِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ يَمُضِيَ ثَلَاثَةُ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ تُضْرَبَ أَعْنَاقُ الْإِثْنَيْنِ، أَوْ فَرَضُونَ بِدَا فِيمَا يَجْعَلُونَ مِنَ الشُّورَى فِي الْمُسْلِمِينَ؟ قَالُوا: لَا.

And he (Umar) bequeathed the ones in his presence, from the Emigrants and the Helpers, that if three days pass before they are free and pledge allegiance (to one), then strike off the necks of the six of them altogether; and if four unite before the passing of three days and two oppose, then strike off the necks of the two. Are you all pleased with this regarding what you are making from the consultation regarding the Muslims?' They said, 'No'.³¹⁹

6، 7- يب، كا: عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ عَبْدِ الْكَرِيمِ .. مِثْلَهُ.

(The books) 'Al-Tahzeeb' (and) 'Al-Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara, from Abdul Kareem – similar to it.³²⁰

8- ج: فِي خَيْرِ أَبِي الْهَدَيْلِ حِينَ نَاطَرَ الشَّيْعِيَّ الَّذِي يُزَمَّى بِالْحُثُونِ، قَالَ لَهُ: أَخْبِرْنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ حِينَ صَبَّحَهَا شُورَى فِي سِتَّةٍ وَ زَعَمَ أَنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ، فَقَالَ: إِنْ خَالَفَ اثْنَانِ لِأَرْبَعَةٍ فَاقْتُلُوا الْإِثْنَيْنِ، وَ إِنْ خَالَفَ ثَلَاثَةٌ لِثَلَاثَةٍ فَاقْتُلُوا الثَّلَاثَةَ الَّذِي لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَهَذِهِ دِيَانَةٌ أَنْ يَأْمُرَ بِقَتْلِ أَهْلِ الْجَنَّةِ!؟

(The book) 'Al-Ihtijaj' – In a Hadeeth of Abi Al-Huzeyl, when he debated with a Shiah who had been accused of being insane, said to him, 'Inform me, O Abu Huzeyl, about Umar when he made a consultation among six and claimed that they are from the people of Paradise, He (Umar) said, 'If two oppose the four, then kill the two, and if three oppose the three, then kill those three among them there is no Abdul Rahman Bin Awf'. So, this is the Religion, that he had ordered for killing the people of Paradise?!

وَ أَخْبِرْنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ لَمَّا طُعِنَ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ قَالَ: فَرَأَيْتُهُ جَزَعًا، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هَذَا الْجَزَعُ؟ فَقَالَ: يَا ابْنَ عَبَّاسٍ! مَا جَزَعِي لِأَجْلِي وَ لَكِنْ هَذَا الْأَمْرُ مِنْ بَيْنِي بَعْدِي.

And inform me, O Abu Al-Huzeyl, about Umar when he was stabbed, Abdullah Bin Al-Abbas entered to see him. He said, 'I saw him panicky, so I said, 'O commander of the faithful!' What is this panic?' He said, 'O Ibn Abbas! I am not panicking for my sake, but for this command, who would be in-charge of it after me'.

قَالَ: قُلْتُ: وَلَهَا طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ. قَالَ: رَجُلٌ لَهُ حِدَّةٌ، كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَعْرِفُهُ فَلَا أُوَلِّي أُمُورَ الْمُسْلِمِينَ حَدِيدًا.

³¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 5

³²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 6 & 7

He (Ibn Abbas) said, 'Make Talha Bin Abdullah, the ruler'. He said, 'He is a man having anger. The Prophet^{saww} used to recognise it, so I will not make an angry one to rule the Muslims'.

قَالَ: قُلْتُ: وَلَهَا زُبَيْرُ بْنُ الْعَوَّامِ. قَالَ: رَجُلٌ بَخِيلٌ، رَأَيْتُ يُمَارِسُ امْرَأَتَهُ فِي كُبَّةٍ مِنْ غَزَلٍ، فَلَا أَوَّلِيَّ أُمُورَ الْمُسْلِمِينَ بِخِيَالٍ.

He (Ibn Abbas) said, 'I said, 'Make Zubeyr Bin Al-Awwam the ruler'. He (Umar) said, 'He is a stingy person. I saw him arguing with his wife regarding a ball of yarn, so I will not make a stingy to rule the affairs of the Muslims'.

قَالَ: قُلْتُ: وَلَهَا سَعْدُ بْنُ أَبِي وَقَّاصٍ. قَالَ: رَجُلٌ صَاحِبُ فَرْسٍ وَ قَوْسٍ وَ لَيْسَ مِنْ أَخْلَاصِ الْخِلَافَةِ.

He (Ibn Abbas), 'I said, 'Make Sa'ad Bin Abi Waqqas the ruler'. He said, 'He is a man, owner of horses, and bow, and he isn't from the dreams of the caliphate'.

قُلْتُ: وَلَهَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ. قَالَ: رَجُلٌ لَيْسَ يُحْسِنُ أَنْ يَكْفِيَ عِيَالَهُ.

I said, 'Make Abdul Rahman Bin Awf the ruler'. He said, 'He is a man who isn't good in sufficing his dependants'.

قَالَ: قُلْتُ: وَلَهَا عَبْدُ اللَّهِ بْنُ عُمَرَ، فَاسْتَوَى جَالِساً وَ قَالَ: يَا ابْنَ عَبَّاسٍ! مَا وَ اللَّهِ أَرَدْتَ بِهَذَا، أَوَّلِيَّ رَجُلًا لَمْ يُحْسِنِ أَنْ يُطْلَقَ امْرَأَتُهُ؟.

He (Ibn Abbas) said, 'Make Abdullah Bin Umar the ruler'. He sat up straight and said, 'O Ibn Abbas! By Allah^{azwj} I do not want this. Shall I make someone a ruler who is not even good in divorcing his wife?'

قُلْتُ: وَلَهَا عُثْمَانُ بْنُ عَفَّانٍ. فَقَالَ: وَ اللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّ آلَ أَبِي مُعَيْطٍ عَلَى رِقَابِ الْمُسْلِمِينَ، وَ أَوْشَكَ إِنْ فَعَلَهَا- أَنْ يَقْتُلُوهُ .. فَالَهَا ثَلَاثًا،

I said, 'Make Usman Bin Affan the ruler'. He said, 'By Allah^{azwj}! If I were to make him the ruler, he would carry the family of Abi Mueet upon the necks of the Muslims, and I have not doubt, if I were to do it, it would kill him' – saying it thrice.

ثُمَّ سَكَتُ لِمَا أَعْرِفُ مِنْ مُعَانَدَتِهِ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ لِي: يَا ابْنَ عَبَّاسٍ! ادْكُرْ صَاحِبَكَ. قَالَ: قُلْتُ: وَلَهَا عَلِيًّا.

Then he was silent due to what I recognised from his obstinacy towards Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He said to me, 'O Ibn Abbas! Mentioned your companion'. I said, 'Make Ali^{asws} the ruler'.

قَالَ: وَ اللَّهِ مَا حَزَعَنِي إِلَّا لِمَا أَخَذْنَا الْحَقَّ مِنْ أَزْوَاجِهِ، وَ اللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّهُمْ عَلَى الْمَحَجَّةِ الْعِظْمَاءِ، الْعُظْمَى وَ إِنْ يُطِيعُوهُ يُدْخِلُهُمُ الْجَنَّةَ ..

He said, 'By Allah^{azwj}! My panic wasn't except for what we had taken from the right of its owners. By Allah^{azwj}! If I were to make him^{asws} the ruler, he^{asws} would carry them to the greatest of goals, the great, and if they obey him^{asws}, he^{asws} would enter them into the Paradise'.

فَهُوَ يَقُولُ هَذَا ثُمَّ صَبَّرَهَا شُورَى بَيْنَ السَّتَةِ، فَوَيْلٌ لَهُ مِنْ رَبِّهِ .. الْحَبَرُ.

So, he said this, then he made it to be a consultation between the six. Doom be for him, from his Lord^{azwj}. – The report.³²¹

9- ع: أَبِي عَلِيٍّ، عَنْ أَبِيهِ، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: لَمَّا كَتَبَ عُمَرُ كِتَابَ الشُّورَى بَدَأَ بِعُثْمَانَ فِي أَوَّلِ الصَّحِيفَةِ وَ آخَرَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَجَعَلَهُ فِي آخِرِ الْقَوْمِ،

(The book) 'Illal Al Sharaie' – Abi Ali, from his father, raising it to,

'Abu Abdullah^{asws} having said: 'When Umar wrote the letter of the consultation council, he began with Usman in the first page and delayed Ali^{asws} Amir Al-Momineen^{asws} and made him^{asws} to be at the end of the group.

فَقَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! يَا أَبَا الْحَسَنِ! أَشَرْتُ عَلَيْكَ فِي يَوْمٍ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ تَمُدَّ يَدَكَ فَنُبَايَعَكَ فَإِنَّ هَذَا الْأَمْرَ لِيَمَنَ سَبَقَ إِلَيْهِ، فَعَصَيْتَنِي حَتَّى بُويعَ أَبُو بَكْرٍ، وَ أَنَا أَشِيرُ عَلَيْكَ الْيَوْمَ أَنَّ عُمَرَ قَدْ كَتَبَ اسْمَكَ فِي الشُّورَى وَ جَعَلَكَ آخِرَ الْقَوْمِ وَ هُمْ يُخْرِجُونَكَ مِنْهَا، فَأَطِيعْنِي وَ لَا تَدْخُلْ فِي الشُّورَى،

Al-Abbas said, 'O Amir Al-Momineen^{asws}! O Abu Al-Hassan^{asws}! I stipulated upon you^{asws} during the day Rasool-Allah^{saww} passed away that you^{asws} extend your^{asws} hand so we can pledge allegiance to you^{asws}, for this command is for the one who precedes to it. But, you^{asws} disobeyed me until Abu Bakr was pledged to. And I am indicating to you^{asws} today that Umar has written your^{asws} name among the consultants and made you^{asws} to be the last of the group, and they will be expelling you^{asws} from it. So, obey me and do not enter into the consultation'.

فَلَمْ يُجِبْهُ بِشَيْءٍ، فَلَمَّا بُويعَ عُثْمَانُ قَالَ لَهُ الْعَبَّاسُ: أَلَمْ أَقُلْ لَكَ؟ قَالَ لَهُ: يَا عَمَّ! إِنَّهُ قَدْ خَفِيَ عَلَيْكَ أَمْرٌ، أَمَا سَمِعْتَ قَوْلَهُ عَلَى الْمِنْبَرِ: مَا كَانَ اللَّهُ لِيَجْمَعَ لِأَهْلِ هَذَا الْبَيْتِ الْخِلَافَةَ وَ النَّبُوَّةَ؟ فَأَرَدْتُ أَنْ يُكَذِّبَ نَفْسَهُ بِلِسَانِهِ فَيَعْلَمَ النَّاسُ أَنَّ قَوْلَهُ بِالْأَمْسِ كَانَ كَذِبًا بَاطِلًا، وَ أَنَا نَصْلُحُ لِلْخِلَافَةِ، فَسَكَتَ الْعَبَّاسُ.

But he^{asws} did not answer him anything. When Usman was pledged allegiance to, Al-Abbas said to him^{asws}, 'Did I not say to you?' He^{asws} said to him: 'O uncle! A matter has been hidden unto you. Did you not hear his words upon the pulpit, 'Allah^{azwj} wouldn't Gather for the people of this Household, the caliphate and the Prophet-hood?' He wanted to belied himself by his own tongue, so the people know that his words yesterday were lies, false, and we are correct for the caliphate'. Al-Abbas was silent'.³²²

10- ب: عَنْهُمَا، عَنْ حَنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَ رَجُلٌ فَقَالَ: مَا مَنَعَ عُمَرَ بْنِ الْخَطَّابِ أَنْ يَجْعَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ فِي الشُّورَى؟ فَقَالَ: قَدْ قِيلَ ذَلِكَ لِعُمَرَ، فَقَالَ: كَيْفَ أَجْعَلُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلَقَ.

(The book) 'Qurb Al Asnaad' – From Hanan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked, he said, 'What prevented Umar Bin Al-Khattab from including Abdullah Bin Umar in the consultation?' he said, 'That

³²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 8

³²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 9

was said to Umar. He said, 'How can I include a man who is not good in divorcing (his own wife)'".³²³

11- مَا: الْمُفِيدُ، عَنِ الْكَاتِبِ، عَنِ الرَّعْرَعِيِّ، عَنِ الثَّقَفِيِّ، عَنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحُسَيْنِ بْنِ سُفْيَانَ، عَنِ أَبِيهِ، عَنِ لُوطِ بْنِ يَحْيَى، عَنِ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ، عَنِ أَبِيهِ، قَالَ: لَمَّا بُيِعَ عُثْمَانُ سَمِعْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ الْكِنْدِيَّ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: وَ اللَّهُ يَا عَبْدَ الرَّحْمَنِ! مَا رَأَيْتُ مِثْلَ مَا أُبَيِّ إِلَى أَهْلِ هَذَا الْبَيْتِ بَعْدَ نَبِيِّهِمْ،

(The book) 'Amaali' of sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Muhammad Bin Ali, from Al husayn Bin Sufran, from his father, from Lut Bin Yahya, from Abdul Rahman Bin Jundab, from his gather who said,

'When Usman was pledged allegiance to, I heard Al-Miqdad Bin Al-Aswad Al-Kindy^{ra} saying to Abdul Rahman Bin awf, 'By Allah^{azwj}, O Abdul Rahman! I have not seen the like of what has come to the People^{asws} of this Household after their^{asws} Prophet^{saww}.'

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَ مَا أَنْتَ وَ ذَلِكَ يَا مِقْدَادُ؟. قَالَ: إِنِّي وَ اللَّهُ أَجِبُهُمْ لِحُبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ هُمْ وَ يَغْتَرِبُنِي وَ اللَّهُ وَجَدَ لَا أَبُتُّهُ بَنَةً بَنَةً لِيَشْرُفَ قُرَيْشٌ عَلَى النَّاسِ بِشَرَفِهِمْ وَ اجْتِمَاعِهِمْ عَلَى نَزْعِ سُلْطَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ أَيْدِيهِمْ.

Abdul Rahman said to him, 'And what have you to do with that, O Miqdad^{ra}?' He said, 'By Allah^{azwj}! I love them^{asws} for the love of Rasool-Allah^{saww} for them^{asws}, and you are faulting me? By Allah^{azwj}! I will not transmit the transmission of nobility of Qureysh over the people, by their nobility and their uniting upon removing the authority of Rasool-Allah^{azwj} from their^{asws} hands'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَجَحًا! وَ اللَّهُ لَقَدْ اجْتَهَدْتُ نَفْسِي لَكُمْ. قَالَ لَهُ الْمِقْدَادُ: وَ اللَّهُ لَقَدْ تَرَكْتُ رَجُلًا مِنَ الَّذِينَ يَأْمُرُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ، أَمَا وَ اللَّهُ لَوْ أَنَّ لِي عَلَى قُرَيْشٍ أَعْوَانًا لَقَاتَلْتُهُمْ قِتَالِي إِيَّاهُمْ يَوْمَ بَدْرٍ وَ أُحُدٍ.

Abdul Rahman said to him, 'Woe be unto you! By Allah^{azwj}, I have struggled myself for you all'. Al-Miqdad^{ra} said to him, 'By Allah^{azwj}! You have neglected a man from those who are enjoining with the truth and by it they are dispensing justice. But by Allah^{azwj}! If there had been supporters for me against Qureysh, I would have fought them my fighting them on the day of (battles of) Badr and Ohad'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: تَكَلِّتْكَ أُمُّكَ يَا مِقْدَادُ! لَا يَسْمَعَنَّ هَذَا الْكَلَامَ مِنْكَ النَّاسُ، أَمْ وَ اللَّهُ إِنِّي لَخَائِفٌ أَنْ تَكُونَ صَاحِبَ فُرْقَةٍ وَ فِتْنَةٍ.

Abdul Rahman said to him, 'May your mother be bereft of you, O Miqdad^{ra}! Do not let the people hear this talk from you, or by Allah^{azwj}, I fear that you will become the perpetrator of divisions and discord'.

قَالَ جُنْدَبٌ: فَأَتَيْتُهُ بَعْدَ مَا انْصَرَفَ مِنْ مَقَامِهِ، فَقُلْتُ لَهُ: يَا مِقْدَادُ! أَنَا مِنْ أَعْوَانِكَ. فَقَالَ: رَحِمَكَ اللَّهُ، إِنَّ الَّذِي تُرِيدُ لَا يُغْنِي فِيهِ الرَّجُلَانِ وَ الثَّلَاثَةُ، فَخَرَجْتُ مِنْ عِنْدِهِ فَأَتَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فَذَكَرْتُ لَهُ مَا قَالَ وَ مَا قُلْتُ، قَالَ: قَدْ عَا لَنَا بِخَيْرٍ.

Jundab (Abu Zarr^{ra}) said, 'I^{ra} went to him after he had left from his place. I^{ra} said to him^{ra}, 'O Miqdad^{ra}! I^{asws} am from your^{ra} supporters'. He^{ra} said, 'May Allah^{azwj} have Mercy on you^{ra}!'

³²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 10

That which we intend cannot be availed among two men or three'. So, I (Abu Zarr^{ra}) returned from him^{asws} and came to Ali^{asws} Bin Abu Talib^{asws} and mentioned to him what he^{ra} had said and what I^{ra} had said. He^{asws} supplicated for us^{ra} with goodness".³²⁴

12- جا: الكَاتِبِ مِثْلُهُ.

(The book) 'Amaali' of sheykh Al-Mufeed, 'The scribe – similar to it'.³²⁵

13- شَا: رَوَى يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَايِيُّ، عَنْ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَادِقٍ، قَالَ: لَمَّا جَعَلَهَا عُمَرُ شُورَى فِي سِتَّةٍ، فَقَالَ: إِنْ بَايَعَ اثْنَانِ لِوَاحِدٍ وَ اثْنَانِ لَوْاحِدٍ فَكُونُوا مَعَ الثَّلَاثَةِ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ وَ اقْتُلُوا الثَّلَاثَةَ الَّذِينَ لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ،

(The book) 'Al Irshad' – It is reported by Yahya Bin Abdul Hammed Al Himmany, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Sadiq who said,

'When Umar made it to be a consultation among six, he said, 'If two pledge allegiance to one and (the others) pledge to one, then be with the three, those among whom is Abdul Rahman, and kill the three, those there isn't Abdul Rahman among them!'

خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الدَّارِ وَ هُوَ مُعْتَمِدٌ عَلَى يَدِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ: يَا ابْنَ الْعَبَّاسِ! إِنَّ الْقَوْمَ قَدْ عَادَوْكُمْ بَعْدَ نَبِيِّكُمْ كَمَعَادَاتِهِمْ لِنَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي حَيَاتِهِ، أَمْ وَ اللَّهِ لَا نُنِيبُ بِهِمْ إِلَى الْحَقِّ إِلَّا السَّيْفَ،

Amir Al-Momineen^{asws} came out from the house and he^{asws} was leaning upon a hand of Abdullah Bin Al-Abbas. He^{asws} said: 'O Ibn Abbas! The people have become your enemies after their Prophet^{saww} like their enmity towards their Prophet^{saww} during his^{saww} lifetime, or by Allah^{azwj}, nothing will affirm the truth with them except the sword'.

فَقَالَ لَهُ ابْنُ عَبَّاسٍ: وَ كَيْفَ ذَلِكَ؟ قَالَ: أَمَا سَمِعْتَ قَوْلَ عُمَرَ: إِنْ بَايَعَ اثْنَانِ لِوَاحِدٍ وَ اثْنَانِ لَوْاحِدٍ فَكُونُوا مَعَ الثَّلَاثَةِ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ فِيهِمْ وَ اقْتُلُوا الثَّلَاثَةَ الَّذِينَ لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ، قَالَ ابْنُ عَبَّاسٍ: بَلَى،

Ibn Abbas said to him^{asws}, 'And how is that so?' He^{asws} said: 'Have you not heard the words of Umar, 'If two pledge allegiance to one and (the other) two to one, then be with the three, those Abdul Rahman is among them, and kill the three, those Abdul Rahman isn't among them'. Ibn Abbas said, 'Yes'.

قَالَ: أَوْ لَا تَعْلَمُ أَنَّ عَبْدَ الرَّحْمَنِ ابْنُ عَمِّ سَعْدٍ، وَ أَنَّ عُثْمَانَ صِهْرُ عَبْدِ الرَّحْمَنِ؟ قَالَ: بَلَى.

He^{asws} said: 'Or don't you know that Abdul Rahman is a cousin of Sa'ad, and that Usman is an in-law of Abdul Rahman?' He said, 'Yes'.

قَالَ: فَإِنَّ عُمَرَ قَدْ عَلِمَ أَنَّ سَعْدًا [سَعْدًا] وَ عَبْدَ الرَّحْمَنِ وَ عُثْمَانَ لَا يَحْتَلِفُونَ فِي الرَّأْيِ، وَ أَنَّهُ مِنْ بُوَيْعٍ مِنْهُمْ كَانَ الْإِثْنَانِ مَعَهُ، وَ أَمَرَ بِقَتْلِ مَنْ خَالَفَهُمْ وَ لَمْ يُبَالِ أَنْ يُقْتَلَ طَلْحَةُ إِذَا قَتَلَنِي وَ قَتَلَ الزُّبَيْرُ، أَمْ وَ اللَّهِ لَيْسَ عَاشِرُ عُمَرَ لِأَعْرَفَتَهُ شَوْءَ رَأْيِهِ فِينَا قَدِيمًا وَ حَدِيثًا، وَ لَيْسَ مَاتَ لِيَجْمَعُنِي وَ إِثَاءَهُ يَوْمَ يَكُونُ فِيهِ فَصْلُ الْخُطَابِ.

³²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 11

³²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 12

He^{asws} said: 'Umar had know that Sa'ad and Abdul Rahman and Usman will not be differing in the opinion, and if one of the was pledge to, the other two would be with him, and he ordered with killing the one who opposes them, and he did not care if Talha was killed, when they kill me^{asws}, and kill al Zubeyr. Or by Allah^{azwj}, if Umar were to live, I^{asws} would make him realise the evil of his opinion regarding us, past and current, and if he were to die, I^{asws} and he would be gathered on a Day during which the decisive address will take place''³²⁶.

14- شَا: رَوَى عَنْهُ بَنُو سَعِيدٍ، عَنْ جَيْشِ الْكِنَانِيِّ، قَالَ: لَمَّا صَفَّقَ عَبْدُ الرَّحْمَنِ عَلَى يَدِ عُثْمَانَ فِي يَوْمِ الدَّارِ، قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: حَرِّكَ الصُّهْرَ وَبَعَثَكَ عَلَى مَا فَعَلْتَ، وَاللَّهِ مَا أَثَلْتُ مِنْهُ إِلَّا مَا أَثَلَّ صَاحِبُكَ مِنْ صَاحِبِهِ، دَقَّ اللَّهُ بَيْنَكُمَا عِطْرَ مَنْشِيمٍ.

(The book) 'Al-Irshad' – It is reported by Amro Bin Saeed, from Jeysh Al-Kanany who said, 'When Abdul Rahman clapped upon the hand of Usman during the day of the house (pledging allegiance), Amir Al-Momineen^{asws} said to him: 'The in-law relationship made you move and sent you upon what you did. By Allah^{azwj}! I^{asws} did not hope from it except what your companion hoped from his companion. May Allah^{azwj} Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)''³²⁷.

15- جَا: عُمَرُ بْنُ مُحَمَّدٍ الصَّيْرِيُّ، عَنِ الْعَبَّاسِ بْنِ الْمُغِيرَةِ، عَنْ أَحْمَدَ بْنِ مَنْصُورٍ الرَّمَادِيِّ، عَنْ أَحْمَدَ بْنِ صَالِحٍ، عَنْ عُثَيْبَةَ، عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ، عَنِ ابْنِ بَكْرِ بْنِ الْكُنْدِيِّ، قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ ذَاتَ يَوْمٍ فَإِذَا هُوَ بِمَجْلِسٍ فِيهِ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ عُثْمَانُ وَ عَبْدُ الرَّحْمَنِ وَ طَلْحَةُ وَ الزُّبَيْرُ، فَقَالَ عُمَرُ: أَكُلُّكُمْ يُجَدِّثُ نَفْسَهُ بِالْإِمَارَةِ بَعْدِي؟!.

(The book) 'Amaali' of sheykh Al Mufeed' – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihab, from Ibn Najariya Al Kindy who said,

'Umar Bin Al-Khattab came out one day, and there he was by a gathering wherein was Ali^{asws}, and Usman, and Abdul Rahman, and Talha and Al-Zubeyr. Umar said, 'Is each one of you discussing with himself with the government after me?'

فَقَالَ الزُّبَيْرُ: نَعَمْ، كُنَّا نُجَدِّثُ نَفْسَهُ بِالْإِمَارَةِ بَعْدَكَ وَ يَرَاهَا لَهُ أَهْلًا، فَمَا الَّذِي أَنْكَرْتَ؟. فَقَالَ عُمَرُ: أَمْ لَا أُحَدِّثُكُمْ بِمَا عِنْدِي فِيكُمْ؟. فَسَكَتُوا، فَقَالَ عُمَرُ: أَمْ لَا أُحَدِّثُكُمْ عَنْكُمْ؟. فَسَكَتُوا،

Al-Zubeyr said, 'Yes, each one of us is discussing with himself for the government after you, and he sees himself rightful for it. So, what is that which you dislike?' Umar said, 'Shall I narrated to you with what is with me regarding you all?' They were silent. Umar said, 'Shall I narrated to you about you all?' They were silent.

فَقَالَ لَهُ الزُّبَيْرُ: حَدِّثْنَا وَ إِن سَكَتْنَا. فَقَالَ: أَمَّا أَنْتَ يَا زُبَيْرُ مُؤْمِنُ الرِّضَا كَافِرُ الْغَضَبِ، تَكُونُ يَوْمًا شَيْطَانًا وَ يَوْمًا إِنْسَانًا، أَمْ فَزَأَيْتَ الْيَوْمَ الَّذِي تَكُونُ فِيهِ شَيْطَانًا مَنْ يَكُونُ الْحَلِيفَةُ يَوْمَئِذٍ؟.

Al-Zubeyr said to him, 'Narrate to us, and even if we are silent'. He said, 'As for you Zubeyr, you are a Momin when happy and a Kafir when angry. One day you become a Satan^{la} and

³²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 13

³²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 14

one day a human being. Do you see the day in which you will become a Satan^{la}, who would become the caliph on the day?

وَأَمَّا أَنْتَ يَا طَلْحَةُ، فَوَ اللَّهُ لَقَدْ تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ إِنَّهُ عَلَيْكَ لَعَاتِبٌ. وَ أَمَّا أَنْتَ يَا عَلِيُّ، فَإِنَّكَ صَاحِبُ بَطَالَةٍ وَ مِرَاحٍ.

And as for you, O Talha, by Allah^{azwj}! Rasool-Allah^{saww} had passed away and he^{saww} had faulted upon you. And as for you^{asws}, O Ali^{asws}! You^{asws} are a person of inactivity and joking.

وَ أَمَّا أَنْتَ يَا عَبْدَ الرَّحْمَنِ فَوَ اللَّهُ إِنَّكَ لِمَا جَاءَ بِكَ مِنْ خَيْرٍ أَهْلٌ، وَ إِنَّ مِنْكُمْ لَرَجُلًا لَوْ قُسِمَ إِيْمَانُهُ بَيْنَ جُنْدٍ مِنَ الْأَجْنَادِ لَوَسِعَهُمْ، وَ هُوَ عُثْمَانُ.

And as for you, O Abdul Rahman, by Allah^{azwj}! When they come with you of any goodness, you would be rightful of it; and among you there is a man, if his Eman were to be apportioned between an army from the armies, it would be sufficient for them, and he is Usman³²⁸.

16- حا: عَلِيُّ بْنُ بِلَالٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَصْفَهَانِيِّ، عَنِ الثَّقَفِيِّ، عَنْ يُوسُفَ بْنِ سَعِيدٍ الْأَرْحَبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ، عَنْ كَامِلٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: لَمَّا خَضَرَ الْقَوْمُ الدَّارَ لِلشُّورَى جَاءَ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رَحِمَهُ اللَّهُ، فَقَالَ: أَدْخِلُونِي مَعَكُمْ، فَإِنَّ لِلَّهِ عِنْدِي نَصْحًا وَ لِي بِكُمْ خَيْرًا، فَأَبَوْا،

(The book) 'Amaali' of the sheykh Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Asfahany, from Al Saqafy, from Yusuf bin Saeed Al Arhaby, from Ubeydullah Bin Mua Al Absy, from Kamil, from Habeeb Bin Abu Sabit who said,

'When the group presented at the house for the consultation, Al-Miqdad Bin Al-Aswad Al-Kindy^{ra} came and said, 'Enter me (into the house) to be with you, for there is advice with me^{ra} for the Sake of Allah^{azwj} and for me there is goodness with you'. They refused.

فَقَالَ: أَدْخِلُونِي رَأْسِي وَ اسْمَعُوا مِنِّي، فَأَبَوْا عَلَيْهِ ذَلِكَ، فَقَالَ: أَمَّا إِذَا أَبَيْتُمْ فَلَا تُبَايِعُوا رَجُلًا لَمْ يَشْهَدْ بَدْرًا، وَ لَمْ يُبَايِعْ بَيْعَةَ الرِّضْوَانِ، وَ انْهَزَمَ يَوْمَ أُحُدٍ، وَ يَوْمَ النَّقَى الْجُمُعَانِ،

He^{ra} said: 'Let me enter my head and listen from me^{ra}. They refused that upon him. He^{ra} said, 'But when you are refusing, then do not pledge allegiance to any man who had not attended (battle of) Badr, and did not pledge allegiance, the allegiance of the Pleasure (Bay'at Al-Rizwaan), and was defeated on the day of (battle of) Ohad, and the day the two parties met (in battle)'.
فَقَالَ عُثْمَانُ: أَمَّ وَ اللَّهُ لَئِنْ وَلِيَّتْهَا لَأَرْدَنَّكَ إِلَى رَيْكَ الْأَوَّلِ، فَلَمَّا نَزَلَ بِالْمُقْدَادِ الْمَوْتُ قَالَ: أَخْبِرُوا عُثْمَانَ أَنِّي قَدْ رُدِدْتُ إِلَى رَبِّي الْأَوَّلِ وَ الْآخِرِ، فَلَمَّا بَلَغَ عُثْمَانَ مَوْتَهُ جَاءَ حَتَّى أَتَى قَبْرَهُ، فَقَالَ: رَحِمَكَ اللَّهُ إِنْ كُنْتُ وَ إِنْ كُنْتُ .. يُشْنِي عَلَيْهِ خَيْرًا.

Usman said, 'Or by Allah^{azwj}! If I were to be in charge, I will return you to your Lord^{azwj} first'. When the death befell Al-Miqdad^{ra}, he^{ra} said, 'Inform Usman that I^{ra} am returning to my^{ra} Lord^{azwj} first and last'. When (news of) his^{ra} death reached Usman, he came to his^{ra} grave and said, 'May Allah^{azwj} have Mercy on you^{ra}! You were (such and such), and you were (such and such)' – praising goodly upon him^{ra}.

³²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 15

فَقَالَ لَهُ الزُّبَيْرُ:

و فِي حَيَاتِي مَا زَوَّدْتَنِي زَادِي

لَأَعْرِفَنَّكَ بَعْدَ الْمَوْتِ تَنْدُبُنِي

Al-Zubeyr said (a couplet), 'I made you recognise me after the death, you are mourning me, and during my lifetime you did not provide me any provisions'.

فَقَالَ: يَا زُبَيْرُ! تَقُولُ هَذَا؟ أَتَرَانِي أَحِبُّ أَنْ يَمُوتَ مِثْلُ هَذَا مِنْ أَصْحَابِ مُحَمَّدٍ (ص) وَ هُوَ عَلَيَّ سَاحِطٌ؟!

He (Usman) said, 'O Zubeyr! You are saying this? Do you view that I love him^{ra} to die like this, being from the companions of Muhammad^{saww} and he is angry upon me?!'³²⁹

17- فض: رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَنَّهُ خَطَبَ ذَاتَ يَوْمٍ وَقَالَ: أَيُّهَا النَّاسُ! أَنْصِتُوا لِمَا أَقُولُ رَحِمَكُمُ اللَّهُ، أَيُّهَا النَّاسُ! بَايَعْتُمْ أَبَا بَكْرٍ وَ عُمَرَ وَ أَنَا وَ اللَّهُ أَوْلَى مِنْهُمَا وَ أَحَقُّ مِنْهُمَا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

(The book) 'Rowzat Al-Waizeen' – It is reported from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} that he^{asws} addressed one day and said: 'O you people! Listen to what I^{asws} am saying, may Allah^{azwj} have Mercy on you! O you people! You pledged allegiance to Abu Bakr and Umar, and by Allah^{azwj}, I^{asws} are foremost than both of them, and more rightful than me with the bequest of Rasool-Allah^{saww}!

فَأَمْسَكْتُ، وَ أَنْتُمْ الْيَوْمَ تُرِيدُونَ تُبَايِعُونَ عُثْمَانَ، فَإِنْ فَعَلْتُمْ وَ سَكَتُ وَ اللَّهُ مَا يُجْهَلُونَ فَضْلِي وَ لَا جَهْلُهُ مَنْ كَانَ قَبْلَكُمْ، وَ لَوْ لَا ذَلِكَ قُلْتُ مَا لَا تُطِيقُونَ دَفْعَهُ.

But, I^{asws} withheld, and today you are intending to pledge allegiance to Usman. If you were to do so' – and he^{asws} was silent. 'By Allah^{azwj}! Neither are you ignorant of my^{asws} merits nor were they ignorant, the ones who were before you, and had it not been that, I^{asws} would say what you would not be able to tolerate its delivery'.

فَقَالَ الزُّبَيْرُ: تَكَلَّمْ يَا أَبَا الْحَسَنِ!

Al-Zubeyr said, 'Speak, O Abu Al-Hassan^{asws}!'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنْشِدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ وَ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلِي؟!

Ali^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who professed Oneness of Allah^{azwj} and prayed Salat with Rasool-Allah^{azwj}, before I^{asws} did?'

أَمْ هَلْ فِيكُمْ أَحَدٌ أَغْظَمَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَكَاناً مِنِّي؟.

Or is there anyone among you who is of a greater position in the presence of Rasool-Allah^{saww} than me^{asws}?

³²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 16

أَمْ هَلْ فِيكُمْ أَحَدٌ مَنْ كَانَ يَأْخُذُ ثَلَاثَةَ أَشْهُمٍ: سَهْمَ الْقَرَابَةِ وَ سَهْمَ الْخَاصَّةِ وَ سَهْمَ الْهِجْرَةِ، غَيْرِي؟!

Or is there anyone among you, one who had taken three shares – a share of the kinship, and a special share, and a share of the emigration, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ أَحَدٌ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِاثْنَتَيْ عَشْرَةَ تَمْرَةً، غَيْرِي؟!

Or is there anyone among you who came to Rasool-Allah^{azwj} with twelve dates, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ أَحَدٌ مَنْ قَدَّمَ بَيْنَ يَدَيْ بَحْوَاهُ صَدَقَةً لَمَّا بَحَلَ النَّاسُ بِدَلِ مُهْجَتِهِ، غَيْرِي؟!

Or is there anyone among you, one who gave charity before his consulting (Rasool-Allah^{saww}, when the people were stingy of exerting his heart, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِيَدِهِ يَوْمَ غَدِيرِ خُمٍّ وَ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، وَ لِيُبَلِّغِ الْخَاضِرُ الْغَائِبُ؟! فَهَلْ كَانَ فِي أَحَدٍ، غَيْرِي؟!

Or is there anyone among you, Rasool-Allah^{saww} had held his hand on the day of Ghadeer Khumm and said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}! O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}, and let the one present deliver to the absentee'?! So, was it regarding anyone else apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِمَوَدَّتِهِ فِي الْقُرْآنِ حَيْثُ يَقُولُ: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)، هَلْ قَالَ مِنْ قَبْلُ لِأَحَدٍ، غَيْرِي؟!

Or is there anyone among you, one whom Allah^{azwj} Mighty and Majestic has Commanded with having his cordiality in the Quran where He^{azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** Did He^{azwj} Say it for anyone else apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ غَمَضَ عَيْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!

Or is there anyone among you who closed the eyes of Rasool-Allah^{saww} apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ غَمَضَ عَيْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!

Or is there anyone among you who placed Rasool-Allah^{saww} in his^{saww} grave, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ جَاءَتْهُ آيَةُ التَّنْزِيهِ مَعَ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ وَ لَيْسَ فِي النَّبِيِّ إِلَّا أَنَا وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ، فَقَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! رُبُّكَ يُغْرِثُكَ السَّلَامُ وَ يَقُولُ لَكَ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) الْآيَةُ، هَلْ كَانَ ذَلِكَ الْيَوْمَ، غَيْرِي؟!

Is there anyone among you the Verse of integrity came to him with Jibraeel^{as}, and there wasn't anyone in the house except I^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and (Syeda) Fatima^{asws}. Jibraeel^{as} said: 'The greetings be unto you^{asws} all and Mercy of Allah^{azwj} and His^{azwj} Blessings'. Then he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and Says to you^{saww}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – the Verse. Was there anyone else on that day apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ تَرَكَ بَابَهُ مَفْتُوحًا مِنْ قِبَلِ الْمَسْجِدِ لَمَّا أَمَرَ اللَّهُ، حَتَّى قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص)! أَخْرَجْتَنَا وَادْخَلْتَهُ، فَقَالَ: اللَّهُ عَزَّ وَجَلَّ أَدْخَلَهُ وَ أَخْرَجَكُمْ، غَيْرِي؟!.

Or is there anyone among you whose door was left open from facing the Masjid due to what Allah^{azwj} had Commanded, until Umar said, 'O Rasool-Allah^{azwj}! You^{saww} have expelled us and included him^{asws}'. He^{saww} said: 'Allah^{azwj} Mighty and Majestic Included him^{asws} and Expelled you all' – apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَاتَلَ وَ جَبْرِئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ شِمَالِهِ، غَيْرِي؟!.

Or is there anyone among you who fought while Jibreel^{as} was on his right and Mikaeel^{as} on his left, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ لَهُ سِبْطَانٍ مِثْلُ سِبْطَيِّ الْحُسَيْنِ وَ الْحُسَيْنِ سَيِّدَيِّ شَبَابِ أَهْلِ الْجَنَّةِ، ابْنَا أَحَدٍ، غَيْرِي؟!.

Is there anyone among you having two sons for him like my^{asws} two son^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, two chiefs of youths of the people of Paradise, two sons for anyone apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟!.

Or is there anyone among you the Prophet^{saww} had said to him: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as} except there would be no Prophet^{as} after me^{saww}' – apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي حَقِّهِ يَوْمَ خَيْبَرَ: لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارٌ غَيْرَ فَرَارٍ يُفْتَحُ عَلَى يَدِهِ بِالنَّصْرِ، فَأَعْطَاهَا أَحَدًا، غَيْرِي؟!.

Or is there anyone among you Rasool-Allah^{saww} had said for him on the day of (battle of) Khyber: 'I^{saww} shall give the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him, an advancing fighter, not a fleer. Victory would be upon his hands with the Help'. Did he^{saww} give it to anyone apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الطَّائِفِ الْمَشْهُودِ: اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي، فَأَتَيْتُ أَنَا مَعَهُ، هَلْ أَنَا أَحَدٌ، غَيْرِي؟!.

Or is there anyone among you Rasool-Allah^{saww} said of on the day of the grilled bird: 'O Allah^{azwj}! Bring me^{saww} the creature most beloved to You^{azwj} to eat with me^{saww}'. So, I^{asws} came to (eat) with him^{saww}. Did he^{saww} give it to anyone apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ: وَلِيِّهِ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{azwj} Named him as His^{azwj} Guardian, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ طَهَّرَهُ اللَّهُ مِنَ الرَّجْسِ فِي كِتَابِهِ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{azwj} Purified from the uncleanness in His^{azwj} Book, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ زَوَّجَهُ اللَّهُ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{azwj} Married him to (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, apart from me^{asws}?!

أَمْ هَلْ فِيكُمْ مَنْ بَاهَلَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!.

Or is there among you anyone Rasool-Allah^{saww} had imprecated with him (against the Christians), apart from me^{asws}?!

قَالَ: فَعِنْدَ ذَلِكَ قَامَ الزُّبَيْرُ وَ قَالَ: مَا سَمِعْنَا أَحَدًا قَالَ أَصَحَّ مِنْ مَقَالِكَ، وَ مَا نَذْكُرُ مِنْهُ شَيْئًا، وَ لَكِنَّ النَّاسَ بَايَعُوا الشَّيْخَيْنِ وَ لَمْ يُخَالِفِ الْإِجْمَاعُ،

He (the narrator) said, 'Al-Zubeyr stood up at that and said, 'We did not hear anyone say, 'Correct', from your^{asws} words, and we do not remember anything from it, but the people pledged allegiances to the two sheykh (Abu Bakr and Umar), and the consensus cannot be opposed'.

فَلَمَّا سَمِعَ ذَلِكَ نَزَلَ وَ هُوَ يَقُولُ: (وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصْدًا).

When he^{asws} heard that, he^{asws} sat down and he^{asws} was saying **and I would not Take the strayers for support [18:51]**".³³⁰

18- د: عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَا أُمِّشِي مَعَ عُمَرَ يَوْمًا إِذْ تَنَفَّسَ نَفْسًا طَنَّتْ أَنَّهُ قَدْ قُصِمَتْ أَضْلَاعُهُ، فَقُلْتُ: سُبْحَانَ اللَّهِ! وَ اللَّهُ مَا أَخْرَجَ مِنْكَ هَذَا إِلَّا أَمْرًا عَظِيمًا.

(The book) 'Al-Iddad Al-Qawiyah Fi-Makhawaf Al-Yawmiya' – From Ibn Abbas who said, 'While I was walking with Umar one day when he sighed a sigh. I thought that his ribs had been broken. I said, 'Glory be to Allah^{azwj}! By Allah^{azwj}! This has not come out from you except for a great matter'.

³³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 17

فَقَالَ: وَيْحَكَ يَا ابْنَ عَبَّاسٍ! مَا أَذْرِي مَا أَصْنَعُ بِأُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟! قُلْتُ: وَمَا، وَأَنْتَ قَادِرٌ أَنْ تَصْنَعَ ذَلِكَ مَكَانَ النَّقَّةِ؟

He said, 'Woe be unto you, O Ibn Abbas! I don't know what I should do with the community of Muhammad^{sawww}?!' I said, 'And why no, and you are able upon doing that in a position of confidence?'

قَالَ: إِنِّي أَرَاكَ تَقُولُ إِنَّ صَاحِبَكَ أَوَّلَى النَّاسِ بِمَا يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ-؟ قُلْتُ: أَجَلٌ وَاللَّهِ، إِنِّي لَأَقُولُ ذَلِكَ فِي سَابِقَتِهِ وَعِلْمِهِ وَقَرَابَتِهِ وَصِهْرِهِ. قَالَ: إِنَّهُ كَمَا ذَكَرْتَ، وَلَكِنَّهُ كَثِيرُ الدُّعَابَةِ.

He said, 'I view that you would be saying that your companion is foremost of the people with it – meaning Ali^{asws}? I said, 'Yes, by Allah^{azwj}! I am saying that regarding his^{asws} precedence, and his^{asws} knowledge, and his^{asws} kinship, and his^{asws} in-law relationship'. He said, 'It is just as you mentioned, but he^{asws} is with a lot of humour'.

وَفِي رِوَايَةٍ: فِيهِ دُعَابَةٌ.

And in a report - 'There is humour in him^{asws},'

وَفِي رِوَايَةٍ: لِلَّهِ دُرُومٌ إِنْ وَلَوْهَا الْأَصِيلُ، كَيْفَ يَجْمَلُهُمْ عَلَى الْحَقِّ، وَ لَوْ كَانَ السَّيْفُ عَلَى عُقْبِهِ. فَقُلْتُ: أَتَعْلَمُ ذَلِكَ مِنْهُ وَلَا تُؤَلِّيه؟! قَالَ: إِنْ لَمْ أَسْتَخْلِفْ وَأَتَرَكْتُهُمْ فَقَدْ تَرَكْتُهُمْ مَنْ هُوَ خَيْرٌ مِنِّي.

And in a report - 'For Allah^{azwj} would be their turning, if the short-haired one were to be in charge of it, how he^{asws} carries them upon the truth, and even if the sword was upon his^{asws} neck?' I said, 'And you know that from him^{asws} you still won't make him^{asws} in charge of it?! He said, 'If I don't choose a caliph and leave them, so I would have left one who is better than me'.

قُلْتُ: فَعُتْمَانُ؟ قَالَ: وَاللَّهِ لَوْ فَعَلْتُ لَجَعَلْتُ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ يَغْمَلُونَ فِيهِمْ بِمَعْصِيَةِ اللَّهِ حَتَّى يَفْتُلُوهُ، وَاللَّهِ لَوْ فَعَلْتُ لَفَعَلْتُ، وَ لَوْ فَعَلْتُ لَفَعَلُوا، فَوُتِبَ النَّاسُ إِلَيْهِ فَقَتَلُوهُ.

I said, 'So, (what about) Usman?' He said, 'By Allah^{azwj}! If I were to do so, he would make the clan of Abu Mueet to be upon the necks of the people. He would be working among them with disobedience to Allah^{azwj} until they kill him. By Allah^{azwj}! If I were to do it, he would do it, and if he does it, they would do it'. The people did pounce upon him and killed him.

وَفِي رِوَايَةٍ: كُفِّتَ بِأَقَارِبِهِ. قُلْتُ: طَلْحَةَ بْنُ عَبْدِ اللَّهِ؟ قَالَ: الْأَشْعَثُ، هُوَ أَزْهَى مِنْ ذَلِكَ، مَا كَانَ اللَّهُ لِيَرَانِي أَوْ لِيَأْمُرَ أُمَّةً مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى مَا هُوَ عَلَيْهِ مِنَ الرَّهْوِ.

And in a report, 'He would assign his relatives'. I said, 'Talha Bin Abdullah?' He said, 'The cripple. He is more pompous than that. It would not be for Allah^{azwj} to See me place the affairs of the community of Muhammad upon one upon whom is the pomp'.

وَفِي رِوَايَةٍ: قَالَ: فِيهِ خُوءٌ، يَعْنِي كِبَرًا، قُلْتُ: الزُّبَيْرُ بْنُ الْعَوَّامِ؟ قَالَ: إِذْ كَانَ يُلَاطِمُ النَّاسَ فِي الصَّاعِ وَالْمُدِّ.

And in another report, 'He said, 'In him is haughtiness, meaning arrogance'. I said, 'Al-Zubeyr Bin Al-Awwam?' He said, 'Then he would be slapping the people regarding the Sa'a and the Mudd (units of measurement)'.

و فِي رِوَايَةٍ: كَافِرُ الْعُزْبِ مُؤْمِنُ الرِّضَا. قُلْتُ: سَعْدَ بْنَ أَبِي وَقَّاصٍ؟ قَالَ: لَيْسَ بِصَاحِبِ ذَلِكَ، ذَلِكَ صَاحِبُ مِقْنَبٍ يُقَاتِلُ بِهِ.

And in a report, 'A Kafir when angry, a Momin when happy'. I said, 'Sa'ad Bin Abi Waqas?' He said, 'He isn't appropriate of that. That one is owner of a cavalry'.

و فِي رِوَايَةٍ: صَاحِبُ مِقْنَبٍ خَيْلٍ. قُلْتُ: عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ؟ قَالَ: نَعَمْ الرَّجُلُ ذَكَرْتُ، وَ لَكِنَّهُ ضَعِيفٌ عَنْ ذَلِكَ.

And in a report, 'He is an owner of the horse riders'. I said, 'Abdul Rahman Bin Awf?' He said, 'You mentioned a good man, but he is too weak from that'.

و فِي رِوَايَةٍ: ذَلِكَ الرَّجُلُ لَبِيبٌ أَوْ ضَعِيفٌ.

And in a report, 'That man is soft or weak'.

و فِي رِوَايَةٍ: ذَلِكَ الرَّجُلُ لَوْ وَلَّيْتُهُ جَعَلَ خَاتَمَهُ فِي إصْبَعِ امْرَأَتِهِ، وَ اللَّهُ يَا ابْنَ عَبَّاسٍ! مَا يَصْلُحُ هَذَا الْأَمْرُ إِلَّا لِلْقَوِيِّ فِي غَيْرِ عُنْفٍ، وَ اللَّيِّنِ فِي غَيْرِ ضَعْفٍ، وَ الْجَوَادِ فِي غَيْرِ سَرْفٍ، الْمُمْسِكِ فِي غَيْرِ بُخْلِ.

And in a report, 'That is a man, if I make him in charge of it, he would make his ring to be in the finger of his wife. By Allah^{azwj}, O Ibn Abbas! This command is not correct except for the strong in non-violence, and the one soft in non-weakness, and the generous in non-extravagance, the one withholding without being stingy'.³³¹

19- نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي وَقْتِ الشُّورَى: لَنْ يُسْرَعَ أَحَدٌ قَبْلِي إِلَى دَعْوَةِ حَقٍّ، وَ صِلَةِ رَحِمٍ، وَ عَائِدَةٍ كَرَمٍ، فَاسْمَعُوا قَوْلِي، وَ عُوا مُنْطِقِي، عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ مِنْ بَعْدِ هَذَا الْيَوْمِ تُنْتَضَى فِيهِ السُّيُوفُ وَ تُخَانُ فِيهِ الْعُهُودُ، حَتَّى يَكُونَ بَعْضُكُمْ أَيْمَةً لِأَهْلِ الضَّلَالَةِ وَ شِيعَةً لِأَهْلِ الْجَهَالَةِ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} during the time of the consultation: 'No one will be quicker than me^{asws} in calling to the truth, and helping the relatives, and consoling the honourable, so listen to my^{asws} words and retain my talk. Perhaps you will see this matter, from after this day, the swords would be unsheathed and the pacts would be taken, until some of you will become leaders of the people of straying and loyalists of the people of ignorance'.³³²

20- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ مُحَمَّدٍ بْنِ شُعْبَةَ الْأَنْصَارِيِّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ رَمِيسِ الْهَبَيْرِيِّ بِالْقَصْرِ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ كَاسٍ النَّخَعِيِّ بِالزُّمَلَةِ، وَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ جَمِيعاً، عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْأَزْدِيِّ الصُّوفِيِّ، عَنْ عَمْرِو بْنِ حَمَّادٍ بْنِ طَلْحَةَ الْقَنَادِ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْأَزْدِيِّ، عَنْ مَعْرُوفِ بْنِ خَزِيمَةَ وَ زَيْدِ بْنِ الْمُنَادِرِ وَ سَعِيدِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ الْكِنَانِيِّ، قَالَ:

³³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 18

³³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 19

(The book) 'Amaali' of sheykh Al Tusi – A group, from Abu Al Mufazzal who said, 'It is narrated to us by Hassan Bin Muhammad Bin Shuba Al Ansari and Muhammad Bin Ja'far Bin Ramees Al Hubeyri at the castle, and Ali Bin Muhammad Bin Al Hassan Bin Kas Al Nakhaie at Al Ramlah, and Ahmad Bin Muhammad Bin Saeed Al Hamdany, altogether from Ahmad Bin Yahya Bin Zakariyya Al Azdy Al Sowfy, from Amro Bin Hammad Bin Talha Al Qanad, from is'haq Bin Ibrahim Al Azdy, from Marouf Bin Kharbuz, and Ziyad Bin Al Munzir, and Saeed Bin Muhammad Al Asady, from Abu Al Tufeyl Aamir Bin Wasila Al Kinani who said,

لَمَّا اخْتَضِرَ عُمَرُ بْنُ الْخَطَّابِ جَعَلَهَا شُورَى بَيْنَ سِتَّةٍ، بَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عُثْمَانَ بْنِ عَفَّانَ وَ طَلْحَةَ وَ الزُّبَيْرِ وَ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ عَبْدُ اللَّهِ بْنُ عُمَرَ فِيمَنْ يُشَاوِرُ وَ لَا يُؤَلَّى

'When Umar Bin Al-Khattab was dying, he made it a consultation between six – between Ali^{asws} Bin Abu Talib^{asws}, and Usman Bin Affan, and Talha, and Al-Zubeyr, and Sa'ad Bin Abu Waqas, and Abdul Rahman Bin Awf; and Abdullah Bin Umar was among the ones who consult and would not become ruler.

قَالَ أَبُو الطَّمِيلِ: فَلَمَّا اجْتَمَعُوا أَجْلَسُونِي عَلَى الْبَابِ أَرَدُ عَنْهُمْ النَّاسَ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّكُمْ قَدْ اجْتَمَعْتُمْ لِمَا اجْتَمَعْتُمْ لَهُ فَأَنْصِتُوا فَأَتَكَلَّمُ فَإِنْ قُلْتُمْ حَقًّا صَدَقْتُمُونِي، وَإِنْ قُلْتُمْ بَاطِلًا زُدُّوا عَلَيَّ وَ لَا تَهَابُونِي، إِنَّمَا أَنَا رَجُلٌ كَأَحَدِكُمْ:

Abu Al-Tufeyl (the narrator) said, 'When they had gathered, they made me to be seated at the door to turn the people away from them. Ali^{asws} said: 'You have gathered for what you have gathered for, so listen. I^{asws} shall speak. If I^{asws} speak the truth, then ratify me^{asws}, and if I^{asws} say (anything) false, return it upon me^{asws} and do not be awed by me^{asws}. But rather, I^{asws} am a man like one of you.

أَتَشُدُّكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ مِثْلُ ابْنِ عَمِّي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْرَبُ إِلَيْهِ رَجُلًا مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a son^{saww} of an uncle^{as} like mine, closer to him^{saww} in kinship than me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَتَشُدُّكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مِثْلُ عَمِّي حَمْزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having the like of my^{asws} uncle^{as} Hamza^{as}, Lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَتَشُدُّكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أُخِي جَعْفَرِ ذِي الْمُنَاحَيْنِ مُصْرَجٍ بِالدِّمَاءِ الطَّيَّارِ فِي الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a brother for him like my^{asws} brother^{as} Ja'far^{as}, with the two wings, drenched in the blood, the flier in the Paradise?! They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَتَشُدُّكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَيِّدَةِ نِسَاءِ عَالَمِيهَا فِي الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having a wife for him like my^{asws} wife^{asws}, (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, chieftess of her^{asws} world in the Paradise?! They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who prayed to two Qiblahs with Rasool-Allah^{saww} before me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سَهْمَانِ فِي كِتَابِ اللَّهِ فِي الْخَاصِّ وَالْعَامِّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you having two shares for him in the Book of Allah^{azwj} regarding the special and the general, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَابَهُ مَفْتُوحًا يَحِلُّ لَهُ مَا يَحِلُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَيَحْرُمُ عَلَيْهِ مَا يَحْرُمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had left his door open, being permissible for him whatever was permissible to Rasool-Allah^{saww}, and prohibited for him whatever was prohibited to Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ رَجُلٌ نَاجَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَشْرَ مَرَّاتٍ يُعَدُّمُ بَيْنَ يَدَيْ جُؤَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there among you any man who consulted Rasool-Allah^{saww} ten time, and he gave charity before his consultation, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا قَالَ فِي غَزَاةٍ تَبُوكَ: إِنَّمَا أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him what he^{saww} said during the military expedition of Tabuk: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from that there will not be any Prophet^{as} after me^{saww} – apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَقَالَتَهُ يَوْمَ غَدِيرِ خَمٍّ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وُلَاةُ وَ عَادِ مَنْ عَادَاهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said to him his^{saww} words on the day of Ghadeer Khumm: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one being inimical to him^{asws} – apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَصَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أَهْلِهِ وَ مَالِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had bequeathed to regarding his^{saww} family, and his^{saww} wealth, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ الْمُشْرِكِينَ كَقَتْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who killed the Polytheists like I^{asws} killed?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ غَسَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who washed Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَقْرَبُ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you closer to the pact with Rasool-Allah^{saww} than me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَ فِي حُفْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who descended in the grave of Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَاصْنَعُوا مَا أَنْتُمْ صَانِعُونَ.

He^{asws} said: 'So, do whatever you want to do'.

فَقَالَ طَلْحَةُ وَ الزُّبَيْرُ عِنْدَ ذَلِكَ: نَصَبْنَاهُ مِنْهَا لَكَ يَا عَلِيُّ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: فَلَدُونِي هَذَا الْأَمْرَ عَلَى أَنْ أَجْعَلَهَا لِأَحَدِكُمْ. قَالُوا: قَدْ فَعَلْنَا.

Talha said And Al-Zubeyr said at that, 'Our nomination from it is for you^{asws}, O Ali^{asws}'. Abdul Rahman Bin Awf said, 'Collar me with this matter upon a condition that I shall make it to be for one of you'. They said, 'We have done so'.

فَقَالَ عَبْدُ الرَّحْمَنِ: هَلُمَّ يَدَكَ يَا عَلِيُّ تَأْخُذْهَا بِمَا فِيهَا عَلَى أَنْ تَسِيرَ فِيْنَا بِسِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ.

Abdul Rahman said, 'Give me your^{asws} hand, O Ali^{asws}! Take it (caliphate) with whatever is in it upon a condition that you will deal among us with the ways of Abu Bakr and Umar'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَخْذُهَا بِمَا فِيهَا عَلَى أَنْ أَسِيرَ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جُهِدِي،

Ali^{asws} said: 'I^{asws} shall take it with whatever is in it upon a condition that I^{asws} shall travel among you all by the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww} in my^{asws} efforts'.

فَخَلَّى عَنْ يَدِ عَلِيٍّ، وَ قَالَ: هَلُمَّ يَدَكَ يَا عُثْمَانُ خُذْهَا بِمَا فِيهَا عَلَى أَنْ تَسِيرَ فِيْنَا بِسِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ. فَقَالَ: نَعَمْ، ثُمَّ تَفَرَّقُوا.

He vacated from the hand of Ali^{asws} and said, 'Give your hand, O Usman! Take it with whatever is in it upon the condition that you will deal among us in the ways of Abu Bakr and Umar'. He said, 'Yes'. Then they dispersed".³³³

21- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرِ الْعَلَوِيِّ الْحَسَنِيِّ وَ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْمُؤَمِّلِ الصَّبْرِيِّ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ خَلْفِ الْعَطَّارِ، عَنْ أَحْمَدَ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ رَبِيعَةَ بْنِ عَجَلَانَ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي زَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي زَافِعٍ، قَالَ:

(The book) 'Amaali' of sheykh Al Tusi' – A group, from Abu Al Mufazzal, from Abu Abdullah Ja'far Bin Muhammad Bin Ja'far Al Alawy Al Hassany, and Abu Abdullah Muhammad Bin Ahmad Bin Al Muwammil Al Sayrafi who both said, 'It was narrated to us by Muhammad Bin Ali Bin Khalaf Al Attar, from Ahmad Bin Ja'far Bin Abdullah Bin Muhammad Bin Rabi'e Bin Ajlan, from Muawiya Bin Abdullah Bin Ubeydullah Bin Abu Rafie, from h is father, from his grandfather Abu Rafie who said,

لَمَّا اجْتَمَعَ أَصْحَابُ الشُّرَى وَ هُمْ سِتَّةٌ نَقَرِ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ سَعْدُ بْنُ مَالِكٍ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَقْبَلَ عَلَيْهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ أَتَيْهَا النَّفَرُ! هَلْ فِيكُمْ مِنْ أَحَدٍ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنَزَلُكَ مِنِّي يَا عَلِيُّ مَنَزَلُهُ هَارُونُ مِنْ مُوسَى؟ أَتَعْلَمُونَ قَالَ ذَلِكَ لِأَحَدٍ؟، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'When the companions of the consultation gathered, and they were six persons, from them were – Ali^{asws} Bin Abu Talib^{asws}, and Usman, and Talha, and Al Zubeyr, and Sa'ad Bin Malik, and Abdul Rahman Bin Awf, Ali^{asws} Bin Abu Talib^{asws} turned towards them and said: 'I^{asws} adjure you with Allah^{azwj}, O you group! Is there anyone among you, Rasool-Allah^{saww} had said to him: 'Your^{asws} status from me^{saww}, O Ali^{asws}, is at the status of Haroun^{as} from Musa^{asw}? Do you know him^{saww} having said that to anyone apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: يَا أَتَيْهَا النَّفَرُ! هَلْ فِيكُمْ مِنْ أَحَدٍ لَهُ سَهْمَانِ، سَهْمٌ فِي الْخَاصِّ وَ سَهْمٌ فِي الْعَامِّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'O you group! Is there anyone among you having two sahes for him, a share in the special and a share in the general, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: وَ ذَكَرَ الْحَدِيثَ نَحْوَ طَرِيقِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ.

He^{asws} said' – and he mentioned the Hadeeth approximate to the way of Abu AL-Aswad Al-Dowly, from Amir Al-Momineen Ali^{asws},³³⁴

22- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، عَنْ أَبِي طَالِبٍ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي مَشْعَرِ السَّلَمِيِّ الْحَرَّانِيِّ بِحَرَّانَ، عَنْ أَحْمَدَ بْنِ أَسْوَدَ أَبِي عَلِيٍّ الْحَنْفِيِّ الْقَاضِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَفْصِ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَدِينَةَ الْعُبَيْدِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذَبِي [ذُنَيْ] الْهَنْثَانِيِّ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِيهِ أَبِي الْأَسْوَدِ، قَالَ:

(The book) 'Amaali' of sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abu Talib Muhammad Bin Ahmad Bin Abu Mash'ar Al Sulamy Al Harrany at Bahrain, from Ahmad Bin Aswad Abu Ali Al Hanafi the judge, from Ubeydullah Bin Muhammad Bin Hafs Al Taymi, from his gather, from Umar Bin Uzina Al Abdy, from Wahab Bin

³³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 20

³³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 21

Abdullah Bin Abu Duny Al Hunaie, from Abu Harb Bin Abu Al Aswad Al Dowly, from his father Abu Al Aswad who said,

لَمَّا طَعَنَ أَبُو لَوْلُؤَةَ عُمَرَ بْنَ الْخَطَّابِ جَعَلَ الْأَمْرَ بَيْنَ سِتَّةِ نَفَرٍ: عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ عُثْمَانَ بْنَ عَفَّانَ، وَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ، وَ طَلْحَةَ، وَ الزُّبَيْرَ، وَ سَعْدَ بْنَ مَالِكٍ، وَ عَبْدُ اللَّهِ بْنُ عُمَرَ مَعَهُمْ يَشْهَدُ النَّجْوَى وَ لَيْسَ لَهُ فِي الْأَمْرِ نَصِيبٌ، وَ أَمَرَهُمْ أَنْ يَدْخُلُوا لِذَلِكَ بَيْتاً وَ يُغْلِقُوا عَلَيْهِمْ بَابَهُ.

‘When Abu Lulu stabbed Umar Bin Al-Khattab, he made the matter to be between six persons – Ali^{asws} Bin Abu Talib^{asws}, and Usman Bin Affan, and Abdul Rahman Bin Awf, and Talha, and Al Zubeyr, and Sa’ad Bin Malik, and Abdullah Bin Umar was with them as a witness of the consultation, and there wasn’t any share for him in the command, and ordered them that they should enter into that house and its door should be locked upon them.

قَالَ أَبُو الْأَسْوَدِ: فَكُنْتُ عَلَى الْبَابِ أَنَا وَ نَفَرٌ مَعِيَ حَاجَتُهُمْ أَنْ يَسْمَعُوا الْحَوَارِ الَّذِي يَجْرِي بَيْنَهُمْ، فَأَبْتَدَرَ الْكَلَامَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: لِيَذْكُرَ كُلُّ رَجُلٍ مِنْكُمْ رَجُلًا إِنْ أخطأَ هَذَا الْأَمْرَ كَانَتْ الْخِيَرَةُ لِصَاحِبِهِ،

Abu Al-Aswad (the narrator) said, ‘I was at the door, I and a number with me, their need being to be listening to the dialogues which flow between them. The talk started with Abdul Rahman Bin Awf. He said, ‘Let each man from you mention a man, if he is wrong for this command, the choice would be to his companion’.

فَقَالَ الزُّبَيْرُ: قَدْ اخْتَرْتُ عَلِيًّا. وَ قَالَ طَلْحَةُ: قَدْ اخْتَرْتُ عُثْمَانَ. وَ قَالَ سَعْدٌ: قَدْ اخْتَرْتُ عَبْدَ الرَّحْمَنِ،

Al-Zubeyr said, ‘I have chosen Ali^{asws}’. And Talha said, ‘I have chosen Usman’. And Sa’ad said, ‘I have chosen Abdul Rahman’.

فَقَالَ عَبْدُ الرَّحْمَنِ: قَدْ رَضِيَ الْقَوْمُ بِنَا وَ قَدْ جُعِلَ الْأَمْرُ بَيْنَنَا، وَ لَنَا أَيُّهَا الثَّلَاثَةُ، فَأَيُّكُمْ يُخْرِجُ عَنْ هَذَا الْأَمْرِ نَفْسَهُ وَ يَخْتَارُ لِلْمُسْلِمِينَ رَجُلًا رَضِيَ فِي الْأُمَّةِ، فَأَمْسَكَ الشَّيْخَانِ، فَعَادَ عَبْدُ الرَّحْمَنِ لِكَلَامِهِ،

Abdul Rahman said, ‘The group has agreed with us and had made the command to be among us, and for us, O you three, which one of you would come out from this command himself and chose a man for the Muslims the community would agree with?’ The two sheikhs withheld. Abdul Rahman repeated his speech.

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: كُنْ أَنْتَ ذَلِكَ الرَّجُلَ. قَالَ: فَإِنَّهُ لَمْ يَبْقَ إِلَّا أَنْتَ وَ عُثْمَانُ، فَأَيُّكُمَا يَتَقَلَّدُ هَذَا الْأَمْرَ عَلَى أَنْ يَسِيرَ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سِيرَةِ صَاحِبَيْهِ أَبِي بَكْرٍ وَ عُمَرَ فَلَا يَعْدُوهُمَا.

Ali^{asws} said: ‘You be that man’. He said, ‘So there does not remain except you^{asws} and Usman. Which one of you two would like to be collared with the command upon a condition that he would deal among the community with the ways of Rasool-Allah^{azwj} and ways of his^{saww} two companions Abu Bakr and Umar, and he would not turn back the two?’

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَنَا أَخَذْتُهَا عَلَى أَنْ أَسِيرَ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جُهْدِي وَ طَوْقِي وَ أَسْتَعِينُ عَلَى ذَلِكَ بِرَبِّي.

Ali^{asws} said: 'I^{asws} shall take it if I^{asws} deal among the community by the ways of Rasool-Allah^{saww} in my^{asws} efforts, and I^{asws} shall be Assisted upon that by my^{asws} Lord^{azwj}.'

قَالَ: فَمَا عِنْدَكَ أَنْتَ يَا عُثْمَانُ؟ قَالَ: أَسِيرُ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ سِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ.

He said, 'So, what is with you, O Usman?' He said, 'I shall deal among the community with the ways of Rasool-Allah^{saww} and ways of Abu Bakr and Umar'.

قَالَ: فَرَدَّهَا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ ثَلَاثًا، وَ عَلَى عُثْمَانَ ثَلَاثًا كُلُّ رَجُلٍ مِنْهُمْ يَقُولُ مِثْلَ قَوْلِهِ الْأَوَّلِ، فَلَمَّا تَوَافَقُوا عَلَى رَأْيٍ وَاحِدٍ، قَالَ لَهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنِّي أُحِبُّ أَنْ تَسْمَعُوا مِنِّي قَوْلًا أَقُولُ لَكُمْ، قَالُوا: قُلْ يَا أَبَا الْحَسَنِ.

He (the narrator) said, 'He repeated it unto Ali^{asws} thrice, and upon Usman thrice, each man from them was saying like his first words. When they had harmonised upon one view, Ali^{asws} said to them: 'I^{asws} would like you to listen words from me^{asws} I^{asws} shall be saying to you all'. They said, 'Speak, O Abu Al-Hassan^{asws}!'

قَالَ: فَإِنِّي أَسْأَلُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ سِرِّكُمْ وَ جَهَنَّمَ هَلْ فِيكُمْ مِنْ رَجُلٍ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَزَّيْزٌ أَنَّهُ لَا نَبِيَّ بَعْدِي، عَزَّيْزِي؟! قَالُوا: اللَّهُمَّ لَا، .. وَ ذَكَرَ الْمُنَاشَدَةَ نَحْوَهُ.

He^{asws} said: 'So, I^{asws} hereby ask you all by Allah^{azwj} Who Knows your secrets and your announcements! Is there any man among you, Rasool-Allah^{saww} had said to him: 'You are from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from that there is no Prophet^{as} after me^{asws}, – apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!' – and he mentioned the adjournments approximate to it".³³⁵

23- مَا: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الصَّلْتِ، عَنْ أَبِي عُمَرَ الْخَافِظِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرٍ الْعَلَوِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ الْقَوْمَ حِينَ اجْتَمَعُوا لِلشُّورَى، فَقَالُوا فِيهَا وَ نَاحَى عَبْدَ الرَّحْمَنِ كُلَّ رَجُلٍ مِنْهُمْ عَلَى جَدِّهِ، ثُمَّ قَالَ لِعَلِيِّ: عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لَيْنٌ وَ لَيْتَ لَتَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ سِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ،

(The book) 'Amaali' of sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Abu Uqda the memoriser, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah Al Alawy, from his father, from Abdullah Bin Abu Bakr Bin Muhammad Bin Amro Bin Hazim, from his father, from his grandfather,

'The group, when they gathered for the consultation, they said during it and whispered to Abdul Rahman, each man from them upon keenness. Then he said to Ali^{asws}, 'Upon you^{asws} is a Pact of Allah^{azwj} and His^{azwj} Covenant, if you^{asws} were to be in charge, you^{asws} will act by the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and ways of Abu Bakr and Umar'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: عَلَيَّ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لَيْنٌ وَ لَيْتَ أُمَرَّكُمْ لَأَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ،

Ali^{asws} said: 'Upon me^{asws} is a Pact of Allah^{azwj} and His^{azwj} Covenant, if I^{asws} were to rule, I^{asws} would order you all to act by the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}.'

³³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 22

فَقَالَ عَبْدُ الرَّحْمَنِ لِعُثْمَانَ كَقَوْلِهِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَجَابَهُ: أَنْ نَعَمْ. فَرَدَّ عَلَيْهِمَا الْقَوْلَ ثَلَاثًا، كُلٌّ ذَلِكَ يَقُولُ عَلَيٍّ عَلَيْهِ السَّلَامُ كَقَوْلِهِ، وَ يُجِيبُهُ عُثْمَانُ: أَنْ نَعَمْ، فَبَايَعَ عُثْمَانَ عَبْدُ الرَّحْمَنِ عِنْدَ ذَلِكَ.

Abdul Rahman said to Usman like his words to Ali^{asws}. He answered him, 'Yes'. He repeated the words unto them both, three times, during all that Ali^{asws} was saying like his^{asws} (first) words, and Usman answered him, 'Yes'. So, Abdul Rahman pledged allegiance to Usman at that".³³⁶

24- إِرْشَادُ الْقُلُوبِ: عَنْ أَبِي الْمُفَضَّلِ بِإِسْنَادِهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ وَ عُثْمَانَ وَ طَلْحَةَ وَ الزُّبَيْرَ وَ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَمَرَهُمْ عُمَرُ بْنُ الْخَطَّابِ أَنْ يَدْخُلُوا بَيْتًا وَ يُغْلِقُوا عَلَيْهِمْ بَابَهُ وَ يَتَشَاوَرُوا فِي أَمْرِهِمْ، وَ أَجْلَهُمْ ثَلَاثَةَ أَيَّامٍ فَإِنْ تَوَافَقَ خَمْسَةٌ عَلَى قَوْلٍ وَاحِدٍ وَ أَبِي رَجُلٍ مِنْهُمْ قُتِلَ ذَلِكَ، وَ إِنْ تَوَافَقَ أَرْبَعَةٌ وَ أَبِي اثْنَانِ قُتِلَ الْإِثْنَانِ،

(The book) 'Irshad Al Quloub' – From Abu Al Mufazzal by his chain,

'From Abu Zarr^{ra}, 'Ali^{asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abi Waqas. Umar Bin Al-Khattab ordered them to enter into a house and its door should be locked upon them, and they should consult regarding their matter; and he respite them for three days. If five are concordant upon the word of one, and a man from the refuses, that one would be killed, and if four are concordant and two refuse, then the two would be killed.

فَلَمَّا تَوَافَقُوا جَمِيعًا عَلَى رَأْيٍ وَاحِدٍ قَالَ لَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنِّي أَحِبُّ أَنْ تَسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، فَإِنْ يَكُنْ حَقًّا فَاقْبَلُوهُ وَ إِنْ يَكُنْ بَاطِلًا فَأَنْكَرُوهُ. قَالُوا: قُلْ.

When they were all concordant upon one view, Ali^{asws} Bin Abu Talib^{asws} said to them: 'I^{asws} would like you to listen from me^{asws} what I^{asws} am saying to you. If it happens to be true, then accept it, and if it happens to be false, then deny it'. They said, 'Speak!'

قَالَ: أَنْشِدُكُمْ بِاللَّهِ .. أَوْ قَالَ: أَسْأَلُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ سِرَّائِكُمْ وَ يَعْلَمُ صِدْقَكُمْ إِنْ صَدَقْتُمْ وَ يَعْلَمُ كَذِبَكُمْ إِنْ كَذَبْتُمْ، هَلْ فِيكُمْ أَحَدٌ آمَنَ قَبْلِي بِاللَّهِ وَ رَسُولِهِ وَ صَلَّى الْقِبْلَتَيْنِ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj} – or said: 'I^{asws} ask you by Allah^{azwj} Who Knows your secrets and Knows your truthfulness if you speak the truth, and Knows your lies if you lie. Is there anyone among you who believed before me^{asws}, in Allah^{azwj} and His^{azwj} Rasool^{saww} and prayed Salat to the two Qiblahs before me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَمَرَ يَقُولَ اللَّهُ عَزَّ وَ جَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ) سِوَايَ؟. قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you who acted in accordance with Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, besides me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَصَرَ أَبُوهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَفَّلَهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

³³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 23

He^{asws} said: 'Is there anyone among you whose father helped Rasool-Allah^{saww} and was his^{saww} guarantor, apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَخُوهُ ذِي الْجَنَاحَيْنِ فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you his brother is with the two wings in the Paradise, apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قَبْلِي وَ لَمْ يُشْرِكْ بِهِ شَيْئًا؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you who professes Oneness of Allah^{azwj} before me^{asws} and did not associate anything with Him^{azwj}? They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ عَمَّ حَمْرُهُ سَيِّدُ الشُّهَدَاءِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, his uncle is Hamza^{as}, chief of the Martyrs, apart from me^{asws}? They said, 'O Allah^{azwj} no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, his wife is chieftess of woment of the people of Paradise, apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ ابْنَاهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, his two sons are both chiefs of people of the Paradise, apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَعْلَمَ بِنَاسِخِ الْقُرْآنِ وَ مَنْسُوحِهِ وَ السُّنَّةِ مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you who knows the Abrogating (Verses of) the Quran and its Abrogated, and the Sunnah, more than me^{asws}? They said, 'O Allah^{saww}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ فِي عَشْرِ آيَاتٍ مِنَ الْقُرْآنِ مُؤْمِنًا، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, Allah^{azwj} Mighty and Majestic Named him in ten Verses of the Quran as a Momin, apart from me^{asws}? They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَجَّى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَشْرَ مَرَّاتٍ يُقَدِّمُ بَيْنَ يَدَيَّ نَحْوَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who consulted Rasool-Allah^{azwj} ten times giving charity before it, apart from me^{asws}? They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ كُنْتُ مُؤَلَّاهُ فَعَلَيْ مُؤَلَّاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، لِيُبَلِّغَ الشَّاهِدَ الْعَائِبَ ذَلِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said for him: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}. Let the one present deliver that to the absentee', apart from me^{asws}?!' They said, 'No!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَأُعْطِيَنَّ الرَّايَةَ عَدَاً رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَاراً غَيْرَ قَرَارٍ لَا يُؤَيِّي الدُّبْرَ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ،

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said for him: 'I^{saww} shall give the flag tomorrow to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him, an advancing fighter, not a fleer, not turn around backwards. Allah^{azwj} will Grant victory upon his hands'.

وَذَلِكَ حَيْثُ رَجَعَ أَبُو بَكْرٍ وَ عُمَرُ مُنْهَرَمَيْنِ، فَدَعَانِي وَ أَنَا أَرْمَدُ فَتَقَلَّ فِي عَيْنِي، وَ قَالَ: اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ، فَمَا وَجَدْتُ بَعْدَهَا حَرًّا وَ لَا بَرْدًا يُؤْذِنَانِي، ثُمَّ أَعْطَانِي الرَّايَةَ،

And that was when Abu Bakr and Umar had both returned defeated. So, he^{saww} called me^{asws}, and I^{asws} had sore eyes. He^{saww} applied saliva in my^{asws} eyes and said: 'O Allah^{azwj}! Remove the heat and the cold!' After it, I^{asws} neither felt heat nor cold bothering me^{asws}. Then he^{saww} gave me^{asws} the flag.

فَخَرَجْتُ بِهَا فَفَتَحَ اللَّهُ عَلَى يَدِي خَيْبَرَ، فَقَتَلْتُ مُقَاتِلِيهِمْ وَ فِيهِمْ مَرْحَبٌ وَ سَبَيْتُ دَرَارِيَهُمْ، فَهَلْ كَانَ ذَلِكَ غَيْرِي؟! قَالُوا: لَا.

I^{asws} went out with it, and Allah^{azwj} Granted Conquered Khyber upon my^{asws} hands. I^{asws} killed their fighters and among them was Marhab, and captured their offspring. Did that happen for anyone apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ ائْتِنِي بِأَحَبِّ الْخَلْقِ إِلَيْكَ وَ إِلَيَّ وَ أَشَدَّهُمْ لِي وَ لَكَ حُبًّا بِأَكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ، فَأَتَيْتُ فَأَكَلْتُ مَعَهُ، فَهَلْ كَانَ غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said for him: 'O Allah^{azwj}! Bring me^{saww} the creature most Beloved to You^{azwj} and to me^{saww}, and the most intense of them in love for me^{saww} and You^{azwj}, to eat with me^{saww} from this bird'. I^{asws} came and ate with him^{saww}. Did it happen for other than me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَتَنْتَهِيَنَّ يَا بَنِي وَلِيْعَةَ أَوْ لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا نَفْسُهُ كَنَفْسِي وَ طَاعَتُهُ كَطَاعَتِي وَ مَعْصِيَتُهُ كَمَعْصِيَتِي يَعْصَاكُمْ أَوْ يَقْصَعُكُمْ بِالسَّيْفِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said for him: 'Either the clan of Walia desists or I^{saww} shall send a man to you, his self is like myself^{saww}, and obedience to him is like obedience to me^{saww}, and disobedience to him is like disobedience to me^{saww}. He will attack you and barrage you with the sword' – apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلَيَّ، هَلْ كَانَ غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'He is lying, one who claims that he loves me^{saww} and hates Ali^{asws}, – Did it happen for other than me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ مَنْ سَلَّمَ عَلَيْهِ فِي سَاعَةٍ وَاحِدَةٍ ثَلَاثَةَ آلَافٍ مِنَ الْمَلَائِكَةِ وَ فِيهِمْ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ لَبَلَةً الْقَلْبِ لَمَّا جُثَّ بِالْمَاءِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who had been greeted to, at one time, by three thousand from the Angels, and among them was Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, one the day of the well, when I^{asws} came with the water to Rasool-Allah^{azwj}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ جِبْرَائِيلُ: هَذِهِ هِيَ الْمَوْاسَاةُ، وَ ذَلِكَ يَوْمُ أُحُدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّهُ مِنِّي وَ أَنَا مِنْهُ، فَقَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ: وَ أَنَا مِنْكُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Jibraeel^{as} had said to him: 'This is from the consolation', and that was on the day of (battle of) Ohad. Rasool-Allah^{saww} said to him^{as}: 'He^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. Jibraeel^{as} said: 'And I^{as} am from you^{asws} both' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ تُودِي بِهِ مِنَ السَّمَاءِ: لَا سَيْفٌ إِلَّا ذُو الْقَعَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who had been called to from the sky: 'There is no sword like Zulfiqar and there is no youth (Momin) like Ali^{asws}! – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ مَنْ يُقَاتِلُ النَّكَّيْنِ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ عَلَى لِسَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who will fight the breakers (of the Covenant), and the deviants, and the renegades, as per the tongue of the Prophet^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنِّي قَاتَلْتُ عَلَى تَنْزِيلِ الْقُرْآنِ وَ سَتَقَاتِلُ أَنْتَ يَا عَلِيُّ عَلَى تَأْوِيلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} was fought against upon Revelation of the Quran, and you^{asws} will be fought against, O Ali^{asws}, upon its interpretation' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ غَسَّلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ بِالرَّيْحِ وَ الرِّيحَانِ ثُقْلَبُهُ لِي الْمَلَائِكَةُ وَ أَنَا أَسْمَعُ قَوْلَهُمْ وَ هُمْ يَقُولُونَ: اسْتَوْزُوا عَوْرَةَ نَبِيِّكُمْ سَتَرْكُمُ اللَّهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who washed Rasool-Allah^{azwj} along with the Angels of Proximity, with the cool breeze and the basil. The Angels were turning him^{saww} for me^{asws}, and I^{asws} heard their words and they were saying: 'Cover the bareness of your Prophet^{saww}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ مِنْ كَفَّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَوَضَعَهُ فِي حُفْرَتِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone who enshrouded Rasool-Allah^{saww} and placed him^{saww} in his^{saww} grave, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ بِالتَّعْزِيَةِ حَيْثُ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَفَاطِمَةُ عَلَيْهَا السَّلَامُ تَبْكِيهِ إِذْ سَمِعْنَا جَسًا عَلَى الْبَابِ وَ قَائِلًا يَقُولُ نَسْمَعُ جَسَّهُ وَ لَا نَرَى شَخْصَهُ وَ هُوَ يَقُولُ:-

He^{asws} said: 'Is there anyone among you Allah^{azwj} Mighty and Majestic had Sent the consolence when Rasool-Allah^{saww} passed away, and (Syeda) Fatima^{asws} was crying over him^{saww}, when we^{asws} heard a hiss at the door and a speaker was saying, we^{asws} heard his hiss and we^{asws} did not see his person, and he said: 'The greetings be unto you^{asws}, People^{asws} of the Household and Mercy of Allah^{azwj} and His^{azwj} Blessings! Your^{asws} Lord^{azwj} Mighty and Majestic Conveys the greetings to you^{asws} and Says to you^{asws}:

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، رَبُّكُمْ عَزَّ وَجَلَّ يُغْرِثُكُمُ السَّلَامَ وَ يَقُولُ لَكُمْ: إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ مُصِيبَةٍ، وَ عَزَاءٌ مِنْ كُلِّ هَالِكٍ، وَ ذِكْرًا مِنْ كُلِّ قُوتٍ، فَتَعَزَّوْا بِعَزَاءِ اللَّهِ، وَ اعْلَمُوا أَنَّ أَهْلَ الْأَرْضِ يَمُوتُونَ، وَ أَنَّ أَهْلَ السَّمَاءِ لَا يَبْقَوْنَ، وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ،

"In Allah^{azwj} there is a replacement for every difficulty, and a consolation from every ones who dies, and coming across from all that is lost, so be consoled by the Consolation of Allah^{azwj}, and know that the people of the earth will be dying, and that the people of the sky will not be remaining. And the greetings be unto you^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings!"

وَ أَنَا فِي الْبَيْتِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ أَرْبَعَةٌ لَا خَامِسَ لَنَا سِوَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُسَجِّى بَيْنَنَا، غَيْرِنَا؟! قَالُوا: لَا.

And I^{asws} was in the house, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, four, there being no fifth for us^{asws} besides Rasool-Allah^{saww} enshrouded between us^{asws} – apart from us^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ رُدَّتْ عَلَيْهِ الشَّمْسُ بَعْدَ مَا غَرَبَتْ أَوْ كَادَتْ تَغِيبُ حَتَّى صَلَّى الْعَصْرَ فِي وَفَيْهَا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, the sun was returned to him after having set, or had almost set, until he prayed Al-Asr Salat during its time, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَخْذِ بَرَاءَةٍ مِنْ أَبِي بَكْرٍ بَعْدَ مَا انْطَلَقَ أَبُو بَكْرٍ بِمَا فَتَقَبَضْتُهَا مِنْهُ فَقَالَ أَبُو بَكْرٍ بَعْدَ مَا رَجَعَ:- يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ! أُنْزِلَ فِي شَيْءٍ؟ فَقَالَ: إِنَّهُ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had instructed him with taking (Surah) Bara'at from Abu Bakr after Abu Bakr had gone with it, and he took it from him. Abu Bakr said after having returned, 'O Rasool-Allah^{saww}! Has anything been Revealed regarding me?' He^{saww} said: 'No one shall deliver on my^{saww} behalf except Ali^{asws}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، وَ لَوْ كَانَ بَعْدِي لَكُنْتُ يَا عَلِيُّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are from me at the status of Haroun^{as} from Musa^{as}, apart from that there will be no Prophet^{saww} after me^{saww}, and if there had been one^{as} after me^{saww}, it would have been you^{asws}, O Ali^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ مَنْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا كَافِرٌ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'No one will love you except a Momin, nor hate you except a Kafir' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ تَعْلَمُونَ أَنَّهُ أَمَرَ بِسَدِّ أَبْوَابِكُمْ وَ فَتْحِ بَابِي، فَعُلْتُمْ فِي ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَ لَا أَنَا فَتَحْتُ بَابَهُ بَلِ اللَّهُ سَدَّ أَبْوَابَكُمْ وَ فَتَحَ بَابَهُ؟! قَالُوا: نَعَمْ.

He^{asws} said: 'Are you knowing that the matter of closing your doors and keeping my^{asws} door open, so you spoke regarding that and Rasool-Allah^{saww} said: 'It was not I^{saww} who closed your doors nor was it I^{saww} who kept his^{asws} door open, but Allah^{azwj} Closed your doors and Kept his^{asws} door open?' They said, 'No'.

قَالَ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَاجَانِي يَوْمَ الطَّائِفِ دُونَ النَّاسِ فَأَطَالَ ذَلِكَ، فَقَالَ بَعْضُكُمْ: يَا رَسُولَ اللَّهِ (ص)! إِنَّكَ قَدْ انْتَحَيْتَ عَلَيَّ دُونَنا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا انْتَحَيْتُهُ بَلِ اللَّهُ عَزَّ وَ جَلَّ انْتَحَاهُ؟! قَالُوا: نَعَمْ.

He^{asws} said: 'Are you knowing that Rasool-Allah^{saww} had whispered to me^{asws} on the day of Al-Taif, besides the people, and that was prolonged. One of you said, 'You^{saww} have whispered to Ali^{asws} besides the two of us'. So, Rasool-Allah^{saww} said: 'I^{asws} did not whisper to him^{asws}, bu Allah^{azwj} Might and Majestic Whispered to him^{asws}. They said, 'Yes'.

قَالَ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مِنِّي بَعْدِي مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ يَدُورُ الْحَقُّ مَعَهُ حَيْثُمَا دَارَ؟ قَالُوا: نَعَمْ.

He^{asws} said: 'Are you knowing that Rasool-Allah^{saww} had said: 'The truth after me^{asws} is with Ali^{asws}, and Ali^{asws} is with the truth. The truth would circulate with him^{asws} wherever he^{asws} circulates?' They said, 'Yes'.

قَالَ: فَهَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَ إِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْتُمُوهُمَا وَ اسْتَمْسَكْتُمْ بِهِمَا؟ قَالُوا: نَعَمْ.

He^{asws} said: 'Are you knowing that Rasool-Allah^{saww} had said: 'I^{asws} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain, and you will never go astray for as long as you follow these two and adhere with them?' They said, 'Yes'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَفَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَفْسِهِ وَرَدَّ بِهِ كَيْدَ الْمُشْرِكِينَ وَ اضْطَجَعَ فِي مَضْجَعِهِ، وَ شَرَى بِذَلِكَ مِنَ اللَّهِ نَفْسَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who was loyal with Rasool-Allah^{saww} and repelled the plots of Polytheists and lied down in his^{saww} sleeping place, and sold his^{asws} self due to that (in exchange for Pleasure) from Allah^{azwj} – apart from me?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ حَيْثُ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَيْنَ أَصْحَابِهِ وَ كَانَ لَهُ أَخًا غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, when Rasool-Allah^{saww} had established brotherhood between his^{saww} companions, he was a brother to him^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ أَحَدٌ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِمَا ذَكَرَنِي إِذْ قَالَ: (وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ)، غَيْرِي؟!.

He^{asws} said: 'Is there anyone Allah^{azwj} Mighty and Majestic has Mentioned with what He^{azwj} Mentioned me^{asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]** – apart from me^{asws}?! (They said, 'No'.)

قَالَ: فَهَلْ سَبَقَنِي مِنْكُمْ أَحَدٌ إِلَى اللَّهِ وَ رَسُولِهِ؟! قَالُوا: لَا.

He^{asws} said; 'Did anyone from you preceded me^{asws} to Allah^{azwj} and His^{azwj} Rasool^{saww}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَتَى الزَّكَاةَ وَ هُوَ رَاكِعٌ، فَتَزَلَّتْ فِيهِ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُتِمُّونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ)، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who gave the Zakat while he was performing Ruku'u so it was Revealed regarding him: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]** – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ بَرَزَ لِعَمْرٍو بْنِ عَبْدِ وَدٍّ حَيْثُ عَبَرَ خَنْدَقَكُمْ وَخَدَهُ وَ دَعَا جَمِيعَكُمْ إِلَى الْبِرَارِ فَتَكَصَّمْتُمْ عَنْهُ، وَ خَرَجْتُ إِلَيْهِ فَقَتَلْتُهُ وَ قَتَلَ اللَّهُ بِذَلِكَ فِي أَعْضَادِ الْمُشْرِكِينَ وَ الْأَحْزَابِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who duelled to Amro Bin Abd Wudd when he crossed over your ditch along and called your soldiers to the duel, but you turned back from him, and I^{asws} went out to him and killed him, and due to that Allah^{azwj} Fragmented the supporters of the Polytheists and the allies – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَابَهُ مَفْتُوحًا فِي الْمَسْجِدِ يَحِلُّ لَهُ مَا يَحِلُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَحْزُمُ عَلَيْهِ مَا يَحْزُمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had left his door open in the Masjid, permitting for him whatever was permissible for Rasool-Allah^{saww} and prohibiting

upon him whatever was prohibited unto Rasool-Allah^{saww}, apart from me^{saww}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ آيَةَ التَّطَهِيرِ حَيْثُ يَقُولُ تَعَالَى: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) ، غَيْرِي وَ غَيْرَ زَوْجَتِي وَ ابْنِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you Allah^{azwj} the Exalted Revealed regarding him the Verse of Purification where the Exalted Says: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – apart from me^{asws} and my^{asws} wife^{asws} and my^{asws} two sons^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا سَيِّدُ أَدَمَ عَلَيْهِ السَّلَامُ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} has said for him: 'I^{saww} am chief of the children of Adam^{as} and Ali^{asws} is chief of the Arabs' – apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ لِي شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'I^{saww} did not ask Allah^{azwj} Mighty and Majestic of anything for me^{saww} except I^{saww} asked for you^{asws} similar to it' – apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَوَاطِنِ كُلِّهَا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who accompanies Rasool-Allah^{azwj} in all the places, apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَاولَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْضَةً مِنْ تُرَابٍ تَحْتَ قَدَمَيْهِ فَرَمَى بِهَا فِي وُجُوهِ الْكُفَّارِ فَأَنْهَزَمُوا، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who gave Rasool-Allah^{saww} a handful of soil from beneath his feet, so he^{saww} threw it in the faces of the Kafirs, and they were defeated – apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَضَى دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَجَرَ عِدَاتِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who paid back debts of Rasool-Allah^{azwj} and fulfilled his^{saww} promises made, apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اشْتَأَقَتِ الْمَلَائِكَةُ إِلَى رُؤْيَيْهِ فَاسْتَأْذَنَتِ اللَّهُ تَعَالَى فِي زِيَارَتِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you the Angels were desirous to see visit him, so Allah^{azwj} the Exalted Permitted regarding visiting him, apart from me^{asws}?! They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَرِثَ سِلَاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَدَاتَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who inherited weapons of Rasool-Allah^{saww} and his^{saww} animals, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اسْتَخْلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أَهْلِهِ وَ جَعَلَ أَمْرَ أَزْوَاجِهِ إِلَيْهِ مِنْ بَعْدِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you whom Rasool-Allah^{saww} appointed as a replacement regarding his^{saww} family and the matter of his^{saww} wives to him from after him^{saww}, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ خَلَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى كَتِفِهِ حَتَّى كَسَرَ الْأَصْنَامَ الَّتِي كَانَتْ عَلَى الْكَعْبَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you Rasool-Allah^{saww} had carried upon his^{saww} shoulders until he broke the idols which were upon the Kaaba, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اضْطَجَعَ هُوَ وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي لِحَافٍ وَاحِدٍ إِذْ كَفَّلَنِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who, he and Rasool-Allah^{saww} lied down in one quilt when he^{saww} guaranteed me^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ صَاحِبُ رَأْيِي وَ لَوَائِي فِي الدُّنْيَا وَ الْآخِرَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are the bearer of my^{saww} flag and my^{saww} banner in the world and the Hereafter' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ أَوَّلَ دَاخِلٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ آخِرَ خَارِجٍ مِنْ عِنْدِهِ وَ لَا يَحْجُبُ عَنْهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who used to be the first one to enter to see Rasool-Allah^{saww} and the last one to exit from his^{saww} presence, and he^{saww} did not veil from him – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ مَنْ نَزَلَتْ فِيهِ وَ فِي زَوْجَتِهِ وَ وَلَدَيْهِ: (وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مَشْكُونًا وَ تَيْمِيمًا وَ أَسِيرًا ...) .. إِلَى سَائِرِ مَا اقْتَضَى اللَّهُ تَعَالَى مِنْ ذِكْرِنَا فِي هَذِهِ السُّورَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you it was Revealed regarding him and his wife and his two sons: **And they fed the food to a poor, and an orphan and a captive [76:8]** – up to the rest of what Allah^{azwj} the Exalted Narrated from its Mention in this Chapter – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ)، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, this Verse was Revealed regarding him: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]**, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ) .. إِلَى آخِرِ مَا افْتَضَّ اللَّهُ تَعَالَى مِنْ خَيْرِ الْمُؤْمِنِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Allah^{azwj} the Exalted Revealed regarding him: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** – up to the end of what Allah^{azwj} the Exalted Narrated from the news of the Momineen – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ وَ فِي زَوْجَتِهِ وَ وَلَدَيْهِ آيَةَ الْمُبَاهَلَةِ، وَ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ نَفْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{asws} said: 'Is there anyone among you, Allah^{azwj} Revealed regarding him, and his wife, and his two sons, the Verse of Imprecation, and Allah^{azwj} Mighty and Majestic Made his self to be the self of Rasool-Allah^{saww}, apart from me^{asws}?!' They said, 'O Allah^{azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ) لَمَّا وَقَّيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْلَةَ الْفَرَّاشِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, this Verse was Revealed regarding him: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**, when I^{asws} saved Rasool-Allah^{saww} on the night of the (sleeping on the) bed, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ سَقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْمِهْرَاسِ لَمَّا اشْتَدَّ ظَمُّهُ وَ أَحْجَمَ عَنْ ذَلِكَ أَصْحَابُهُ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who quenched Rasool-Allah^{azwj} from 'Al Mihras' spring when his^{saww} thirst was severe and his^{saww} companions had crowded (him^{saww}) upon that, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ عَبْدُكَ مُوسَى: (رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ اجْعَلْ عُنْدَهُ مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي) .. إِلَى آخِرِ دَعْوَةِ مُوسَى عَلَيْهِ السَّلَامُ إِلَّا التَّوْبَةَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'O Allah^{azwj}! I^{saww} am saying just as Your^{azwj} servant Musa^{as} had said: **He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] Haroun, my brother [20:30] Strengthen my back by him [20:31]** – up to the end of the supplication of Musa^{as}, except for the Prophet-hood – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ هُوَ أَذْنَى الْخَلَائِقِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الْقِيَامَةِ وَ أَقْرَبُ إِلَيْهِ مِنِّي كَمَا أَخْبَرْتُكُمْ بِذَلِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who would be the closest of the creatures with Rasool-Allah^{saww}, and closer to him^{saww} than me^{asws}, just as he^{saww} had informed you all with that, apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ مِنْ شِيعَتِكَ رَجُلًا يَدْخُلُ فِي شَفَاعَتِهِ الْجَنَّةَ مِثْلَ رَبِيعَةَ وَ مُضَرَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: From your^{asws} Shias, a man would include in his intercession like (the tribes of) Rabie and Muzar' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ وَ شِيعَتُكَ هُمْ الْفَائِزُونَ تَرِدُونَ يَوْمَ الْقِيَامَةِ رِوَاءَ مَرْوَيْنَ وَ يَرِدُ عَذُوكُمْ ظِمَاءٌ مُثْمَجِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You^{asws} and your^{asws} Shias, they would be the successful ones, returning on the Day of Qiyamah as saturated, remaining saturated, and your^{asws} enemies would be returning thirsty, remaining thirsty' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ هَذِهِ الشَّعْرَاتِ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ تَعَالَى، وَ مَنْ أَبْغَضَهَا وَ آذَاهَا فَقَدْ أَبْغَضَنِي وَ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ تَعَالَى، وَ مَنْ آذَى اللَّهَ تَعَالَى لَعَنَهُ اللَّهُ وَ أَعَدَّ لَهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said for him: 'One who loves this one^{asws}, so he has loved me^{saww}, and one who loves me^{saww} so he has loved Allah^{azwj} the Exalted, and one who hates him^{asws} and hurts him^{asws}, so he has hated me^{saww} and hurt me^{saww}, and one who hurts me^{saww} so he has hurt Allah^{azwj} the Exalted, and one who hurts Allah^{azwj} the Exalted, Allah^{azwj} would Curse him and Prepare Hell for him, and evil is the destination'.

فَقَالَ أَصْحَابُهُ: وَ مَا شَعْرَاتُكَ هَذِهِ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قَالَ: عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ، غَيْرِي؟! قَالُوا: لَا.

His^{saww} companions said, 'And what are these stipulations of yours^{saww}, O Rasool-Allah^{saww}?'
He^{saww} said: 'Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْشُوبُ الظَّالِمِينَ، وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ، وَ أَنْتَ الْفَائِزُ الْأَعْظَمُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are leader (Yasoob) of the Momineen and the wealth is leader of the oppressors, and you are the greatest truthful, and the great differentiator who differentiates between the truth and the falsehood' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ طَرَحَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَوْبُهُ وَ أَنَا تَحْتَ الثَّوْبِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ثُمَّ قَالَ: اللَّهُمَّ أَنَا وَ أَهْلُ بَيْتِي هَؤُلَاءِ إِلَيْكَ لَا إِلَى النَّارِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} dropped his^{asws} cloth upon him, and I^{asws} became under the cloth, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, then said: 'I^{saww} and these People^{asws} of my^{saww} Household, they^{asws} are to You^{azwj}, not to the Fire' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْجُحْفَةِ بِالشَّحِيرَاتِ مِنْ خُمْ: مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ تَعَالَى، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him at Al-Juhfa by the shrubs of Khumm: 'One who obeys you^{asws} has obeyed me^{saww}, and one who obeys me^{saww} so he has obeyed Allah^{azwj}, and one who disobeys you^{asws} so he has disobeyed me^{saww}, and one who disobeys me^{saww}, so he has disobeyed Allah^{azwj} the Exalted' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَبْنِيهِ وَ يَبْنِي زَوْجِيهِ؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had (established) brotherhood between him^{saww} and him?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ جَلَسَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ زَوْجِيهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا سِتْرَ دُونَكَ يَا عَلِيُّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who sat between Rasool-Allah^{saww} and his^{saww} wife and Rasool-Allah^{saww} had said to him: 'There is no veil besides you^{asws}, O Ali^{asws}! – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اخْتَمَلَ بَابَ خَيْرٍ يَوْمَ فَتَحَتْ حِصْنَهَا ثُمَّ مَشَى بِهِ سَاعَةً ثُمَّ أَقْبَاهُ فَعَالَجَهُ بَعْدَ ذَلِكَ أَرْبَعُونَ رَجُلًا فَلَمْ يَقْلُوه مِنَ الْأَرْضِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you who had carried the door of Khyber and opened its fortress, then walked with it for a while, then threw it. After that, forty men (came to) deal with it but could not even lift it from the ground – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مَعِيَ فِي قَصْرِي وَ مَنْزِلُكَ نُجَاةٌ مَنْزِلِي فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You will be with me^{saww} in my castle, and your house would be facing my^{saww} house in the Paradise', apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَوَّلُ النَّاسِ بِأُمَّتِي مِنْ بَعْدِي، وَالِي اللَّهِ مِنْ وَلاكَ وَ عَادَى اللَّهَ مَنْ عَادَاكَ، وَ قَاتَلَ اللَّهَ مَنْ قَاتَلَكَ بَعْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you, Rasool-Allah^{saww} had said to him: 'You are foremost of the people with my^{saww} community from after me^{saww}. Allah^{azwj} will Befriend the one who

befriends you, and be inimical to the one who is inimical to you, and Allah^{azwj} will Fight the one who fights against you, after me^{saww} – apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سَبْعَ سِنِينَ وَ أَشْهُرًا قَبْلَ النَّاسِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you who had prayed Salat with Rasool-Allah^{saww} for seven years and (some) months, before the people did, apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّكَ عَنْ يَمِينِ الْعَرْشِ يَا عَلِيُّ يَوْمَ الْقِيَامَةِ يَكْسُوكَ اللَّهُ عَزَّ وَ جَلَّ بُرْدَيْنِ: أَحَدُهُمَا أَحْمَرٌ وَ الْأُخْرَى أَخْضَرٌ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘You^{asws} will be on the right of the Throne, O Ali^{asws}, on the Day of Qiyamah. Allah^{azwj} Mighty and Majestic will Garment you with two cloaks – one of them being red, and the other green’ – apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَطْعَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنْ فَاكِهَةٍ الْجَنَّةِ لَمَّا هَبَطَ بِهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ وَ قَالَ: لَا يَنْبَغِي أَنْ يَأْكُلَهُ فِي الدُّنْيَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you who was fed by Rasool-Allah^{azwj} with a fruit from the Paradise when Jibraeel^{as} had descended with it, and said: ‘It is not befitting that it be eaten in the world except by a Prophet^{as}, or a successor^{as} of a Prophet^{as} – apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ، وَ أَعْلَمُهُمْ بِالْقَضِيَّةِ، وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ، وَ أَرْأَفُهُمْ بِالرَّعِيَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you, Rasool-Allah^{saww} had to him: ‘You are their straightest one with the Commands of Allah^{azwj}, and their most loyal on with the Pact of Allah^{azwj}, and their most knowledgeable one with the judgments, and their most equitable one with the equalness, and their kindest one with the citizens’ – apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ قَسِيمُ النَّارِ تُخْرِجُ مِنْهَا مَنْ آمَنَ وَ أَقْرَ، وَ تَدْعُ فِيهَا مَنْ كَفَرَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you, Rasool-Allah^{saww} had said to him: ‘You^{asws} are distributor of the Fire. You^{asws} will extract from it one who believes and accepts, and leave in it one who disbelieves’ – apart from me^{asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لِلْعَيْنِ وَ قَدْ غَاضَتْ: انْفَجَرِي! فَانْفَجَرَتْ، فَشَرِبَ مِنْهَا الْقَوْمُ وَ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ الْمُسْلِمُونَ مَعَهُ فَشَرِبَ وَ شَرِبُوا وَ شَرِبَتْ خِيْلُهُمْ وَ مَلَأُوا زَوَاتِيَهُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: ‘Is there anyone among you who had said to the spring, and it had depleted: ‘Burst forth!’ And it burst forth, and the people drank from it, and Rasool-Allah^{saww} came,

and the Muslims were with him^{saww}. He^{saww} drank, and they drank, and their horses drank, and they filled up their water containers' – apart from me^{asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَغْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خُتُوطًا مِنْ خُتُوطِ الْجَنَّةِ، قَالَ: اقْسِمَ هَذَا أَثَلَاثًا، ثَلَاثًا لِي خُطُّنِي بِهِ، وَ ثَلَاثًا لِابْنَتِي، وَ ثَلَاثًا لَكَ، غَيْرِي؟! قَالُوا: لَا.

He^{asws} said: 'Is there anyone among you Rasool-Allah^{saww} had given him embalmment material from the Paradise. He^{saww} said: 'Divide this into three – a third for me^{saww} to embalm me^{saww} with it, and a third for my^{saww} daughter^{asws}, and a third for you^{asws} – apart from me^{asws}?!' They said, 'No'.

قَالَ: .. فَمَا زَالَ يُنَاشِدُهُمْ وَ يَذْكُرُهُمْ مَا أَكْرَمَهُ اللَّهُ تَعَالَى وَ أَنْعَمَ عَلَيْهِ بِهِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَ دَنَتِ الصَّلَاةُ، ثُمَّ أَقْبَلَ عَلَيْهِمْ وَ قَالَ: أَمَّا إِذَا أَفْرَزْتُمْ عَلَى أَنْفُسِكُمْ وَ بَانَ لَكُمْ مِنْ سَبَبِي الَّذِي ذَكَرْتُ، فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَخُدْهُ،

He (the narrator) said, 'He^{asws} did not cease to adjure them and mentioned to them what Allah^{azwj} the Exalted had Honour him^{asws} with, and Favour upon him^{asws} with, until someone stood up for Al-Zohr and called for the Salat. Then he^{asws} faced towards them and said: 'But, when you are accepting upon yourselves, and my^{asws} causes which I^{asws} mentioned are away from you, then upon you is to fear Allah^{azwj} Alone.

وَ أَنْهَأْتُمْ عَنْ سَخَطِ اللَّهِ فَلَا تَعْرِضُوا لَهُ وَ لَا تُضَيِّعُوا أَمْرِي، وَ رُتُّوا الْحَقَّ إِلَى أَهْلِهِ، وَ اتَّبِعُوا سُنَّةَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سُنَّتِي مِنْ بَعْدِي، فَإِنَّكُمْ إِنْ خَالَفْتُمُونِي خَالَفْتُمْ نَبِيَّكُمْ فَقَدْ سَعَى ذَلِكَ مِنْهُ جَمِيعُكُمْ، وَ سَلَّمُوا إِلَى مَنْ هُوَ لَهَا أَهْلٌ وَ هِيَ لَهُ أَهْلٌ،

And I^{asws} prevent you from the Wrath of Allah^{azwj}, so do not be exposed to it, nor waste my^{asws} matter, and return the right to its rightful ones, and follow the Sunnah of your Prophet^{saww} and my^{asws} Sunnah from after him^{saww}. If you were to oppose me^{asws}, you would be opposing your Prophet, for all of you have heard that from him^{saww}, and submit it (command) to the one who is rightful for it, and it is rightful for him.

أَمَّا وَ اللَّهِ مَا أَنَا بِالرَّازِغِ فِي دُنْيَاكُمْ، وَ لَا قُلْتُ مَا قُلْتُ لَكُمْ افْتِخَارًا وَ لَا تَرْكِيَةً لِنَفْسِي، وَ لَكِنْ حَدَّثْتُ بِنِعْمَةِ رَبِّي، وَ أَخَذْتُ عَلَيْكُمْ بِالْحَقِّ .. وَ نَهَضَ إِلَى الصَّلَاةِ،

But, by Allah^{azwj}! I^{asws} am not with desires for your world, nor did I^{asws} say what I^{asws} said to you all for priding, nor as a purification for myself^{asws}, but I^{asws} narrated the Bounties of my^{asws} Lord^{azwj}, and I^{asws} took the proof upon you all' – and he^{asws} got up to the Salat.

قَالَ: فَتَوَافَرِ الْقَوْمُ فِيمَا بَيْنَهُمْ وَ تَشَاوَرُوا، فَقَالُوا: قَدْ فَضَّلَ اللَّهُ عَلَيَّ بَنَ أَبِي طَالِبٍ بِمَا ذَكَرْتُ لَكُمْ، وَ لَكِنَّهُ رَجُلٌ لَا يُفَضَّلُ أَحَدًا عَلَى أَحَدٍ وَ يَجْعَلُكُمْ وَ مَوَالِيَكُمْ سَوَاءً، وَ إِنْ وَلَّيْتُمُوهُ إِنَّا هَا سَاوِي بَيْنَ أَسْوَدَكُمْ وَ أَبْيَضِكُمْ، وَ وَضَعَ السَّيْفَ عَلَى عَاتِقِهِ،

He (the narrator) said, 'The group conspired and consulted each other and said, 'Allah^{azwj} has Merited Ali^{asws} Bin Abu Talib^{asws} with what he^{asws} has mentioned to you all, but he^{asws} is a man who will not give preference to anyone above anyone, and he^{asws} will make you and your slaves to be (treated) equally, and if you were to give its charge to him^{asws}, he^{asws} would equalise between your black ones and your white ones, and place the word upon his^{asws}.

وَلَكِنْ وَلَوْهَا عُثْمَانُ فَهُوَ أَقْدَمُكُمْ مِيلَادًا، وَ أَلْيَنُكُمْ عَرِيكَةً، وَ أَجْدَرُ أَنْ يَتَّبِعَ مَسَرَّتَكُمْ، وَ اللَّهُ رَؤُوفٌ رَحِيمٌ.

But give its charge to Usman, for he is your oldest one of birth, and most lenient of you in character, and more worthy in following your happiness, and Allah^{azwj} is Kind, Merciful".³³⁷

25- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا، عَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ، عَنِ الرَّبِيعِ بْنِ سَيَّارٍ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ يَرْفَعُهُ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ مِثْلَهُ.

(The book) 'Amaali' of sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariya, from Ahmad Bin Ubeydullah, from Al Rabie Bin Sayyar, from Al Amsh, from Salim Bin Abu Al Ja'd, raising it to Abu Zarr^{ra} – similar to it'.³³⁸

[إيضاح:](#)

Clarification

أقول: قَالَ أَرْتَابُ السَّيْرِ وَ الْمُحَدَّثُونَ مِنَ الْمُخَالِفِينَ لَمَّا طَعَنَ أَبُو لَوْلُؤَةَ عُمَرَ بْنَ الْخَطَّابِ وَ عَلِمَ أَنَّهُ قَدِ انْقَضَتْ أَيَّامُهُ وَ اقْتَرَبَ أَجَلُهُ، قَالَ لَهُ بَعْضُ أَصْحَابِهِ: لَوْ اسْتَخْلَفْتُ يَا أَمِيرَ الْمُؤْمِنِينَ!

I (Majlisi) say, 'The lords (authors) of the Seerah and the narrators of Ahadeeth from the adversaries have said, 'When Abu Lulu stabbed Umar Bin Al-Khattab, and he came to know that his days have expired and his death is near, one of his companions said to him, 'If you could choose a caliph, O commander of the faithful!'

فَقَالَ: لَوْ كَانَ أَبُو عُبَيْدَةَ حَيًّا لَأَسْتَخْلَفْتُهُ وَ قُلْتُ لِرَبِّي إِنْ سَأَلَنِي: سَمِعْتُ نَبِيَّكَ يَقُولُ: أَبُو عُبَيْدَةَ أَمِينُ هَذِهِ الْأُمَّةِ، وَ لَوْ كَانَ سَالِمٌ مَوْلَى أَبِي حَدَيْفَةَ حَيًّا اسْتَخْلَفْتُهُ، وَ قُلْتُ لِرَبِّي إِنْ سَأَلَنِي: سَمِعْتُ نَبِيَّكَ يَقُولُ: إِنْ سَالِمًا شَدِيدُ الْحُبِّ لِلَّهِ،

He said, 'If Au Ubeydah had been alive, I would have chosen him as caliph, and would have said to my Lord^{azwj} if He^{azwj} Asks me, 'I heard Your^{azwj} Prophet^{saww} saying: 'Abu Ubeyda is a trustee of this community''. And if Saalim Mawla Abu Huzeyfa had been alive, I would have chosen him as caliph, and said to my Lord^{azwj} if He^{azwj} Asks me, 'Saalm was of intense love for Allah^{azwj}.

فَقَالَ لَهُ رَجُلٌ: وَلَ عَبْدَ اللَّهِ بْنِ عُمَرَ، فَقَالَ: قَاتَلَكَ اللَّهُ، وَ اللَّهُ مَا أَرَدْتَ اللَّهُ بِهَذَا! وَ يُحَاكَ! كَيْفَ اسْتَخْلَفْتُ رَجُلًا عَجَزَ عَنْ طَلَاقِ امْرَأَتِهِ؟!

A man said to him, 'Make Abdullah Bin Umar the ruler'. He said, 'May Allah^{azwj} Fight you! By Allah^{azwj}! Allah^{azwj} does not Want this! How can I choose a man who is unable from divorcing his wife?!'

³³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 24

³³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 25

رَوَاهُ ابْنُ الْأَثِيرِ فِي الْكَامِلِ وَ الطَّبْرِيُّ، عَنْ شُيُوخِهِ بِطَرِيقٍ مُتَعَدِّدَةٍ، ثُمَّ قَالَ: لَا إِزْبَ لِعُمَرَ فِي خِلَافَتِكُمْ فَمَا حَمِدْتُهَا فَأَرْغَبَ فِيهَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِي، فَإِنْ تَكَ خَيْرًا فَقَدْ أَصَبْنَا مِنْهُ وَإِنْ تَكَ شَرًّا فَقَدْ صُرِفَ عَنَّا،

It is reported by Ibn Al-Aseer in (the book) 'Al-Kaamil', and Al-Tabar from his elders by reliable ways, then (Umar) said, 'There is no need for Umar regarding your caliphate. I have not praise for it, so I would desire for it regarding anyone of my family members. If it was good, then we have attained from it, and if it was evil, so it has been turned away from us'.

حَسِبُ آلَ عُمَرَ أَنْ يُحَاسِبَ مِنْهُمْ وَاحِدٌ وَ يُسْأَلُ عَنْ أَمْرِ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَخَرَجَ النَّاسُ وَ رَجَعُوا إِلَيْهِ، فَقَالُوا لَهُ: لَوْ عَهَدْتَ عَهْدًا، فَقَالَ: قَدْ كُنْتُ أَجْعَلُ بَعْدَ مَقَالِي أَنْ أُولِيَ أَمْرَكُمْ رَجُلًا هُوَ أَخْرَاكُمْ أَنْ يَحْمِلَكُمْ عَلَى الْحَقِّ وَ أَشَارَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ

One of the family members of Umar anticipated, and asked about the command of the community of Muhammad^{saww}. The people came out and referred to him. They said to him, 'If you could make a pact'. He said, 'I had decided after my words, that the master of your affairs should be a man who is your free one and he would carry you upon the truth' – and gestured towards Ali^{asws}.

فَرَهَقْتُ عَشِيَّةً فَرَأَيْتُ رَجُلًا دَخَلَ جَنَّةً فَجَعَلَ يَفْطِفُ كُلَّ غَضَبَةٍ وَ يَانِعَةٍ فَيَضُمُّهَا إِلَيْهِ وَ يُصَيِّرُهَا تَحْتَهُ، فَحِفْتُ أَنْ أَتَحَمَّلَهَا حَيًّا وَ مَيِّتًا، وَ عَلِمْتُ أَنَّ اللَّهَ غَالِبٌ أَمْرِهِ.

'I (Umar) was overcome with unconsciousness, and I saw a man enter the Paradise, and he picked every branch and fruit and pressed it to him, and it came to be under him. So, I feared from carrying it (caliphate), alive and dead, and knew that Allah^{azwj} would Cause his matter to overcome'.

ثُمَّ قَالَ: عَلَيْكُمْ بِالرِّفْقِ الَّذِينَ قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ وَ مَاتَ وَ هُوَ رَاضٍ عَنْ هَذِهِ السَّنَةِ مِنْ قُرَيْشٍ: عَلِيٍّ، وَ عُثْمَانَ، وَ طَلْحَةَ، وَ الزُّبَيْرَ، وَ سَعْدَ بْنِ أَبِي وَقَّاصٍ، وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ قَدْ رَأَيْتُ أَنْ أَجْعَلَهَا شُورَى بَيْنَهُمْ لِيَخْتَارُوا لِأَنْفُسِهِمْ،

Then he (Umar) said, 'Upon you all is with the group, those Rasool-Allah^{saww} had said for them that they would be from the people of Paradise, and he^{saww} passed away and was pleased from these six from Qureys – Ali^{asws}, and Usman, and Talha, and Al-Zubeyr, and Sa'ad Bin Abi Waqas, and Abdul Rahman Bin Awf, and I have view that I should make it to be a consultation between them in order to choose for themselves'.

ثُمَّ قَالَ: إِنْ أَسْتَخْلَفْتُ فَقَدْ اسْتَخْلَفْتُ مَنْ هُوَ خَيْرٌ مِنِّي، وَ إِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي، وَ لَنْ يُضَيِّعَ اللَّهُ دِينَهُ،

Then he (Umar) said, 'If I choose a caliph, then I shall choose one who is better than me, and I leave it, so I have left one who is better than me, and Allah^{azwj} will never Waste His^{azwj} Religion'.

ثُمَّ قَالَ: ادْعُوهُمْ لِي .. فَدَعَوْهُمْ، فَدَخَلُوا عَلَيْهِ وَ هُوَ مُلْقَى عَلَى فِرَاشِهِ يَجُودُ بِنَفْسِهِ، فَنَظَرَ إِلَيْهِمْ فَقَالَ: أَكُلُّكُمْ يَطْمَعُ فِي الْخِلَافَةِ؟! فَوَجَّهُوا، فَقَالَ لَهُمْ ثَانِيَةً، فَأَجَابَهُ الزُّبَيْرُ، وَ قَالَ: مَا الَّذِي يُبْعِدُنَا مِنْهَا، وَلَيْتَهَا أَنْتَ قُمْتَ بِهَا وَ لَسْنَا دُونَكَ فِي قُرَيْشٍ وَ لَا فِي السَّابِقَةِ وَ لَا فِي الْقَرَانَةِ.

Then he (Umar) said, 'Call them to me!' They called them. They entered to see him and he was thrown upon his bed. He looked at them and said, 'Are all of you coveting regarding the

caliphate?!’ They were silent. He said to them secondly. Al-Zubeyr answered him and said, ‘What is that which keeps us away from it. You are in-charge of it, and you stood with it, and we are not below you among Qureysh, nor regarding the precedence, nor regarding the kinship’.

فَقَالَ عُمَرُ: أَمْ لَا أُخْبِرُكُمْ عَنْ أَنْفُسِكُمْ؟. قَالُوا: قُلْ، فَإِنَّا لَوِ اسْتَعَفَيْنَاكَ لَمْ تُعْفِنَا، فَقَالَ: أَمَا أَنْتَ يَا زُبَيْرُ! فَوَعِظَةُ لَقِيسَ، مُؤْمِنُ الرِّضَا كَافِرُ الْغَضَبِ، يَوْمًا
إِنْسَانٌ وَ يَوْمًا شَيْطَانٌ، وَ لَعَلَّهَا لَوِ أَفْضَتْ إِلَيْكَ ظَلَّتْ يَوْمَكَ تُلَاطِمُ بِالْبَطْحَاءِ عَلَى مَدٍّ مِنْ شَعِيرٍ،

Umar said, ‘Shall I inform you all about yourselves?’ They said, ‘If you do not excuse us, then we will not be excused’. He said, ‘As for you, O Zubeyr! You are of evil rebukes, a Momin when happy, a Kafir when angry. One day you are a human being and one day a Satan^{la}, and perhaps if it is decided to be for you, your day would pass slapping them at Al-Bat’ha upon a (measurement of) a handful of barley.

فَإِنْ أَفْضَتْ إِلَيْكَ فَكَيْتَ شِعْرِي مَنْ يَكُونُ لِلنَّاسِ يَوْمَ تَكُونُ شَيْطَانًا، وَ مَنْ يَكُونُ يَوْمَ تَعْضَبُ إِمَامًا، وَ مَا كَانَ اللَّهُ لِيَجْمَعَ لَكَ أَمْرَ هَذِهِ الْأُمَّةِ وَ أَنْتَ
عَلَى هَذِهِ الصِّفَةِ.

So, if I were to give it to you and you are in-charge of my command, who would happen to be for the people on the day you happen to be a Satan^{la}? And who would happen to be a prayer leader on the day you are angry? And it was not for Allah^{azwj} to Gather for you the command of this community while you are upon this description’.

ثُمَّ أَقْبَلَ عَلَى طَلْحَةَ وَ كَانَ لَهُ مُبْعَضًا مِنْهُ قَالَ لِأَبِي بَكْرٍ يَوْمَ وَفَاتِهِ: مَا قَالَ فِي عَمْرٍ، وَ قَدْ تَقَدَّمَ ذِكْرُهُ فَقَالَ لَهُ: أَقُولُ أَمْ أَسْكُتُ؟. قَالَ: قُلْ، فَإِنَّكَ لَا
تَقُولُ مِنَ الْحَقِّ شَيْئًا.

Then he faced towards Talha, and he had hated him since he had said to Abu Bakr on the day of his death what he said regarding Umar, and his mention had preceded. He said to him, ‘Shall I speak or be silent?’ He said, ‘Speak, for you will not be saying anything from the good’.

قَالَ: أَمَا إِنِّي أَعْرِفُكَ مِنْذُ أُصِيبْتَ إِصْبَعُكَ يَوْمَ أُحُدٍ وَ النَّبَأُ الَّذِي حَدَّثْتَ لَكَ، وَ لَقَدْ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ سَاحِطًا عَلَيْكَ لِلْكَلِمَةِ
الَّتِي قُلْتَهَا يَوْمَ أَنْزَلْتَ آيَةَ الْحِجَابِ-، وَ الْكَلِمَةُ الْمَذْكُورَةُ هِيَ أَنَّهُ لَمَّا نَزَلَتْ آيَةُ الْحِجَابِ قَالَ طَلْحَةُ: مَا الَّذِي يُغْنِيهِ حِجَابُهُنَّ الْيَوْمَ وَ سَيَمُوتُ عَدَا
فَنَنْكِحُهُنَّ، كَذَا ذَكَرَهُ ابْنُ أَبِي الْحَدِيدِ عَنْ شَيْخِهِ الْجَاهِظِ.

He said, ‘But, I know you since you injured your finger on the day of Ohad and the pride which occurred for you, and Rasool-Allah^{saww} passed away and he^{saww} was angry upon you due to the words which you had said on the day the Verse of the Veil was Revealed’ – And the mentioned words, it is that when the Verse of the Veils was Revealed, Talha said, ‘What will the veiling them avail him^{saww} today, and he^{saww} will be dying tomorrow, and we will marry them’. Such is mentioned by Ibn Abi Al-Hadeed about his sheykh Al-Jahiz’.

وَ رَوَى الْمُفَسِّرُونَ، عَنْ مُقَاتِلٍ، قَالَ: قَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ: لَمَّا فُيِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] لَأَنْكِحَنَّ عَائِشَةَ بِنْتُ أَبِي بَكْرٍ، فَتَزَلَّتْ: (وَ
مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ...) الْآيَةَ.

And it is reported by the interpreters, from Muqatil who said, 'Talha Bin Abdullah said, 'When Rasool-Allah^{saww} passes away, I will marry Ayesha daughter of Abu Bakr'. So, it was Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53] – Verse** .

و قد مرّ في رواية عليّ بن إبراهيم أنّ طلحة قال: لئن أَمَاتَ اللَّهُ مُحَمَّدًا لَتَرُكُضَنَّ بَيْنَ خَلَاحِيلِ نِسَائِنَا.

And it has passed in the report of Ali bin Ibrahim that Talha said, 'When Allah^{azwj} Causes Muhammad^{saww} to pass away, we will rush between the anklets of his^{saww} wives, just as he^{saww} has rushed between the anklets of our women'.

ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ: قَالَ الْجَاهِظُ: لَوْ قَالَ لِعُمَرَ قَائِلٌ: أَنْتَ قُلْتَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِه] مَاتَ وَهُوَ رَاضٍ عَنِ السَّتَةِ، فَكَيْفَ تَقُولُ لِبُطْحَةَ إِنَّهُ مَاتَ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِه] سَاحِطًا عَلَيْكَ لِلْكَلِمَةِ الَّتِي قُلْتَهَا لَكَانَ قَدْ رَمَاهُ بِمَشَاقِصِهِ، وَ لَكِنْ مَنِ الَّذِي كَانَ يَجْسُرُ عَلَى عُمَرَ أَنْ يَقُولَ لَهُ مَا دُونَ هَذَا، فَكَيْفَ هَذَا؟.

Then Ibn Abi Al-Hadeed said, 'Al Jahiz said, 'If only a speaker would have said to Umar, 'You said that Rasool-Allah^{saww} passed away and he^{saww} was pleased from the six, then how come you said to Talha that he^{saww} said angry upon you due to the words which you had said?' He would have shot at his private parts, but who had the audacity upon Umar that he would say to him what is less than that, so how would it be this?

ثُمَّ أَقْبَلَ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَقَالَ: إِنَّمَا أَنْتَ صَاحِبُ مَقْبَلٍ مِنْ هَذِهِ الْمَقَابِلِ تُقَاتِلُ بِهِ وَ صَاحِبُ قَنْصٍ وَ قَوْسٍ وَ سَهْمٍ، وَ مَا زُهرُهُ وَ الْحِلَافَةُ وَ أُمُورُ النَّاسِ؟!

Then he (Umar) faced towards Sa'ad Bin Abi Waqas and said, 'But rather you are owner of a cavalry from these cavalries, and owner of the hunt, and the bow and the arrow, and what is adornment and the caliphate, and affairs of the people?!'

ثُمَّ أَقْبَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَقَالَ: وَ أَمَّا أَنْتَ يَا عَبْدَ الرَّحْمَنِ! فَلَوْ وَزَنَ نِصْفَ إِيْمَانِ الْمُسْلِمِينَ بِإِيْمَانِكَ لَرَجَحَ إِيْمَانُكَ وَ لَكِنْ لَا يَصْلُحُ لِهَذَا الْأَمْرِ مَنْ فِيهِ ضَعْفٌ كَضَعْفِكَ، وَ مَا زُهرُهُ وَ هَذَا الْأَمْرُ؟!

Then he faced towards Abdul Rahman Bin Awf and said, 'And as for you, O Abdul Rahman!! If half the Eman of the Muslims were to be weight with your Eman, your Eman would outweigh, but he is not correct for this command, one in whom is weakness like your weakness, and what is adornment and this caliphate?!'

ثُمَّ أَقْبَلَ عَلَى عَلِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ: لِلَّهِ أَنْتَ، لَوْ لَا دُعَابَةُ! فَيْكَ، أَمَّا وَاللَّهِ لَئِنْ وُلِّيتُهُمْ لَتَحْمِلَنَّهُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ وَ الْحَقِّ الْوَاضِحِ.

The he faced towards Ali^{asws} and said: 'By Allah^{azwj} you^{asws} (are it), if only you^{asws} were not frivolous! Regarding you^{asws}, by Allah^{azwj}, if you^{asws} were to rule them, you^{asws} would carry them upon the clear argument and the clear truth'.

ثُمَّ أَقْبَلَ عَلَى عُثْمَانَ، فَقَالَ: هَيْهَاتُ إِلَيْكَ! كَأَنِّي بِكَ قَدْ قَلَّدْتُكَ قُرَيْشَ هَذَا الْأَمْرِ لِحَبِّهَا إِيَّاكَ فَحَمَلَتْ بَنِي أُمَيَّةَ وَ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ وَ أَنْزَلَتْهُمْ بِالْفَيْءِ فَسَارَتْ إِلَيْكَ عِصَابَةٌ مِنْ دُونِ الْعَرَبِ فَدَبَّحُوكَ عَلَى فِرَاشِكَ دَبْحًا، وَ اللَّهُ لَئِنْ فَعَلُوا لَتَفْعَلُنَّ، وَ لَئِنْ فَعَلْتَ لَيَفْعَلُنَّ،

Then he faced towards Usman and said, 'Here it is to you! It is as if I am with you, and you have been collared this command by Qureysh, for its loving you. So, you carry the clan of Umayya and clan of Abi Mueet upon necks of the people, and preferring them with the war booty. A tribe comes to you from the Bedouin Arabs and they slaughter you upon your bed with a slaughter. By Allah^{azwj}! If they do so, you will do so, and if you do so, they will do so'.

ثُمَّ أَخَذَ بِنَاصِيَتِهِ، فَقَالَ: إِذَا كَانَ ذَلِكَ فَادْكُرْ قَوْلِي، فَإِنَّهُ كَائِنْ.

The he grabbed his forelock and said, 'When that happens, then remember my words, for it will happen!'³³⁹

وَقَالَ الرَّحْمَشَرِيُّ فِي الْفَائِقِ: إِنَّ عُمَرَ دَخَلَ عَلَيْهِ ابْنُ عَبَّاسٍ حِينَ طُعِنَ فَرَّاهُ مُعْتَمِلاً لِمَنْ يَسْتَخْلِفُ بَعْدَهُ، فَجَعَلَ ابْنُ عَبَّاسٍ يَذْكُرُ لَهُ أَصْحَابَهُ، فَذَكَرَ عُثْمَانَ، فَقَالَ: إِنَّهُ كَلِفْتُ بِأَقَارِبِهِ، وَرُوي: أَخَشَى خَفْدَهُ وَانْتَرَهُ.

And Al-Zamakhshari said in (the book) 'Al-Faiq' – Ibn Abbas entered to see Umar when he had been stabbed and saw him gloomy for who to be the caliph after him. Ibn Abbas went on to mentioned his companions. He mentioned Usman. He said, 'He is very fond of his relatives'. And it is reported, 'I fear his grudges and his preferences (prejudices)'.

قَالَ: فَعَلَيْ؟ قَالَ: ذَاكَ رَجُلٌ فِيهِ دُعَابَةٌ! قَالَ: فَطَلَحْتُ؟ قَالَ: لَوْ لَا بَأَوْ فِيهِ. وَرُوي أَنَّهُ قَالَ: الْكُنْعُ، إِنَّ فِيهِ بَأَوْ أَوْ نَحْوَهُ. قَالَ: فَالْزُبَيْرُ؟ قَالَ: وَعَقَّةُ لَيْسَ.

He said, 'So, (what about) Ali^{asws}?' He said, 'That is a man having humour in him^{asws}!' He said, 'Talha?' He said, 'If only there had been no arrogance in him'. And it is reported, he said, 'The cripple! In him is the arrogance and the pomp'. He said, 'Al-Zubeyr!' He said, 'Evil rebuker'.

قَالَ: فَعَبْدُ الرَّحْمَنِ؟ قَالَ: أُوْهِ! ذَكَرْتَ رَجُلًا صَالِحًا وَ لَكِنَّهُ ضَعِيفٌ، وَ هَذَا الْأَمْرُ لَا يَصْلُحُ لَهُ إِلَّا اللَّيْنُ مِنْ غَيْرِ ضَعْفٍ وَ الْقَوِيُّ مِنْ غَيْرِ عُنْفٍ، الْجَوَادُ فِي غَيْرِ سَرْفٍ، الْبَحِيلُ فِي غَيْرِ وَكْفٍ. قَالَ: فَسَعْدُ بْنُ أَبِي وَقَّاصٍ؟ قَالَ: ذَاكَ يَكُونُ فِي مَقْنَبٍ مِنْ مَقَانِيكُمْ.

He said, 'Abdul Rahman?' He said, 'Oh! You mentioned a righteous man, but he is weak, and this command is not correct for him except for the one who is lenient without weakness, and the strong from without pride, and the generous without being extravagant, the stingy without withholding'. He said, 'Sa'ad Bin Abi Waqas?' He said, 'That one happens to be in a cavalry from his cavalries'.³⁴⁰

وَ رَوَى ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ أَنَّهُ قَالَ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ: إِنَّ وَلَوْهَا الْأَجْلَحَ سَلَكَ بِحِمِّ الطَّرِيقِ الْمُسْتَقِيمَ. فَقَالَ لَهُ ابْنُ عُمَرَ: مَا يَمْنَعُكَ أَنْ تُقَدَّمَ عَلَيْهِ؟ قَالَ: أَكْرَهُ أَنْ أَتَحْمِلَهَا حَيًّا وَ مَيِّتًا.

And it is reported by Ibn Abdul Birr in (the book) 'Al-istiyab' – He (Umar) said regarding Ali^{asws}, 'If I make the short-haired one the ruler, he^{asws} will travel with them upon the

³³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 26

³⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 27

straight path'. Ibn Umar said, 'What prevents you from advancing Ali^{asws}?' He said, 'I dislike him^{asws} to carry it (caliphate), alive and dead'.³⁴¹

وَحَكَاهُ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الشَّافِيِّ، عَنِ الْبَلَاذُرِيِّ فِي تَارِيخِهِ، عَنْ عَقَّانَ بْنِ مُسْلِمٍ، عَنْ حَمَّادِ بْنِ مَسْلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًّا إِلَى ابْنِ عَبَّاسٍ وَ عِنْدَهُ ابْنُ عُمَرَ وَ سَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اَعْلَمُوا أَنِّي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَ لَمْ أَسْتَخْلِفْ بَعْدِي أَحَدًا، وَ إِنَّهُ مَنْ أَدْرَكَ وَفَاتِي مِنْ سِنِّي الْعَرَبِ فَهُوَ حُرٌّ مِنْ مَالِ اللَّهِ.

And the Seyyid Al Razi narrated in (the book) 'Al Shafi' – from Al Baladuri, from Affan Bin Muslim, from hammad Bin Maslama, from Ali Bin Zayd, from Abi Rafie,

'Umar Ibn Al-Khattab was reclining on Ibn Al-Abbas, and in his presence were Ibn Umar and Saeed Bin Zayd. He said, 'Know that I did not say anything regarding the 'Kalala' (inheritance of one without parents or children), and did not choose anyone as caliph after me, and the one who comes across my death, from the Arab captives, so he is free from the wealth of Allah^{azwj}.

فَقَالَ سَعِيدُ بْنُ زَيْدٍ: أَمَا إِنَّكَ لَوْ أَشَرْتَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ انْتَمَنَكَ النَّاسُ. فَقَالَ عُمَرُ: لَقَدْ رَأَيْتُ مِنْ أَصْحَابِي جِرْصًا شَنِيعًا وَ أَنَا جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَؤُلَاءِ التَّقَرُّ السَّتَّةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ هُوَ عَنْهُمْ رَاضٍ،

Saeed Bin Zayd said, 'But if you were to only indicate to a man from the Muslims, the people would trust you'. Umar said, 'I have seen evil greed from my companions, and I am going to make the command to be (a consultation) between these six persons, the ones who Rasool-Allah^{saww} was pleased from when he^{saww} passed away and he^{saww} was pleased from them'.

ثُمَّ قَالَ: لَوْ أَدْرَكْتَنِي أَحَدُ رَجُلَيْنِ فَجَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَثِقْتُ بِهِ، سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ لَهُ رَجُلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَيْنَ أَنْتَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؟ فَقَالَ لَهُ: فَاتْلُكَ اللَّهُ! وَ اللَّهُ مَا أَرَدْتَ اللَّهُ هَـ، مَا أَسْتَخْلِفُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلَقَ امْرَأَتُهُ.

Then he said, 'If only I could come across one of the two men, I would load this command to him, be trusting with him – Saalim Mawla Abi Huzeyfa, and Abu Ubeyda Bin Al Jarrah'. A man said to him, 'O commander of the faithful! So, where are you from Abdullah Bin Umar?' He said, 'May Allah^{azwj} Fight you! By Allah^{azwj}. Allah^{azwj} does not Want it. I will not make caliph, a man who is not good at divorcing his wife'.

قَالَ عَقَّانُ: يَعْني بِالرَّجُلِ الَّذِي أَشَارَ إِلَيْهِ بِعَبْدِ اللَّهِ بْنِ عُمَرَ: الْمُغَيْرَةَ بْنُ شُعْبَةَ.

Affan said, 'The meaning by the man indicating to by Abdullah Bin Umar, is Al-Mugheira Bin Shu'ba'.³⁴²

وَ قَالَ فِي مَوْضِعٍ آخَرَ مِنْهُ: رَوَى مُحَمَّدُ بْنُ سَعْدٍ، عَنِ الْوَاقِدِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْنَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ: لَا أَدْرِي مَا أَصْنَعُ بِأَمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]! وَ ذَلِكَ قَبْلَ أَنْ يُطْعَنَ، فَقُلْتُ: وَ لِمَ تَهْتَمُّ وَ أَنْتَ تَجِدُ مَنْ تَسْتَخْلِفُهُ عَلَيْهِمْ؟ قَالَ: أَسَاجِبُكُمْ؟ يَعْني عَلَيْهِ السَّلَامُ.

³⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 28

³⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 29

And he said in another place from it – ‘It is reported by Muhammad Bin Sa’ad, from Al Waqidy, from Muhammad Bin Abdullah Al Zuhry, from Ubeydullah Bin Abdullah Bin Uyayna, from Ibn Abbas who said,

‘Umar said, ‘I do not know what I should do with the community of Muhammad^{saww}?!’ And that was before he had been stabbed. I said, ‘And why do you care, and you can find one to be a caliph upon them?’ He said, ‘Your companion?’ – meaning Ali^{asws}.

قُلْتُ: نَعَمْ وَاللَّهِ هُوَ لَهَا أَهْلٌ فِي قَرَابَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّم وَصِهْرِهِ وَسَابِقَتِهِ وَبَلَاءِهِ. فَقَالَ عُمَرُ: إِنَّ فِيهِ بَطْلَانَةً وَفُكَاهَةً.

I said, ‘Yes, by Allah^{azwj}, he^{asws} is rightful for it, regarding his^{asws} kinship from Rasool-Allah^{saww}, and his^{asws} in-law relationship, and his^{asws} precedence, and his^{asws} (having suffered the) afflictions’. Umar said, ‘In him^{asws} there is idleness and humour’.

قُلْتُ: فَأَيُّنَ أَنْتَ عَنْ طَلْحَةَ؟ قَالَ: فَإِنَّ فِيهِ الرَّهْوُ وَ النَّخْوَةَ. قُلْتُ: عَبْدُ الرَّحْمَنِ؟ قَالَ: رَجُلٌ صَالِحٌ عَلَى ضَعْفٍ فِيهِ. قُلْتُ: فَسَعْدُ؟ قَالَ: ذَلِكَ صَاحِبُ مِقْتَبٍ وَ قِتَالٍ لَا يَثُومُ بِعَرِيَّةٍ لَوْ حَمَلَ أَمْرَهَا.

I said, ‘So, where are you from Talha?’ He said, ‘In him is the arrogance and the pomp’. I said, ‘Abdul Rahman?’ He said, ‘A righteous man upon weakness in him’. I said, ‘Sa’ad?’ He said, ‘That is an owner of a cavalry and fighting. He does not stab by any town, if he were to carry its affairs’.

قُلْتُ: فَالزُّبَيْرُ؟ قَالَ: وَعِثَّةٌ لِقَسٍّ، مُؤْمِنٌ الرَّضَا كَافِرُ الْعُصْبِ، شَجِيحٌ، وَإِنَّ هَذَا الْأَمْرَ لَا يَصْلُحُ إِلَّا لِقَوِيٍّ فِي غَيْرِ عُنْفٍ، رَفِيقٍ فِي غَيْرِ ضَعْفٍ، جَوَادٍ فِي غَيْرِ سَرَفٍ. قُلْتُ: فَأَيُّنَ أَنْتَ عَنْ عُثْمَانَ؟ قَالَ: لَوْ وَلِيَهَا لَحَمَلَ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ، وَ لَوْ فَعَلَهَا لَقَتَلُوهُ.

I said, ‘Al-Zubeyr?’ He said, ‘An evil rebuke. A Momin when happy and a Kafir when angry, stingy, and this command is not correct except for someone strong without arrogance, a friend without weakness, generous without extravagance’. I said, ‘So, where are you from Usman?’ He said, ‘If he is in charge, he would carry the clan of Abu mueet upon necks of the people, and if he does so, they would kill him’³⁴³.

وَرَوَى أَحْمَدُ بْنُ أَعْنَمٍ فِي تَارِيخِهِ: أَنَّ كَلَامَهُ فِي حَقِّ السُّنَّةِ كَانَ قَبْلَ أَنْ يَطْعَنَهُ أَبُو لَوْلُؤَةَ يَوْمَئِذٍ أَوْ ثَلَاثَةً، وَ ذَلِكَ أَنَّهُ لَمَّا هَدَّدَهُ أَبُو لَوْلُؤَةَ وَ قَدْ تَقَدَّمَ ذِكْرُهُ صَعِدَ الْمِنْبَرَ فِي غَدِهِ وَ ذَكَرَ رُؤْيَا رَأَاهَا فِي لَيْلَتِهِ،

And it is reported by Ahmad Bin A’sam in his history – ‘His (Umar’s) words regarding the six was before he had been stabbed by Abu Lulu, by two days or three, and that is when Abu Lulu had threatened him, and his mentioned has preceded. He ascended the pulpit the next morning, and he mentioned a dream he had seen during his night.

ثُمَّ قَالَ: إِنِّي لَا أَزْنَابُ فِي اقْتِرَابِ أَجَلِي فَإِذَا كَانَ ذَلِكَ فَاخْتَارُوا رَجُلًا مِنَ السُّنَّةِ الَّذِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ هُوَ عَنْهُمْ رَاضٍ .. وَ ذَكَرَهُمْ بِأَسْمَائِهِمْ، ثُمَّ نَزَلَ فَأَخَذَ يَدَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ خَرَجَ مِنَ الْمَسْجِدِ،

Then he said, ‘I have no doubt regarding the nearness of my death, so when that happens, they choose a man from the six, those Rasool-Allah^{saww} had been pleased with when he^{saww}

³⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 30

passed away’ – and he mentioned them by their names. Then he descended and grabbed a hand of Abdullah Bin Al-Abbas and went out from the Masjid.

ثُمَّ تَنَفَّسَ الصُّعْدَاءُ وَقَالَ: إِنِّي لَا أَجْزِعُ مِنَ الْمَوْتِ وَلَكِنْ أَخْزَنُ عَلَى هَذَا الْأَمْرِ بَعْدِي، فَقَالَ لَهُ عَبْدُ اللَّهِ: مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَدْ لَاحَ لَكَ أَمْرُهُ فِي الْمِخْرَةِ وَالْقَرَابَةِ وَالسَّوَابِقِ؟.

The he breathed a deep sight and said, ‘I am not panicking from the death, but I am grieving upon this command after me’. Abdullah said to him, ‘What are you saying regarding Ali^{asws} Bin Abu Talib^{asws}, for his^{asws} matter calls out to you, regarding the emigration, and the kinship, and the precedence?’

فَقَالَ: صَدَقْتَ يَا ابْنَ عَبَّاسٍ! وَإِنِّي لَأَعْلَمُ مِنْهُ أَنَّهُ لَوْ صَارَ إِلَيْهِ لَأَقَامَ النَّاسَ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ، وَلَكِنِّي بَمَنْعِي مِنْهُ دُعَابَةً فِيهِ وَحِرْصُهُ عَلَى هَذَا الْأَمْرِ ..

He said, ‘You speak the truth, O Ibn Abbas! And I am more knowing than him^{asws}, that if it comes to him^{asws}, then he^{asws} will straighten the people upon the clear arguments, but what prevents me is his^{asws} humour in it, and his^{asws} greed upon this command’.

ثُمَّ ذَكَرَ كُلًّا مِنَ الْبَاقِينَ وَعَابَهُ بِحَوْصِ مَا ذَكَرَ آنِفًا، ثُمَّ تَأَسَّفَ عَلَى فَقْدِ مُعَاذِ بْنِ جَبَلٍ وَسَالِمِ مَوْلَى أَبِي حَذِيفَةَ وَ أَبِي عُيَيْدَةَ، ثُمَّ دَخَلَ دَارَهُ.

Then he (Ibn Abbas) mentioned each of from the remaining ones, and he (Umar) faulted with approximate from what we mentioned just now. Then he regretted upon the loss of Muaz Bin Jabal, and Saalim Mawla Abi Huzeyfa, and Abu Ubeyda. Then he entered his house.

قَالَ: ثُمَّ طَعَنَهُ أَبُو لَوْلُؤَةَ بَعْدَ ذَلِكَ بِخَنْجَرٍ لَهُ رَأْسَانِ وَ قَبَضْتُهُ فِي وَسْطِهِ كَمَا تَقَدَّمَ.

He (the historian) said, ‘The Abu Lulu stabbed him after that with a dagger having two heads for it, and he grabbed in his middle, just as has passed’.

قَالَ: وَ لَمْ يَكُنْ طَلْحَةَ يَوْمَئِذٍ بِالْمَدِينَةِ، فَقَالَ عُمَرُ: انْتَظِرُوا بِطَلْحَةَ ثَلَاثَةَ أَيَّامٍ فَإِنْ جَاءَ وَإِلَّا فَاخْتَارُوا رَجُلًا مِنَ الْخَمْسَةِ.

He (the historian) said, ‘And Talha did not happen to be in Al Medina on that day. Umar said, ‘Await Talha for thee days, if he comes or else choose a man from the five’.

وَقَالَ مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ: إِنَّ طَلْحَةَ لَمْ يَذْكُرْ فِي هَذَا الْمَجْلِسِ وَ لَمْ يَكُنْ يَوْمَئِذٍ بِالْمَدِينَةِ.

And Muhammad Bin Jareer Al-Tabari said, ‘Talha was not mentioned in this gathering and he did not happen to be in Al-Medina’.

ثُمَّ قَالَ لَهُمْ: انْهَضُوا إِلَى حُجْرَةِ عَائِشَةَ فَتَشَاوَرُوا فِيهَا، وَ وَضَعَ رَأْسَهُ وَ قَدْ نَزَفَهُ الدَّمُ، فَدَخَلُوا الْحُجْرَةَ وَ تَنَاجَوْا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمْ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَمُتْ بَعْدَ فَوَيْمِ هَذَا اللَّعْطِ!؟،

Then he said to them, ‘Go to the chamber of Ayesha and consult each other in it’, and he placed down his head and the blood had drained him. They entered the room and consulted

until their voices were raised. Abdullah Bin Umar said, 'The commander of the faithful has not died yet, so regarding what is this clamour?!'

وَ انْتَبَهَ عُمَرُ وَ سَمِعَ الْأَصْوَاتَ، فَقَالَ: أَعْرَضُوا عَنْهَا فَإِذَا أَنَا مِنْ فَتَشَاوَرُوا ثَلَاثَةَ أَيَّامٍ، وَ لِيَصَلِّ بِالنَّاسِ صُحَيْبٌ، وَ لَا يَأْتِيَنَّ الْيَوْمَ الرَّابِعُ مِنْ مَوْتِي إِلَّا وَ عَلَيْكُمْ أَمِيرٌ، وَ لِيَحْضُرَ عَبْدُ اللَّهِ بْنُ عُمَرَ مُشِيرًا وَ لَيْسَ لَهُ شَيْءٌ مِنَ الْأَمْرِ، وَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ شَرِيكُكُمْ فِي الْأَمْرِ، فَإِنْ قَدِمَ إِلَى ثَلَاثَةِ أَيَّامٍ فَأَحْضِرُوهُ أَمْرَكُمْ، وَ إِلَّا فَأَرْضُوهُ، وَ مَنْ لِي بِرِضَا طَلْحَةَ! فَقَالَ سَعْدٌ: أَنَا لَكَ بِهِ وَ لَنْ تُخَالِفَ إِنْ شَاءَ اللَّهُ.

And Umar woke up and heard the voices. He said, 'Turn away from it. So, when I am dead, then consult each other for three days, and let Suheyb pray Salat with the people, and the fourth day from my death should not come except and there is a ruler upon you, and let Abdullah Bin Umar attend the consultation, and there would be nothing for him from the command, and Talha Bin Ubeydullah is your participant in the command. If it advances to three days, then present him your command, or else please him. And who is for me with the agreement of Talha!' Sa'ad said, 'I am for you with him, and will never oppose, if Allah^{azwj} so Desires'.

ثُمَّ ذَكَرَ وَصِيَّتَهُ لِأَبِي طَلْحَةَ الْأَنْصَارِيِّ وَ مَا خُصَّ بِهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ مِنْ كَوْنِ الْحَقِّ فِي الْفَقَةِ الَّتِي هُوَ فِيهَا، وَ أَمَرَهُ بِقَتْلِ مَنْ يُخَالِفُ، ثُمَّ خَرَجَ النَّاسُ،

Then he mentioned his bequest to Abu Talha Al-Ansari, and what he had specialised Abdul Rahman Bin Awf with, from the right to be in the group which he is in, and ordered him to kill the ones who oppose. Then the people went out.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: عُدِلَ بِالْأَمْرِ عَنِّي يَا عَمُّ؟ قَالَ: وَ مَا عَلِمْتُكَ؟ قَالَ: قَرَنَ بِي عُثْمَانُ، وَ قَالَ: كُونُوا مَعَ الْأَكْثَرِ، فَإِنْ رَضِيَ رَجُلَانِ رَجُلًا وَ رَجُلَانِ رَجُلًا فَكُونَا مَعَ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ، فَسَعَدٌ لَا يُخَالِفُ ابْنَ عَمِّ، وَ عَبْدُ الرَّحْمَنِ صِهْرُ عُثْمَانَ لَا يَخْتَلِفَانِ، فَيُؤَلِّفُهَا أَحَدُهُمَا الْآخَرَ فَلَوْ كَانَ الْآخِرَانِ مَعِيَ لَمْ يُغْنِنَا شَيْئًا.

Ali^{asws} said to Al-Abbas, 'The command has been turned away from me^{asws}, O uncle?' He said, 'And what make you^{asws} know?' He^{asws} said: 'He (Umar) coupled Usman with me^{asws} and said, 'Be with the majority. If two men agree on a man and two (other men) agree on a man, be with the ones among whom is Abdul Rahman'. So, Sa'ad will not oppose his causing, and Abdul Rahman is an in-law of Usman, and they will not oppose each other. He will make one of them to be in charge of the other, and even if the other two are with me^{asws}, it will not avail anything'.

فَقَالَ الْعَبَّاسُ: لَمْ أَرْفَعَكَ إِلَى شَيْءٍ إِلَّا رَجَعْتَ إِلَيَّ مُسْتَأْخِرًا بِمَا أَكْرَهُ، أَشَرْتُ عَلَيْكَ عِنْدَ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ تَسْأَلَهُ عَنْ هَذَا الْأَمْرِ فِيمَنْ هُوَ؟ فَأَبَيْتَ، وَ أَشَرْتُ عَلَيْكَ عِنْدَ وَفَاتِهِ أَنْ تُعَاجِلَ الْبَيْعَةَ فَأَبَيْتَ، وَ قَدْ أَشَرْتُ عَلَيْكَ حِينَ سَمَّاكَ عُمَرُ فِي الشُّوْرَى الْيَوْمَ أَنْ تَرْفَعَ نَفْسَكَ عَنْهَا وَ لَا تَدْخُلَ مَعَهُمْ، فَأَبَيْتَ،

Al-Abbas said, 'I do not raise you^{asws} to anything except you^{asws} returned delaying with what I dislike. I had indicated to you^{asws} during the illness of Rasool-Allah^{saww} and you^{asws} ask him^{saww} about this command, in who would it be? But, you^{asws} refused. And I had indicated to you during his^{saww} expiry that you hasten to the allegiance, but you^{asws} refused. And I had indicated to you^{asws} when Umar named you^{asws} to be in the consultation council today that you^{asws} raise yourself^{asws} away from it and do not enter with them. But you^{asws} refused.

فَاحْفَظْ عَنِّي وَاحِدَةً، كُلَّمَا عَرَضَ عَلَيْكَ الْقَوْمُ الْأَمْرَ فَقُلْ: لَا، إِلَّا أَنْ يُؤْلَوْكَ، وَاعْلَمْ أَنَّ هَؤُلَاءِ لَا يَرْخُونَ يَدْفَعُونَكَ عَنْ هَذَا الْأَمْرِ حَتَّى يَقُومَ لَكَ بِهِ غَيْرُكَ، وَاتَّقِ اللَّهَ لَا تَنَالَهُ إِلَّا بَشِيرٌ لَا يَنْفَعُ مَعَهُ خَيْرٌ.

Preserve one (thing) from me. Every time the group present the command to you^{asws}, say: 'No', except if they make you^{asws} the ruler. And know that they will not be joyful until they push you^{asws} away from this command, until they make someone else to stand with it to you^{asws}. And I swear by Allah^{azwj}! You^{asws} will not gain it except by evil. The good will not benefit with it'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا إِنِّي أَعْلَمُ أَنَّهُمْ سَيُؤْلَوْنَ عُثْمَانَ، وَلَيُحْدِثَنَّ الْبِدْعَ وَالْأَحَادِثَ، وَلَيَنْ يَقِي لَأَذْكُرَنَّكَ وَ إِنْ قُتِلَ أَوْ مَاتَ لَيَتَدَاوُلْنَهَا بَنُو أُمَيَّةَ بَيْنَهُمْ، وَ إِنْ كُنْتُ حَيًّا لَتَجِدُنِي حَيْثُ يَكْرَهُونَ،

Ali^{asws} said: 'But, I^{asws} am more knowing, they will be making Usman the ruler, and he will innovate innovations, and if I^{asws} remain alive, I^{asws} shall remind you, and if I^{asws} am killed or pass away, the clan of Umayya will pass it around between them, and if I^{asws} am alive, you will find me^{asws} where you will dislike'.

قَالَ: ثُمَّ التَفَتَ فَرَأَى أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَكَّرَ مَكَانَهُ، فَقَالَ أَبُو طَلْحَةَ: لَا تَرْعُ أَبَا حَسَنِ .. وَ هَذَا الَّذِي حَكِيَنَاهُ عَنِ الطَّبْرِيِّ.

He (Al-Tabari the historian) said, 'Then he^{asws} turned and saw Abu Talha Al-Ansari thoughtful in his place. Abu Talha said, 'Do not be alarmed, Abu Al-Hassan^{asws}' – and this is what we have been narrated to from Al-Tabari.

ذَكَرَهُ ابْنُ الْأَثِيرِ فِي الْكَامِلِ، قَالُوا: ثُمَّ قَالَ عُمَرُ: ادْعُوا لِي أَبَا طَلْحَةَ الْأَنْصَارِيَّ، فَدَعَا لَهُ، فَقَالَ: يَا أَبَا طَلْحَةَ! إِنَّ اللَّهَ طَالَمَا أَعَزَّ بِكُمْ الْإِسْلَامَ، فَإِذَا عُدْتُمْ مِنْ حُفْرَتِي فَاخْتَرُوا خَمْسِينَ رَجُلًا مِنَ الْأَنْصَارِ حَامِلِي سِوْفِهِمْ وَ خُذْ هَؤُلَاءِ النَّفَرِ بِإِمْضَاءِ الْأَمْرِ وَ تَعْجِيلِهِ، وَ اجْمَعُهُمْ فِي بَيْتٍ وَ قِفْ بِأَصْحَابِكَ عَلَى بَابِ الْبَيْتِ لِيَتَشَاوَرُوا وَ يَخْتَارُوا وَاحِدًا مِنْهُمْ،

Ibn Al-Aseer has mentioned in (the book) 'Al-Kamil' – They said, 'Then Umar said, 'Call Abu Talha Al-Ansari to me'. They called him to him. He said, 'O Abu Talha! Allah^{saww} has Cherished al Islam with you. When you return from my grave, then chose fifty men from the Helpers to carry their swords and take these person with the accomplishing the matter and hastening it, and gather them in a house and stand with your companions at the door of the house for them to consult and choose one of them.

فَإِنْ اتَّفَقَ خَمْسٌ وَ أَبِي وَاحِدٌ فَاشْدَحْ رَأْسَهُ بِالسَّيْفِ، وَ إِنْ اتَّفَقَ أَرْبَعَةٌ وَ أَبِي اثْنَانِ فَاضْرِبْ أَعْنَاقَهُمَا، وَ إِنْ اتَّفَقَ ثَلَاثَةٌ وَ خَالَفَ ثَلَاثَةٌ فَانْظُرِ الثَّلَاثَةَ الَّتِي فِيهَا عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فَإِنْ أَصْرَبَتِ الثَّلَاثَةُ الْأُخْرَى عَلَى جِلَافِهَا فَاضْرِبْ أَعْنَاقَهَا.

If five are concordant and one refuses, then chop off his neck with the sword; and if four are concordant and two refuse, then strike off both their necks; and if three are concordant and three oppose, then look at the three in which is Abful Rahman Bin Awf, so if the other three come up against them then strike off their necks''.

وَ فِي رِوَايَةِ ابْنِ الْأَثِيرِ: فَإِنْ رَضِيَ ثَلَاثَةٌ فَحَكِّمُوا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَإِنْ لَمْ يَرْضَوْا بِحُكْمِ عَبْدِ اللَّهِ فَكُونُوا مَعَ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ وَ اقْتُلُوا الْبَاقِينَ.

And in a report of Ibn Al-Aseer, 'If the three are in agreement, then Abdullah Bin Umar will decide. If they are not happy with the decision of Abdullah, then be with those among them is Abdul Rahman and kill the rest'.

ثُمَّ قَالَ: وَإِنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ وَ لَمْ يَتَّفِقُوا عَلَى الْأَمْرِ فَاضْرِبْ أَعْنَاقَ السَّيِّئَةِ وَ دَعِ الْمُسْلِمِينَ يَخْتَارُوا لِأَنْفُسِهِمْ،

Then (Ibn Abi Al-Hadeed Al-Mu'tazali) said, 'And he (Umar) said, 'And if three days pass by and they have not harmonised upon the matter, then strike off the necks of the six and call the Muslims to choose for themselves'.

فَلَمَّا دُفِنَ عُمَرُ، جَمَعَهُمْ أَبُو طَلْحَةَ الْأَنْصَارِيُّ فِي بَيْتِ الْمَسُورِ بْنِ مَخْرَمَةَ، وَ قِيلَ: فِي بَيْتِ الْمَالِ، وَ قِيلَ: فِي حُجْرَةِ عَائِشَةَ بِإِذْنِهَا، وَ وَقَفَ عَلَى بَابِ الْبَيْتِ بِالسَّيْفِ فِي خَمْسِينَ رَجُلًا مِنَ الْأَنْصَارِ حَامِلِي سُيُوفِهِمْ،

When Umar was buried, Abu Talha Al-Ansari gathered them in the house of Al-Miswar Bin Makhzumah'. And it is said, 'In the public treasury'. And it is said, 'In the chamber of Ayesha by her permission'. And he stood at the door with the sword among fifty men from the Helpers carrying their swords.

فَجَاءَ عَمْرُو بْنُ الْعَاصِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَحَلَسَا عَلَى بَابِ الْبَيْتِ فَخَصَبَهُمَا سَعْدٌ وَ أَقَامَهُمَا وَ قَالَ: تُرِيدَانِ أَنْ تَقُولَا حَضَرْنَا وَ كُنَّا فِي أَهْلِ الشُّوَرَى،

Amro Bin Al-Aas and Al-Mugheira Bin Shuba came and sat at the door of the house. Sa'ad pelted them with gravel and paused them and said, 'Do you two want to say, 'We were present and were among the people of consultation!?'

ثُمَّ تَكَلَّمَ أَهْلُ الشُّوَرَى فَأَشْهَدَهُمْ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ عَلَى نَفْسِهِ أَنَّهُ قَدْ وَهَبَ حَقَّهُ مِنَ الشُّوَرَى لِعُثْمَانَ، وَ ذَلِكَ لِعِلْمِهِ أَنَّ النَّاسَ لَا يَعْدِلُونَ بِهِ عَلِيًّا عَلَيْهِ السَّلَامُ وَ عُثْمَانَ، وَ أَنَّ الْخِلَافَةَ لَا تَخْلُصُ لَهُ، فَأَزَادَ تَقْوِيَةَ أَمْرِ عُثْمَانَ وَ إِضْعَافَ جَانِبِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِمَبِيتِهِ أَمْرًا [أَمْرًا] لَا انْتِفَاعَ لَهُ بِهِ،

Then the people consultation spoke. Talha Bin Ubeydullah adjured them against himself that he had gifted his right from the consultation to Usman! And that was due to him knowing that the people will not be equating with Ali^{asws} and Usman, and that the caliphate should not end up to him^{asws}. So, he wanted to strengthen the matter of Usman and weaken the side of Ali^{asws} by his gifting the command, not having any benefit for himself with it.

وَ ذَلِكَ كَانَ لِإِخْرَافِهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ لِكُونِهِ تَيْمِيًّا وَ ابْنِ عَمٍّ أَبِي بَكْرٍ، وَ قَدْ كَانَ فِي صُدُورِ بَنِي هَاشِمٍ حَقٌّ وَ غَيْظٌ عَلَى بَنِي تَيْمٍ خِلَافَةَ أَبِي بَكْرٍ، وَ كَذَا فِي صُدُورِ تَيْمٍ عَلَى بَنِي هَاشِمٍ،

And that was his turning it away from Ali^{saww} due to him being of the tribe of Taym, and a cousin of Abu Bakr, and there used to be outrage and anger in the chests of the Clan of Hashim^{as} against the clan of Taym due to the caliphate of Abu Bakr. And like that was in the chests of (clan of) Taym against the Clan of Hashim^{as}.

فَلَمَّا رَأَى زُبَيْرٌ ذَلِكَ قَالَ: وَ أَنَا أَشْهَدُكُمْ عَلَى نَفْسِي أَنِّي قَدْ وَهَبْتُ حَقِّي مِنَ الشُّوَرَى لِعَلِيٍّ عَلَيْهِ السَّلَامُ، وَ ذَلِكَ لِمَا دَخَلْتُهُ مِنْ حَيَّةِ النَّسَبِ، وَ ذَلِكَ لِأَنَّهُ كَانَ ابْنُ عَمَّةٍ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ هِيَ صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ، وَ كَانَ أَبُو طَالِبٍ عَلَيْهِ السَّلَامُ خَالَه

When Zubeyr saw that, he said, 'And I keep you as witness against myself that I have gifted my right from the consultation to Ali^{asws}!' And that was due to what had entered into him from the intimacy of the lineage, and that is because he was the son of a paternal aunt of Amir Al-momineen^{asws}, and she was Safiya daughter of Abdul Muttalib^{as}, and Abu Talib^{as} was his maternal uncle.

فَبَقِيَ مِنَ السَّيِّئَةِ أَرْبَعَةٌ، فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: وَ أَنَا قَدْ وَهَبْتُ حَقِّي لِابْنِ عَمِّي عَبْدِ الرَّحْمَنِ وَ ذَلِكَ لِأَنَّهُمَا كَانَا مِنْ بَنِي زُهْرَةَ، وَ كَانَ سَعْدٌ يَعْلَمُ أَنَّ الْأَمْرَ لَا يَسْمُ لَهُ،

There remained four from the six. Sa'd Bin Abi Waqas said, 'And I have gifted my right to son of my uncle Abdul Rahman!' And that was because there were both from the clan of Zuhra, and Sa'ad knew that the command would not be complete for him.

فَلَمَّا لَمْ يَبْقَ إِلَّا الثَّلَاثَةُ قَالَ عَبْدُ الرَّحْمَنِ لِعَلِيِّ عَلَيْهِ السَّلَامُ وَ عُثْمَانَ: أَيُّكُمَا يُخْرِجُ نَفْسَهُ مِنَ الْخِلَافَةِ وَ يَكُونُ إِلَيْهِ الْإِخْتِيَارُ فِي الْاِثْنَيْنِ الْبَاقِيَيْنِ؟! فَلَمْ يَتَكَلَّمْ مِنْهُمَا أَحَدٌ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَشْهَدُكُمْ أَنِّي قَدْ أَخْرَجْتُ نَفْسِي مِنَ الْخِلَافَةِ عَلَى أَنْ أَخْتَارَ أَحَدَهُمَا، فَأَمْسَكَ،

When there did not remain except the three, Abdul Rahman said to Ali^{asws} and Usman, 'Which one of you would like to exclude himself from the caliphate and the choosing to be for him regarding the remaining two?!' But no one of them spoke. Abdul Rahman said, 'I keep you all as witness and I have excluded myself from the caliphate upon a condition that I choose one of you two (Ali^{asws} or Usman)'. They were both silent.

فَبَدَأَ بِعَلِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَتَابِعُكَ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ (ص) وَ سِيرَةِ الشَّيْخَيْنِ أَبِي بَكْرٍ وَ عُمَرَ. فَقَالَ: بَلَى عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اجْتِهَادِ رَأْيِي،

He began with Ali^{asws}. He said to him^{asws}, 'I shall pledge allegiance to you upon the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww} and the ways of the two sheikhs Abu Bakr and Umar'. He^{asws} said: 'But upon the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}, and struggle of my^{asws} opinion'.

فَعَدَلَ عَنْهُ إِلَى عُثْمَانَ، فَعَرَضَ ذَلِكَ عَلَيْهِ، فَقَالَ: نَعَمْ، فَعَادَ إِلَى عَلِيٍّ (ع) فَأَعَادَ قَوْلَهُ، فَعَلَ عَبْدُ الرَّحْمَنِ ذَلِكَ ثَلَاثًا، فَلَمَّا رَأَى أَنَّ عَلِيًّا غَيْرَ رَاجِعٍ عَمَّا قَالَهُ، وَ أَنَّ عُثْمَانَ يُنْعِمُ لَهُ بِالْإِجَابَةِ، صَفَّقَ عَلَى يَدِ عُثْمَانَ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

He turned away from him to Usman and presented that to him. He said, 'Yes'. He repeated to Ali^{asws}, and he^{asws} repeated his^{asws} words. Abdul Rahman did that three times. When he saw that Ali^{asws} is not returning from what he^{asws} had said, and Usman had said yes to him in answer, he clapped upon the hand of Usman and said, 'The greetings be unto you, O commander of the faithful!'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ اللَّهُ مَا فَعَلْتَهَا إِلَّا لِأَنَّكَ رَجَوْتَ مِنْهُ مَا رَجَا صَاحِبُكُمَا مِنْ صَاحِبِهِ، ذَقَّ اللَّهُ بَيْنَكُمَا عِطْرَ مَنْشِمٍ.

Ali^{asws} said: 'By Allah^{azwj}! You both did not do it except that you wished from it what your companion had wished from his companion. May Allah^{azwj} Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)'.

قَالُوا: فَفَسَدَ بَعْدَ ذَلِكَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ فَلَمْ يُكَلِّمْ أَحَدُهُمَا الْآخَرَ حَتَّى مَاتَ عَبْدُ الرَّحْمَنِ.

They said, 'There was a spoiling after that between Usman and Abdul Rahman, so one of them did not speak to the other until Abdul Rahman died.

و رَوَى ابْنُ أَبِي الْحَدِيدِ، عَنْ أَبِي هِلَالٍ الْعَسْكَرِيِّ فِي كِتَابِ الْأَوَائِلِ: اسْتُجِيبَتْ دَعْوُهُ عَلَيْهِ السَّلَامُ فِي عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ فَمَا مَاتَا إِلَّا مُتَهَاجِرَيْنِ مُتَعَادِيَيْنِ، ... وَ لَمَّا بَنَى عُثْمَانُ قَصْرَهُ طَمَارَ وَ الزُّورَاءَ وَ صَنَعَ طَعَاماً كَثِيراً وَ دَعَا النَّاسَ إِلَيْهِ كَانَ فِيهِمْ عَبْدُ الرَّحْمَنِ،

And it is reported by Ibn Abi Al-Hadeed, from Abi Hilal Al-Askary in the book 'Al-Awail' – 'The supplication of Ali^{asws} regarding Usman and Abdul Rahman was Answered. They did not die except staying away from each other, inimical. When Usman built his high castle at Al-Zarwah, and prepared a lot of food and called the people to it, among them was Abdul Rahman.

فَلَمَّا نَظَرَ إِلَى الْبِنَاءِ وَ الطَّعَامِ، قَالَ: يَا ابْنَ عَفَّانَ! لَقَدْ صَدَقْنَا عَلَيْكَ مَا كُنَّا نَكْذِبُ فِيكَ، وَ إِنِّي أَسْتَغِيذُ اللَّهَ مِنْ بَيْعَتِكَ،

When he looked at the construction and the banquet, he said, 'O Ibn Affan! It has been ratified upon you what we used to belie regarding you, and I seek Refuge of Allah^{azwj} from having pledged allegiance to you'.

فَغَضِبَ عُثْمَانُ، وَ قَالَ: أَخْرِجْهُ عَنِّي يَا غُلَامَ، فَأَخْرَجُوهُ، وَ أَمَرَ النَّاسَ أَنْ لَا يُجَالِسُوهُ، فَلَمْ يَكُنْ يَأْتِيهِ أَحَدٌ إِلَّا ابْنُ عَبَّاسٍ، كَانَ يَأْتِيهِ فَيَتَعَلَّمُ مِنْهُ الْقُرْآنَ وَ الْفَرَائِضَ، وَ مَرَضَ عَبْدُ الرَّحْمَنِ فَعَادَهُ عُثْمَانُ وَ كَلَّمَهُ فَلَمْ يُكَلِّمْهُ حَتَّى مَاتَ.

Usman was angered, and said, 'Expel him from me, O slave!' They expelled him, and he instructed the people that they do not sit with him. So, no one used to come to him except Ibn Abbas. He would come to him and he would learn the Quran from him and the Obligations, and Abdul Rahman fell ill. Usman consoled him and spoke to him, but he did not speak to him until he died'.

قَالَ ابْنُ الْأَثِيرِ: كَانَ عَبْدُ الرَّحْمَنِ يَدُورُ لَيْلِيَةً يَلْقَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ أُمَرَاءَ الْأَجْنَادِ يُشَاوِرُهُمْ حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي صَبَحَتْهَا تُسْتَكْمَلُ الْأَيَّامُ الثَّلَاثَةُ الَّتِي أَجَلُهَا عُمُرُ أَتَى مَنْزِلَ الْمِسْوَرِ بْنِ مَخْزُومٍ فَأَقْبَضَهُ، وَ قَالَ: إِنِّي لَمْ أَذُقْ فِي هَذِهِ اللَّيْلَةِ كَثِيرَ غُمُضٍ،

Ibn Al Aseer said (in the book) 'Al-Kamil' - 'Abdul Rahman used to circle during his nights meeting companions of Rasool-Allah^{saww} and men of the army, consulting them, until when it was the night in the morning of which the three days were to be completed, which Umar had made it (for consultation), he came to the house Al-Miswar Bin Makhzama and said, 'I did not taste a lot of shut-eye during this night'.

فَانْطَلَقَ فَادْعَى الزُّبَيْرَ وَ سَعْدًا، فَدَعَاَهُمَا فَبَدَأَ بِالزُّبَيْرِ، فَقَالَ لَهُ: خَلِ ابْنِي عَبْدَ مَنَافٍ وَ هَذَا الْأَمْرُ، فَقَالَ: نَصِيْبِي لِعَلِيٍّ عَلَيْهِ السَّلَامُ، وَ قَالَ لِسَعْدٍ: اجْعَلْ نَصِيْبَكَ لِي. فَقَالَ: إِنِ اخْتَرْتَ نَفْسَكَ فَتَنَعَمْ، وَ إِنِ اخْتَرْتَ عُثْمَانَ فَعَلِيٌّ أَحَبُّ إِلَيَّ، أَيُّهَا الرَّجُلُ! بَايِعْ لِنَفْسِكَ وَ أَرْحَنَا.

He went and called Al-Zubeyr and Sa'ad. He called them both and began with Al Zubeyr. He said to him, 'Vacate my son Abd Manaf and this command'. He said, 'My share is for Ali^{asws}'. And he said to Saeed, 'Make your share to be for me'. He said, 'If you choose yourself, so

yes, and if you choose Usman, then Ali^{asws} is more beloved to me, of you man! Get allegiances pledged to yourself and give us rest’.

فَقَالَ لَهُ: جَعَلْتُ عَلَى نَفْسِي أَنْ أَخْتَارَ وَإِنْ لَمْ أَفْعَلْ لَمْ أَرُدَّهَا، إِنِّي رَأَيْتُ رَوْضَةً خَضْرَاءَ كَثِيرَةَ الْعُشْبِ فَدَخَلَ فَخَلَّ مَا رَأَيْتُ أَكْرَمَ مِنْهُ فَمَرَّكَانَهُ سَهْمٌ وَ لَمْ يَلْتَفِتْ إِلَى شَيْءٍ مِنْهَا حَتَّى قَطَعَهَا وَ لَمْ يَعْرِجْ، وَ دَخَلَ بَعِيرٌ يَتْلُوهُ وَ اتَّبَعَ أَثَرَهُ حَتَّى خَرَجَ مِنْهَا، ثُمَّ دَخَلَ فَخَلَّ عَثْقَرِيَّ يَجُرُّ حِطَامَةً وَ مَضَى فَصَدَّ الْأَوَّلَيْنِ، ثُمَّ دَخَلَ بَعِيرٌ رَابِعٌ فَوَقَعَ فِي الرَّوْضَةِ، وَ لَا وَ اللَّهِ لَا أَكُونُ الرَّابِعَ، إِنْ أَخَذَا وَ لَا يَقُومُ مَقَامَ أَبِي بَكْرٍ وَ عُمَرُ بَعْدَهُمَا فَيَرْضَى النَّاسُ عَنْهُ.

He said to him, ‘I make it upon myself that I shall choose, and if I do not do so, I will not return it. I saw a green garden with a lot of pasture. Such a stallion entered it, I had not seen any better than it. He passed by as if he was an arrow and did not turn to anything from it until he cut across it and did not return; and a camel entered following it and pursued its tracks until it came out from it. Then a stallion entered, well-trained, its rein flowing, and continued aiming for the first two. Then a camel entered as the fourth, in the garden, and no, by Allah^{azwj}, I do not want to be the fourth. And no one will be standing in the place of Abu Bakr and Umar after them and the people would be pleased with him’.

قَالَ: وَ أَرْسَلَ الْمِسْوَرُ عَلِيًّا فَنَاجَاهُ طَوِيلًا ثُمَّ أَرْسَلَ إِلَى عُثْمَانَ فَتَنَاجَا حَتَّى فَرَّقَ بَيْنَهُمَا الصُّبْحُ، فَلَمَّا صَلَّوْا الصُّبْحَ جَمَعَ الرَّفَظُ وَ بَعَثَ إِلَى مَنْ خَضَرَهُ مِنَ الْمُهَاجِرِينَ وَ أَهْلِ السَّابِقَةِ وَ الْفَضْلِ مِنَ الْأَنْصَارِ وَ إِلَى أُمَرَاءِ الْأَخْنَادِ فَاجْتَمَعُوا حَتَّى ارْتَبَجَ الْمَسْجِدُ بِأَهْلِهِ،

(Ibn Al-Aseer) said, ‘And Al-Miswar sent a message calling Ali^{asws} and whispered to him^{asws} for a long time. Then he sent a message to Usman and they both whispered until there was separation between the two by the morning. When they had prayed the morning Salat, the group got together and sent a message to the ones present, from the Emigrants, and the people of precedence and the merit from the Helpers, and to the men of the armies. They gathered until the Masjid filled up with its people.

فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ النَّاسَ قَدْ أَحْبَبُوا أَنْ يَرْجِعَ أَهْلُ الْأَنْصَارِ إِلَى أَمْصَارِهِمْ فَأَشِيرُوا عَلَيَّ؟. فَقَالَ عَمَّارٌ: إِنْ أَرَدْتَ أَنْ لَا يَخْتَلِفَ النَّاسُ فَبَايِعْ عَلِيًّا عَلَيْهِ السَّلَامُ. فَقَالَ الْمُقْدَادُ بْنُ الْأَسْوَدِ: صَدَقَ عَمَّارٌ، إِنْ بَايَعْتَ عَلِيًّا عَلَيْهِ السَّلَامُ قُلْنَا سَمْعًا وَ طَاعَةً.

He said, ‘O you people! The people have gathered to return the people of the cities to their cities, and they consult upon me?’ Ammar said, ‘I intend that you should not oppose the people, and pledge allegiance to Ali^{asws}’. Al-Miqdad^{ra} Bin Al-Aswad said, ‘Ammar spoke the truth! If you pledge allegiance to Ali^{asws}, we shall say, ‘We hear and obey!’

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي سَرْحٍ: إِنْ أَرَدْتَ أَنْ لَا يَخْتَلِفَ قُرَيْشٌ فَبَايِعْ عُثْمَانَ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ الْمَخْزُومِيُّ: صَدَقَ، إِنْ بَايَعْتَ عُثْمَانَ قُلْنَا سَمْعًا وَ أَطَعْنَا، فَشَتَمَ عَمَّارُ بْنُ أَبِي سَرْحٍ، وَ قَالَ: مَتَى كُنْتُ تَنْصَحُ الْمُسْلِمِينَ؟.

Abdullah Bin Abin Sar’h said, ‘I intend not to oppose Qureysh, so pledge allegiance to Usman’. Abdullah Bin Rabie Al-Makhzumy said, ‘You speak the truth! If you pledge to Usman, we shall said, ‘We hear and obey!’ Ammar reviled Ibn Abi Sar’h and said, ‘When were you an adviser of the Muslims?!’

فَتَكَلَّمَ بَنُو هَاشِمٍ وَ بَنُو أُمَيَّةَ، فَقَالَ عَمَّارٌ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَكْرَمَنَا بِنَبِيِّهِ فَأَتَى تَصْرِفُونَ هَذَا الْأَمْرَ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ؟!. فَقَالَ رَجُلٌ مِنْ بَنِي مَخْزُومٍ: لَقَدْ عَدَوْتُ طَوْرَكَ يَا ابْنَ سُمَيَّةَ، وَ مَا أَنْتَ وَ تَأْمِيرُ قُرَيْشٍ لِأَنْفُسِهَا.

The Clan of Hashim and the clan of Umayya spoke. Ammar said, 'O you people! Allah^{azwj} Honoured us with His^{azwj} Prophet^{saww}, so why are you turning this command away from People^{asws} of the Household of your Prophet^{saww}?! A man from the clan of Makhzum said, 'You are an enemy of your own sophistication, and what are you? Qureysh will rule for themselves'.

فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: يَا عَبْدَ الرَّحْمَنِ! افْرُغْ مِنْ أَمْرِكَ قَبْلَ أَنْ يَتَغَيَّرَ النَّاسُ. فَقَالَ عَبْدُ الرَّحْمَنِ: إِنِّي قَدْ نَظَرْتُ وَ شَاوَرْتُ فَلَا تَجْعَلَنَّ أَهْلُهَا الرُّهْطُ عَلَى أَنْفُسِكُمْ سَبِيلًا، وَ دَعَا عَلِيًّا عَلَيْهِ السَّلَامُ، فَقَالَ: عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لَتَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سِرِّهِ الْخَلِيفَتَيْنِ مِنْ بَعْدِهِ.

Sa'ad Bin Abu Waqas said, 'O Abdul Rahman! Finish off your matter before the people get tempted'. Abdul Rahman said, 'I have looked around and consulted, so O you group, do not make a way to be against yourselves'. And he called Ali^{asws}. He said, 'Upon you^{asws} is a Pact of Allah^{azwj} and His^{azwj} Covenant for you^{asws} to act by the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww} and ways of the two caliphs from after him^{saww}.

قَالَ: أَرْجُو أَنْ أَفْعَلَ وَ أَعْمَلَ بِمَبْلَغِ عِلْمِي وَ طَاقَتِي، وَ دَعَا عُثْمَانَ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِعَلِيٍّ، فَقَالَ: نَعَمْ، فَرَفَعَ عَبْدُ الرَّحْمَنِ رَأْسَهُ إِلَى سَقْفِ الْمَسْجِدِ وَ يَدُهُ فِي يَدِ عُثْمَانَ، فَقَالَ: اللَّهُمَّ اسْمَعْ وَ اشْهَدْ، اللَّهُمَّ إِنِّي جَعَلْتُ مَا بَرَقَتِي مِنْ ذَلِكَ فِي رَقَبَةِ عُثْمَانَ، فَبَايَعَهُ.

He^{asws} said: 'I^{asws} wish I^{asws} could do and act with the utmost of my^{asws} knowledge and strength'. And he called Usman and said to him similar to what he had said to Ali^{asws}. He said, 'Yes (I will)'. Abdul Rahman raised his head to the ceiling of the Masjid and his hand was in the hand of Usman. He said, 'O Allah^{azwj}! Hear and Witness! O Allah^{azwj}! I hereby make what in my neck from that to be in the neck of Usman!' And he pledged allegiance to him.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَيْسَ هَذَا بِأَوَّلِ يَوْمٍ تَظَاهَرْتُمْ فِيهِ عَلَيْنَا، (فَصَبْرٌ جَمِيلٌ وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)، وَ اللَّهُ مَا وَلَّيْتَ عُثْمَانَ إِلَّا لِيُرِدَّ الْأَمْرَ إِلَيْكَ، وَ اللَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ.

Ali^{asws} said: 'This isn't the first day in which you have backed each other against us, **but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]**. By Allah^{azwj}! You have not made Usman a ruler except for him to return it to you, and Allah^{azwj}, every day He^{azwj} is in Glory'.

فَقَالَ عَبْدُ الرَّحْمَنِ: يَا عَلِيُّ! لَا تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلًا يَعْنِي يَفْتُلُكَ أَبُو طَلْحَةَ حَسَبَ مَا أَمَرَهُ بِهِ عُمَرُ-. فَخَرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ: سَيُلْعَنُ الْكِتَابُ أَحْلَهُ.

Abdul Rahman said, 'O Ali^{asws}! Do not make a way to be against yourself^{asws} – meaning, Abu Talha would kill you by a reckoning of what Umar had ordered him with'. Ali^{asws} went out and he^{asws} was saying: 'The Decree will reach its term'.

فَقَالَ عُمَارٌ: يَا عَبْدَ الرَّحْمَنِ! لَقَدْ تَرَكْتُهُ وَ إِنَّهُ مِنَ الَّذِينَ يَقْضُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ ...،

Ammar said, 'O Abdul Rahman! You have neglected him^{asws}, and he^{asws} is from the ones who are judging with the truth and are dispensing justice by it'.

ثُمَّ قَالَ الْمِقْدَادُ: تَاللَّهِ مَا رَأَيْتُ مِثْلَ مَا أَتَى إِلَى أَهْلِ هَذَا الْبَيْتِ بَعْدَ نَبِيِّهِمْ، إِنِّي لَأَعْجَبُ مِنْ قُرَيْشٍ أَنَّهُمْ تَرَكُوا رَجُلًا مَا أَقُولُ وَ لَا أَعْلَمُ أَنَّ أَحَدًا أَقْصَى بِالْحَقِّ وَ لَا أَعْلَمُ وَ لَا أَتَقَى مِنْهُ، أَمَا وَ اللَّهُ لَوْ أَجِدُ أَعْوَانًا عَلَيْهِ لَقَاتَلْتُهُمْ.

Then Al-Miqdad^{ra} said, 'By Allah^{azwj}! I^{ra} have not seen the like of what has come to People^{asws} of this Household after their^{asws} Prophet^{saww}. I am astounded from Qureysh, they have neglected a man whom I^{ra} can say there is anyone who judges more with the truth, nor do I^{ra} know anyone more knowledgeable, nor more pious than him^{asws}. But, by Allah^{azwj}! If I^{ra} were to find supporters upon it, I would fight against them!'

فَقَالَ عَبْدُ الرَّحْمَنِ: اتَّقِ اللَّهَ يَا مِقْدَادُ! فَإِنِّي خَائِفٌ عَلَيْكَ الْفِتْنَةَ ... وَ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنِّي لَأَعْلَمُ مَا فِي أَنْفُسِهِمْ، إِنَّ النَّاسَ يَنْظُرُونَ إِلَى قُرَيْشٍ وَ قُرَيْشٌ تَنْظُرُ فِي صَلَاحِ شَأْنِهَا، فَتَقُولُ: إِنَّ وُلِيَّ عَلَيْكُمْ بَنُو هَاشِمٍ لَمْ تَخْرُجْ مِنْهُمْ أَبَدًا، وَ مَا كَانَ فِي غَيْرِهِمْ فَهُوَ مُتَدَاوِلٌ فِي بُطُونِ قُرَيْشٍ.

Abdul Rahman said, 'Fear Allah^{azwj}, O Miqdad^{ra}! I fear the fitna upon you'. And Ali^{asws} said: 'I^{asws} am more knowing of what is within their selves. The people are looking at Qureysh and Qureysh are looking into correcting their concerns, so they are saying, 'If you were to make Clan of Hashim^{as} to be rulers, it (command) will not exit from them at all, and it will not happen to be in other, and it would be passed around in the bellies of Qureysh'.

قَالَ: وَ قَدِمَ طَلْحَةُ فِي الْيَوْمِ الَّذِي بُويعَ فِيهِ لِعُثْمَانَ، فَقِيلَ لَهُ بَايِعْ لِعُثْمَانَ. فَقَالَ: كُلُّ قُرَيْشٍ رَاضٍ بِهِ؟ قَالُوا: نَعَمْ، فَأَتَى عُثْمَانَ، فَقَالَ لَهُ عُثْمَانُ: أَأَنْتَ عَلَى رَأْسِ أَمْرِكَ وَ إِنَّ أَبَيْتَ رَدَّذُهَا. قَالَ: أَ تَرُدُّهَا؟ قَالَ: نَعَمْ. قَالَ: أَكُلُّ النَّاسِ بَايِعُوكَ؟ قَالَ: نَعَمْ. قَالَ: قَدْ رَضِيتُ، لَا أَرْعَبُ عَمَّا أَجْمَعُوا عَلَيْهِ.

He (Ibn Al-Aseer) said (in the book 'Al-Kamil'), 'And Talha arrive during the day in which Usman had been pledged allegiance to. It was said to him, 'The allegiance is to Usman'. He said, 'All Qureysh are pleased with him?' They said, 'Yes'. He went to Usman. Usman said to him, 'You are upon the top of your matter, and if you refuse, return it'. He said, 'I should repel it?' He said, 'Yes'. He said, 'Have all the people pledged allegiance to you?' he said, 'Yes'. He said, 'I agree! I will not desire about what they have united upon'.

وَ قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ لِعَبْدِ الرَّحْمَنِ: يَا أَبَا مُحَمَّدٍ! قَدْ أَصَبْتَ إِنَّ بَايَعْتَ عُثْمَانَ، وَ قَالَ لِعُثْمَانَ: لَوْ بَايَعْتَ عَبْدُ الرَّحْمَنِ غَيْرَكَ مَا رَضِينَا. فَقَالَ عَبْدُ الرَّحْمَنِ: كَذَبْتَ يَا أَعْوَرُ! لَوْ بَايَعْتُ غَيْرَ عُثْمَانَ لَبَايَعْتَهُ وَ لَقُلْتُ هَذِهِ الْمَقَالَةَ،

And Al-Mugheira Bin Shuba said to Abdul Rahman, 'O Abu Muhammad! You are correct in pledging to Usman'. And he said to Usman, 'If Abdul Rahman had pledged to someone else, we would not have agreed'. Abdul Rahman said, 'You are lying, O Awar! If I had pledged to someone other than Usman, you would have pledged to him and would said these very words'.

قَالَ: وَ كَانَ الْمِسْوَرُ يَقُولُ: مَا رَأَيْتُ أَحَدًا مَدَّ قَوْمًا فِيمَا دَخَلُوا فِيهِ يَمْتَلِ مَا مَدَّهُمْ عَبْدُ الرَّحْمَنِ.

And Al-Miswar was saying, 'I have not seen anyone overcome his people regarding what had entered into like what Abdul Rahman had overcome them'.

ثُمَّ قَالَ ابْنُ الْأَثِيرِ: وَ قَدْ ذَكَرَ أَبُو جَعْفَرٍ رِوَايَةَ أُخْرَى فِي الشُّوْرَى، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَرِيبًا مِمَّا تَقَدَّمَ، غَيْرَ أَنَّهُ قَالَ: لَمَّا دَخَلُوا عُمَرَ جَعَلَهُمْ عَبْدُ الرَّحْمَنِ وَ خَطَبَهُمْ وَ أَمَرَهُمْ بِالْإِجْتِمَاعِ وَ تَرْكِ التَّفَرُّقِ، فَتَكَلَّمَ عُثْمَانُ ... وَ ذَكَرَ ابْنُ الْأَثِيرِ مَا خَطَبَ بِهِ عُثْمَانُ ثَمَّ الرَّبِيزُ وَ لَا حَاجَةَ بِنَا إِلَى إِيرَادِ خُطْبَتَيْهِمَا.

Then Ibn Al-Aseer said, 'And Abu Ja'far has mentioned another report regarding the consultation, from Al-Miswar, close to what has preceded, apart from that he said, 'When they had buried Umar, Abdul Rahman gathered them and addressed them, and instructed them with the unity and leaving the divisions. Usman spoke' – and Ibn Al-Aseer mentioned what Usman addressed with, then Al-Zubeyr, and there is no need for us to repeat their speeches.

ثُمَّ أُوْرِدَ كَلَامُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَهُوَ قَوْلُهُ: الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَّا نَبِيًّا وَابْتَعَنَهُ إِنَّا رَسُولًا، فَتَحْنُ أَهْلُ بَيْتِ النَّبِيِّ وَمَعْدِنِ الْحِكْمَةِ، وَآمَانِ لِأَهْلِ الْأَرْضِ، وَنَجَاةٍ لِمَنْ طَلَبَ،

Then he referred to the speech of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} words are: 'The Praise is for Allah^{azwj} Who Chose Muhammad^{saww} from us^{asws}, and Sent to us^{asws} as a Rasool^{saww}. We^{asws} are People^{asws} of the Household of the Prophet^{saww}, and the mine of Wisdom, and security for the people of the earth, and a salvation for the one who seeks.

إِن لَنَا حَقًّا إِن نُعْطَهُ نَأْخُذْهُوَ إِن نُمْنَعُهُ نَرْكَبُ أَعْجَازَ الْإِبِلِ وَ إِن طَالَ السَّرَى، لَوْ عَهْدَ إِنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدًا لَأَنْفَعَدْنَا عَهْدَهُ، وَ لَوْ قَالَ لَنَا قَوْلًا لَجَادَلْنَا عَلَيْهِ حَتَّى نَمُوتَ، لَنْ يُسْرِعَ أَحَدٌ قَبْلِي إِلَى دَعْوَةٍ حَقٍّ وَ صِلَةٍ رَحِمَ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ،

There is a right for us that we^{asws} are given, we^{asws} take it, and if we^{asws} are prevented, we^{asws} ride the old camel, and even if the journey is prolonged. If Rasool-Allah^{saww} had pacted a Pact to us^{asws}, we^{asws} shall accomplish his^{saww} pact, and if he^{saww} said a word to us^{asws}, we^{asws} shall argue upon it until we^{asws} die. Never will anyone be quicker before me^{asws} to the call of truth and helping the relatives, and there is neither Mighty nor Strength except with Allah^{azwj}.

اسْمَعُوا كَلَامِي وَ عُوا مِنْطِقِي عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ بَعْدَ هَذَا الْجَمْعِ تُنْتَضَى فِيهِ السُّيُوفُ، وَ تُخَانُ فِيهِ الْعُهُودُ، حَتَّى لَا يَكُونَ لَكُمْ جَمَاعَةٌ، وَ حَتَّى يَكُونَ بَعْضُكُمْ أَيْمَةً لِأَهْلِ الضَّلَالَةِ، وَ شَيْعَةً لِأَهْلِ الْجَهَالَةِ.

Listen to my^{asws} speech and retain my^{asws} talk! Perhaps you will see this command after this gathering, the sword will be unsheathed regarding it, and the pacts would be betrayed regarding it, until there does not happen to be any unity for you, and until some of you become leaders for the people of straying, and loyalists for the people of ignorance".³⁴⁴

³⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 31

[27] باب احتجاج أمير المؤمنين صلوات الله عليه على جماعة من المهاجرين و الأنصار لما تذكروا فضلهم في أيام خلافة عثمان و غيره مما احتج به في أيام خلافة خلفاء الجور و بعدها

CHAPTER 27 – ARGUMENTATION OF AMIR AL-MOMNEEN^{asws} AGAINST A GROUP OF THE EMIGRANTS AND THE HELPERS OF WHAT THEY MENTIONED OF THEIR OWN MERITS DURING THE DAYS OF THE CALIPHATE OF USMAN AND OTHER FROM WHAT HE^{asws} ARGUED WITH DURING THE DAYS OF THE CALIPHATE OF TYRANNICAL CALIPHS, AND AFTER IT

1- ج: يُؤَي عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ، أَنَّهُ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي خِلَافَةِ عُثْمَانَ وَ جَمَاعَةٍ يَتَخَدُّونَ وَ يَتَذَكَّرُونَ الْعِلْمَ، فَذَكَرُوا قُرَيْشًا وَ فَضْلَهَا وَ سَوَابِقَهَا وَ هِجْرَتَهَا وَ مَا قَالَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْفَضْلِ، مِثْلَ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: الْأَيْمَةُ مِنْ قُرَيْشٍ. وَ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: النَّاسُ تَبَعَ لِلْقُرَيْشِ وَ قُرَيْشٌ أَيْمَةُ الْعَرَبِ.

(The book) 'Al Ihtijaj' of Al Tabarsy – it is reported by Suleym Bin Qays Al Hilali having said,

'I saw Ali^{asws} in the Masjid of Rasool-Allah^{saww} during the Caliphate of Usman, and there was a group which was narrating and discussing the the knowledge. They were mentioning the Qureiysh and their virtues, and their being foremost, and their migration and what Rasool-Allah^{saww} had said regarding their virtues, for example his^{saww} words: 'The Imams^{asws} will be from Qureiysh', and his^{saww} words: 'The people should follow the Qureiysh', and his^{saww} words: 'Qureiysh are the Imams^{asws} of the Arabs',

وَ قَوْلِهِ: لَا تَسُبُّوا قُرَيْشًا. وَ قَوْلِهِ: إِنَّ لِلْقُرَيْشِيِّ مِثْلَ قُوَّةِ رَجُلَيْنِ مِنْ غَيْرِهِمْ. وَ قَوْلِهِ: مَنْ أَبْغَضَ قُرَيْشًا أَبْغَضَهُ اللَّهُ. وَ قَوْلِهِ: مَنْ أَرَادَ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ

And his^{saww} statement: 'Do not be prejudicial against the Qureiysh', and his^{saww} words: 'The strength of one man from the Qureiysh is equal to two from others', and his^{saww} words: 'Allah^{azwj} will be Angry with the one who angers the Qureiysh', and his^{saww} words: 'One who intends to humiliate the Qureiysh, Allah^{azwj} will Humiliate him'.

.. وَ ذَكَرُوا الْأَنْصَارَ وَ فَضْلَهَا وَ سَوَابِقَهَا وَ نُصْرَتَهَا وَ مَا أَتَى اللَّهُ عَلَيْهِمْ فِي كِتَابِهِ، وَ مَا قَالَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْفَضْلِ، وَ ذَكَرُوا مَا قَالَ فِي سَعْدِ بْنِ مُعَاذٍ وَ فِي جَنَازَتِهِ، وَ الَّذِي غَسَلَتْهُ الْمَلَائِكَةُ، وَ الَّذِي حَمَتُهُ الدَّبَرُ .. فَلَمْ يَدْعُوا شَيْئاً مِنْ فَضْلِهِمْ حَتَّى قَالَ كُلُّ حَيٍّ: مِنَّا فُلَانٌ وَ فُلَانٌ.

And they were mentioning the Helpers and their merits, and their being foremost, and their help, and what Allah^{azwj} has Praised them by in his^{azwj} Book and what the Messenger of Allah^{saww} had said regarding their virtues. And they mentioned what he^{saww} had said regarding Sa'd Bin Ma'az at his funeral, and the (funeral) washing of Hanzala Bin Al-Raahib by the Angels, and the one who was protected at the end, until they had not left anything out from their virtues. And each tribe was saying, 'So and so is from us'.

وَقَالَتْ قُرَيْشٌ: مِمَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمِمَّنَا حَمْزَةُ، وَمِمَّنَا جَعْفَرُ، وَمِمَّنَا عُيَيْدَةُ بْنُ الْحَارِثِ، وَمِمَّنَا زَيْدُ بْنُ حَارِثَةَ، وَمِمَّنَا أَبُو بَكْرٍ وَعُمَرُ وَ سَعْدٌ وَأَبُو عُيَيْدَةَ وَسَلَامٌ وَابْنُ عَوْفٍ .. فَلَمْ يَدْعُوا مِنَ الْحَيِّينَ أَحَدًا مِنْ أَهْلِ السَّابِقَةِ إِلَّا سَمُوهُ،

And the Qureiysh said, 'From us is Rasool-Allah^{saww}, and from us is Hamza^{asws} Bin Abdul Muttalib^{asws}, and from us is Ja'far^{asws}, and from us is Ubeyda Bin Al-Haaris, and Zayd Bin Haaris, and Abu Bakr and Umar, and Usman and Sa'd, and Abu Ubeyda and Saalim and Ibn Awf. They did not leave out anyone from the two districts (Mecca and Al-Medina) from the previous ones, but they named him (from the momineen as well as from the munafaqeen).

وَفِي الْخَلْفَةِ أَكْثَرُ مِنْ مِائَتَيْ رَجُلٍ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ سَعْدُ بْنُ أَبِي وَقَاصٍ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ عَمَّارٌ وَ الْمُغْدَادُ وَ أَبُو ذَرٍّ وَ هَاشِمُ بْنُ عُثْبَةَ وَ ابْنُ عُمَرَ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَ ابْنُ عَبَّاسٍ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ،

And in a circle of more than two hundred men were Ali^{asws} Bin Abu Talib^{asws}, and Sa'd Bin Abu Waqaas, and Abdul Rahman Bin Awf, and Talha, and Al-Zubeyr, and Amaar, and Al-Miqdad^{ar}, and Abu Zarr^{ar}, and Hashim Bin Utba, and Ibn Umar, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ibn Abbas, and Muhammad Bin Abu Bakr, and Abdullah Bin Ja'far.

وَمِنَ الْأَنْصَارِ أَبِي بْنُ كَعْبٍ وَ زَيْدُ بْنُ ثَابِتٍ وَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ مُحَمَّدُ بْنُ سَلَمَةَ وَ قَيْسُ بْنُ سَعْدٍ وَ عُبَادَةُ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَبُو مَرْثَمٍ وَ أَنَسُ بْنُ مَالِكٍ وَ زَيْدُ بْنُ أَرْقَمٍ وَ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى، وَ أَبُو لَيْلَى وَ مَعَهُ ابْنُهُ عَبْدُ الرَّحْمَنِ فَاعِدًا يَجْنِبُهُ غُلَامٌ صَبِيحُ الْوَجْهِ مَدِيدُ الْقَامَةِ أَمْرُدُ،

And from the Helpers were Ubay Bi Ka'ab, and Zayd Bin Sabit, and Abu Ayoub Al Ansari, and Abu Al-Haysam Bin Al-Tayham, and Muhammad Bin Salama, and Qays Bin Sa'ad Bin Ubada, and Jabir Bin Abdullah, and Abu Maryam, and Anas Bin Malik, and Zayd bin Aram, and Abdullah Bin Abin Awfa, and Abu Layli, and with his was his son Abdul Rahman seated by his side, a boy of bright face, tall stature, beardless.

فَجَاءَ أَبُو الْحَسَنِ الْبَصْرِيُّ وَ مَعَهُ ابْنُهُ الْحَسَنُ غُلَامٌ أَمْرُدُ صَبِيحُ الْوَجْهِ مُغْتَدِلُ الْقَامَةِ، قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَ إِلَى عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى فَلَا أَدْرِي أَيُّهُمَا أَجْمَلُ، غَيْرَ أَنَّ الْحَسَنَ أَعْظَمُهُمَا وَ أَطْوَلُهُمَا، وَ أَكْثَرَ الْقَوْمِ وَ ذَلِكَ مِنْ بُكْرَةٍ إِلَى حِينِ الزَّوَالِ وَ عُثْمَانُ فِي دَارِهِ لَا يَعْلَمُ بِشَيْءٍ مِمَّا هُمْ فِيهِ، وَ عَلَيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَا يَنْطَلِقُ هُوَ وَ لَا أَحَدٌ مِنْ أَهْلِ بَيْتِهِ،

Abu Al-Hassan Al-Basry came, and with him was his son Al-Hassan, beardless, bright face, tall stature. He said, 'I went on to look at him and to Abdul Rahman Ibn Abi Layly, and I did not know which one of the two was more handsome, apart from that Al-Hassan was larger of the two and taller, and most of the people, and that was from the morning to when it was midday, and Usman was in his house not knowing anything from what they were (indulging) in, and Ali^{asws} Bin Abu Talib^{asws} was not speaking, neither he^{asws} nor anyone from his^{asws} family members.

فَأَقْبَلَ الْقَوْمُ عَلَيْهِ، فَقَالُوا: يَا أَبَا الْحَسَنِ! مَا يَمْنَعُكَ أَنْ تَتَكَلَّمَ؟. فَقَالَ: مَا مِنَ الْحَيِّينَ أَحَدٌ إِلَّا وَ قَدْ ذَكَرَ فَضْلًا وَ قَالَ حَقًّا، فَأَنَا أَسْأَلُكُمْ يَا مَعْشَرَ قُرَيْشٍ وَ الْأَنْصَارِ! يَمَنُ أَعْطَاكُمْ اللَّهُ هَذَا الْفَضْلَ؟ أَمْ بِأَنْفُسِكُمْ وَ عَسَائِرِكُمْ وَ أَهْلِ بِيُوتَانِكُمْ أَمْ بِعَيْرِكُمْ؟.

The people faced towards him^{asws} and they said, 'O Abu Al-Hassan^{asws}! What prevents you from speaking?' He^{asws} said: 'There is none from a tribe except and it has mentioned merits and said truth, so I^{asws} am asking you all, O community of Qureysh and the Helpers! Due to

who did Allah^{azwj} Grant you these merits? Is it due to your own selves and your clan and your family member, or due to others?’

قَالُوا: بَلْ أَعْطَانَا اللَّهُ وَ مَنْ بِهِ عَلَيْنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَشِيرَتِهِ لَا بَأْتُنَفْسَنَا وَ عَشَائِرَنَا وَ لَا بِأَهْلِ بَيْتِنَا.

They said, ‘But Allah^{azwj} Allah^{azwj} has Granted us and Conferred with upon us due to Muhammad^{sawww}, and his^{sawww} clan, not due to ourselves and our clan nor due to our households’.

قَالَ: صَدَقْتُمْ، يَا مَعْاشِرَ قُرَيْشٍ وَ الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي نِلْتُمْ بِهِ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مِنَّا أَهْلُ الْبَيْتِ خَاصَّةً دُونَ غَيْرِهِمْ؟

He^{asws} said: ‘You speak the truth, O community of Qureysh and the Helpers! Don’t you know that the one^{sawww} due to whom you gained the good of the world and the Hereafter is from us^{asws}, People^{asws} of the Household in particular, besides others?’

فَإِنَّ ابْنَ عَمِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنِّي وَ أَهْلُ بَيْتِي كُنَّا نُورًا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ عَلَيْهِ السَّلَامُ بِأَرْبَعَةِ عَشَرَ أَلْفَ سَنَةٍ

The son^{sawww} of my^{asws} uncle^{as} Rasool-Allah^{sawww} said: ‘I^{sawww} and People^{asws} of my^{sawww} Household, we^{asws} were Noor (lights) in front of Allah^{azwj} Blessed and Exalted, before Allah^{azwj} Created Adam^{as} by fourteen thousand years.

فَلَمَّا خَلَقَ اللَّهُ آدَمَ وَضَعَ ذَلِكَ النُّورَ فِي صُلْبِهِ وَ أَهْبَطَهُ إِلَى الْأَرْضِ، ثُمَّ حَمَلَهُ فِي السَّفِينَةِ فِي صُلْبِ نُوحٍ عَلَيْهِ السَّلَامُ، ثُمَّ قَذَفَ بِهِ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، ثُمَّ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ يَنْقُلُنَا مِنَ الْأَصْلَابِ الْكَرِيمَةِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ، وَ مِنَ الْأَرْحَامِ الطَّاهِرَةِ إِلَى الْأَصْلَابِ الْكَرِيمَةِ مِنَ آبَاءِ وَ الْأُمَهَاتِ لَمْ يَلْتَقِ وَاحِدٌ مِنْهُمْ عَلَى سَفَاحٍ قَطُّ.

When Allah^{azwj} Created Adam^{as}. He^{azwj} Placed that Noor in his^{as} Sulb (ribs), and Descended him^{as} to the earth. Then He^{azwj} Carried it (Noor) in the ship in the Sulb of Noah^{as}. Then it was thrown into the fire while being in the Sulb of Ibrahim^{as}. Then Allah^{azwj} Mighty and Majestic did not Cease to transfer us^{asws}, from the honourables Sulbs to the clean wombs, and from the clean wombs to the honourable Sulbs, from forefathers and foremothers, not one of them converging upon an immorality, at all’.

فَقَالَ أَهْلُ السَّابِقَةِ وَ الْقَدَمَةِ وَ أَهْلُ بَدْرِ وَ أَهْلُ أُحُدٍ: نَعَمْ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

The people of the precedence, and the ancientness, and people of Badr and people of Ohad said, ‘Yes, we have heard that from Rasool-Allah^{sawww}’.

ثُمَّ قَالَ: أَنْشُدْكُمْ بِاللَّهِ، أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوَّلُ الْأُمَّةِ إِيمَانًا بِاللَّهِ وَ بِرَسُولِهِ؟ قَالُوا: اللَّهُمَّ نَعَمْ.

Then he^{asws} said: ‘I^{asws} adjure you wil Allah^{azwj}! Do you know that I^{asws} am the first of the community to believe in Allah^{azwj} and His^{azwj} Rasool^{sawww}?’ They said, ‘O Allah^{azwj}, yes’.

قَالَ: نَشِدُكُمْ بِاللَّهِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ فِي كِتَابِهِ السَّابِقَ عَلَى الْمَسْبُوقِ فِي غَيْرِ آيَةٍ، وَ إِنِّي لَمْ يَسْبِقْنِي إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ (ص) أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ؟ قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Allah^{azwj} Mighty and Majestic has Merited the preceding one in His^{azwj} Book over the lagging one in more than one Verse, and no one has preceded me^{saww} to Allah^{azwj} Mighty and Majestic from this community?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَنْشُدْكُمْ بِاللَّهِ، أَتَعْلَمُونَ حَيْثُ نَزَلَتْ: (وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ) سُئِلَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ فِي الْأَنْبِيَاءِ وَفِي أَوْصِيَائِهِمْ، فَأَنَا أَفْضَلُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَعَلِيِّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَصِيِّي أَفْضَلُ الْأَوْصِيَاءِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know, when it was Revealed: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]; And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, Rasool-Allah^{saww} was asked about it. He^{saww} said: 'Allah^{azwj} Mighty and majestic Revealed regarding the Prophets^{as} and their^{as} successors^{as}, so I^{saww} am the most superior of the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasool^{as}, and Ali^{asws} Bin Abu Talib^{asws} is my^{saww} successor^{asws}, the most superior of the successors^{as}?' They said, 'O Allah^{azwj}, yes!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ، أَتَعْلَمُونَ حَيْثُ نَزَلَتْ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)، وَحَيْثُ نَزَلَتْ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ)، وَحَيْثُ نَزَلَتْ: (وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهًا).

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know when it was Revealed: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59];** and when it was Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55];** and when it was Revealed: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16].**

قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ! أَخَاصَّةٌ فِي بَعْضِ الْمُؤْمِنِينَ أَمْ عَامَّةٌ بِجَمِيعِهِمْ؟ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ أَنْ يُعَلِّمَهُمْ وَلَا أَمْرَهُمْ وَأَنْ يُفَسِّرَ لَهُمْ مِنَ الْوَلَايَةِ مَا فَسَّرَ لَهُمْ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ وَصَوْمِهِمْ وَحَجَّتِهِمْ،

The people said, 'O Rasool-Allah^{saww}! Is it especially regarding some of the Momineen or the generally, all of them?' So, Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet that he^{azwj} lets them know of the Masters^{asws} of their affairs, and that he^{saww} should interpret for them of the Wilayah, what he^{saww} had interpreted for them of their Salat, and their Zakat, and their fasts, and their Hajj.

فَنَصَّبَنِي لِلنَّاسِ بِعَدِيرِ حُمْ، ثُمَّ خَطَبَ فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَرْسَلَنِي بِرِسَالَةٍ ضَاقَ بِهَا صَدْرِي فَظَنَنْتُ أَنَّ النَّاسَ مُكَذِّبُونِي فَأَوْعَدَنِي لِأَبْلَعُهَا أَوْ لِيُعَذِّبَنِي،

So, he^{saww} nominated me^{asws} for the people at Ghadeer Khumm, then he^{saww} addressed: 'O you people! Allah^{azwj} has Sent me^{saww} with such a Message, my^{saww} chest is constricted by it, for I^{saww} thought the people would belie me^{as}. So, He^{azwj} Threatened me^{saww}, either I^{saww} deliver it or He^{azwj} would Punish me^{saww}.'

ثُمَّ أَمَرَ فَنُودِيَ بِالصَّلَاةِ جَامِعَةً ثُمَّ خَطَبَ، فَقَالَ: أَيُّهَا النَّاسُ! أَتَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مُؤَلَّيَّ وَأَنَا مُؤَلَّى الْمُؤْمِنِينَ، وَأَنَا أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ؟
قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then he^{saww} instructed and there was a call for the congregational Salat. Then he^{saww} addressed. He^{saww} said: 'O you people! Do you know that Allah^{azwj} Mighty and Majestic is my^{saww} Master^{azwj}, and I^{saww} am a master^{saww} of the Momineen, and I^{saww} am foremost with them than their own selves?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ: ثُمَّ يَا عَلِيُّ، فَقُمْتُ، فَقَالَ: مَنْ كُنْتُ مُؤَلَّاهُ فَعَلَيَّْ مُؤَلَّاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، فَقَامَ سَلْمَانُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! وَلَا كَمَا ذَا؟ قَالَ: وَلَا كَوَلَايَ، مَنْ كُنْتُ أَوَّلَى بِهِ مِنْ نَفْسِهِ فَعَلَيَّْ أَوَّلَى بِهِ مِنْ نَفْسِهِ،

He^{saww} said: 'Stand, O Ali^{asws}!' So, I^{asws} stood up. He^{saww} said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}, O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to the one who is inimical with him^{asws}'. Salman^{ra} stood up and said, 'O Rasool-Allah^{saww}! Wilayah like what?' He^{saww} said: 'Wilayah like my^{saww} Wilayah. One whom I^{saww} am foremost with than his own self, so Ali^{asws} is foremost with him than his own self'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)، فَكَبَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَالَ: اللَّهُ أَكْبَرُ تَمَامَ نُبُوِّي وَ تَمَامَ دِينِ اللَّهِ وَ لَايَةُ عَلِيِّ بَغْدِي،

Then Allah^{azwj} Mighty and Majestic Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3].** So, Rasool-Allah^{saww} exclaimed Takbeer and said, 'Allah^{azwj} is the Greatest! My^{saww} Prophethood is completed and the Religion of Allah^{azwj} is Completed (by) Wilayah of Ali^{asws} after me^{saww}.'

فَقَامَ أَبُو بَكْرٍ وَ عُمَرُ وَ قَالَا: يَا رَسُولَ اللَّهِ (ص)! هَذِهِ آيَاتُ خَاصَّةٌ فِي عَلِيِّ!؟ قَالَ: بَلَى، فِيهِ وَ فِي أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ. قَالَا: يَا رَسُولَ اللَّهِ (ص)! يَبْنِيهِمْ لَنَا.

Abu Bakr and Umar stood up and said, 'O Rasool-Allah^{saww}! Is this Verse particularly regarding Ali^{asws}?!' He^{saww} said: 'Yes, regarding him^{asws} and my^{saww} successors^{asws} up to the Day of Qiyamah'. They said, 'O Rasool-Allah^{saww}! Clarify them^{asws} to us'.

قَالَ: أَحِبِّي وَ وَزِيرِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَغْدِي، ثُمَّ ابْنِي الْحَسَنُ ثُمَّ ابْنِي الْحُسَيْنُ ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ وَاحِدًا بَعْدَ وَاحِدٍ، الْقُرْآنُ مَعَهُمْ وَ هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَيَّ الْخَوْضَ،

He^{saww} said: 'He^{asws} is my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} caliph in my^{saww} community and guardian of every Momin and Momina after me^{saww}. Then my^{saww} (grand) son^{asws} Al-Hassan^{asws}, then my^{saww} (grand) son^{asws} Al-Husayn^{asws}, then nine from the sons of Al-Husayn^{asws}, one after another. The Quran is with them^{asws} and they^{asws} with the Quran. Neither will they^{asws} separate from it nor will it separate from them^{asws} until they returned to me^{saww} at the Fountain'.

فَقَالُوا كُلُّهُمْ: اللَّهُمَّ نَعَمْ، قَدْ سَمِعْنَا ذَلِكَ وَ شَهِدْنَا كَمَا قُلْتَ سَوَاءً. وَ قَالَ بَعْضُهُمْ: قَدْ حَفِظْنَا جُلَّ مَا قُلْتَ وَ لَمْ نَحْفَظْ كُلَّهُ، وَ هَؤُلَاءِ الَّذِينَ حَفِظُوا أَحْيَانًا وَ أَفَاضِلُنَا، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: صَدَقْتُمْ، لَيْسَ كُلُّ النَّاسِ يَسْتَوِي فِي الْحِفْظِ.

All of them said, 'O Allah^{azwj}! Yes, we have heard that, and we testify just as you^{asws} said, same'. And one of them said, 'We have memorised most of what you^{asws} said and did not memorise all of it, and they, those who have memorised, are our best ones and our meritorious ones'. Ali^{asws} said: 'You speak the truth. All the people are not equal regarding the preservation'.

أَنْشَدُكُمْ بِاللَّهِ عَزَّ وَ جَلَّ مَنْ حَفِظَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لَمَّا قَامَ وَ أَخْبَرَ بِهِ.

I^{asws} adjure you with Allah^{azwj} Mighty and Majestic: 'One who has memorised that from Rasool-Allah^{saww} should stand and inform with it'.

فَقَامَ زَيْدُ بْنُ أَرْقَمَ وَ الْبَرَاءُ بْنُ عَازِبٍ وَ أَبُو ذَرٍّ، وَ الْمِقْدَادُ، وَ عَمَّارٌ، فَقَالُوا: نَشْهَدُ لَقَدْ حَفِظْنَا قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ قَائِمٌ عَلَى الْمُنْبَرِ وَ أَنْتَ إِلَى جَنْبِهِ وَ هُوَ يَقُولُ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْصِبَ لَكُمْ إِمَامَكُمْ وَ الْقَائِمَ فِيكُمْ بَعْدِي وَ وَصِيَّ وَ خَلِيفَتِي وَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ فِي كِتَابِهِ طَاعَتَهُ وَ قَرَنَهُ بِطَاعَتِهِ وَ طَاعَتِي،

Zayd Bin Arqam, and Al-Bara'a Bin Aazib, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Ammar stood up and said, 'We testify that we have memorised the words of Rasool-Allah^{asws}, and he^{saww} was standing upon the pulpit and you^{asws} were by his side, and he^{saww} said: 'O you people! Allah^{azwj} has Commanded me^{saww} to nominate an Imam^{asws} for you, and the custodian among you after me^{saww}, and my^{saww} successor^{asws}, and my^{saww} caliph, and the one obedience to him^{asws} is Obligatory upon the Momineen in His^{azwj} Book, and is paired with obedience to Him^{azwj} and obedience to me^{saww}.

وَ أَمَرَكُمْ بِوَلَايَتِهِ، وَ إِنِّي رَاجِعْتُ رَبِّي خَشْيَةً طَعَنَ أَهْلَ النَّفَاقِ وَ تَكْذِيبِهِمْ فَأَوْعَدَنِي رَبِّي أَنْ يُبَلِّغَنِيهَا أَوْ يُعَذِّبَنِي.

And He^{azwj} Commands with his^{asws} Wilayah, and I^{asws} referred to my^{saww} Lord^{azwj}, fearful of the taunts of people of hypocrisy, and their belying, so my^{saww} Lord^{azwj} Threatened me^{saww}, either I^{saww} deliver it or He^{azwj} will Punish me^{saww}.

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَمَرَكُمْ فِي كِتَابِهِ بِالصَّلَاةِ فَقَدْ بَيَّنَّهَا لَكُمْ وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ فَبَيَّنَّهَا لَكُمْ وَ فَسَّرْتُهَا، وَ أَمَرَكُمْ بِالْوَلَايَةِ وَ إِنِّي أَشْهَدُكُمْ أَنَّهَا هَذِهِ خَاصَّةٌ وَ وَضَعَ يَدَهُ عَلَى يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ثُمَّ لَا بَيْتَهِ مِنْ بَعْدِهِ، ثُمَّ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِمْ مِنْ وَلَدِهِمْ عَلَيْهِمُ السَّلَامُ لَا يُفَارِقُونَ الْقُرْآنَ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ.

O you people! Allah^{azwj} Commands you all in His^{azwj} Book with the Salat, so I^{saww} have explained to you, and the Zakat, and the Fasting, and the Hajj, and I^{asws} explained these to you all and interpreted it, and He^{azwj} Commanded you with the Wilayah and I^{saww} keep you all as witnesses that it is for this one in particular' – and he^{saww} placed his^{saww} hand upon a hand of Ali^{asws} Bin Abu Talib^{asws} – 'Then for his^{asws} two sons^{asws} from after him^{asws}, then for the successors^{asws} from after them^{asws} from their^{asws} sons^{asws}. They^{asws} will not separated from the Quran and it will not separate from them^{asws} until they return to me^{saww} at the Fountain.

أَيُّهَا النَّاسُ! قَدْ بَيَّنْتُ لَكُمْ مَفْرَعَكُمْ بَعْدِي وَ إِمَامَكُمْ وَ دَلِيلَكُمْ وَ هَادِيَكُمْ، وَ هُوَ أَحْيَى عَلَيَّ بْنِ أَبِي طَالِبٍ، وَ هُوَ فِيكُمْ بِمَنْزِلَتِي فِيكُمْ، فَقَلَّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ، فَإِنَّ عِنْدَهُ جَمِيعَ مَا عَلَّمَنِي اللَّهُ عَزَّ وَ جَلَّ مِنْ عِلْمِهِ وَ حِكْمَتِهِ

O you people! I^{saww} have clarified for you your shelter from after me^{saww}, and your Imam^{asws}, and your pointer, and your guide, and he^{asws} is my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is among you at my^{saww} status among you all. So, collar him^{asws} are your Religion, and obey him^{asws} in the entirety of your affairs, for with him^{asws} is the entirety of Allah^{azwj} Mighty and Majestic has Taught me^{saww} from His^{azwj} Knowledge and His^{azwj} Wisdom.

فَسَأَلُوهُ وَ تَعَلَّمُوا مِنْهُ وَ مِنْ أَوْصِيَائِهِ بَعْدَهُ، وَ لَا تُعَلِّمُوهُمْ وَ لَا تَتَقَدَّمُوهُمْ وَ لَا تَخْلُقُوا عَنْهُمْ، فَإِنَّهُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ، وَ لَا يُزِيلُونَهُ وَ لَا يُزِيلُهُمْ .. ثُمَّ جَلَسُوا.

So, ask him^{asws} and learn from him^{asws} and from his^{asws} successors^{asws} after him^{asws}, and do not (try to) teach them nor precede them^{asws} and do not stay behind from them^{asws}, for they^{asws} are with the truth and the truth is with them^{asws}, and do not it will not decline from them^{asws} nor will they^{asws} decline from it” – then they sat down.

قَالَ سُلَيْمٌ: ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! أَ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي كِتَابِهِ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) فَجَمَعَنِي وَ فَاطِمَةَ وَ ابْنِي حَسَنًا وَ حُسَيْنًا ثُمَّ أَلْفَى عَلَيْنَا كِسَاءً وَ قَالَ: اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ حُفَّتِي يُؤْلِمُنِي مَا يُؤْلِمُهُمْ، وَ يَجْرَحُنِي مَا يَجْرَحُهُمْ، فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا.

Suleym said, ‘Then Ali^{asws} said: ‘O you people! Do you know that Allah^{azwj} Mighty and Majestic Revealed in His^{azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** He^{saww} gathered me^{asws} and (Syeda) Fatima^{asws} and my^{saww} two sons^{asws} Hassan^{asws} and Husayn^{asws}, then he^{saww} threw a cloak upon us^{asws} and said: ‘O Allah^{azwj}! They^{asws} are People^{asws} of my^{saww} Household, and are my^{saww} flesh. It pains me^{saww} what pains them^{asws}, and grieves me^{saww} what grieves them^{asws}, so Keep Away the uncleanness from them^{asws} and purify them^{asws} with a purification’.

فَقَالَتْ أُمُّ سَلَمَةَ: وَ أَنَا يَا رَسُولَ اللَّهِ (ص). فَقَالَ: أَنْتِ إِلَى خَيْرٍ، إِنَّمَا نَزَلَتْ فِيَّ وَ فِي أَحِبِّي عَلِيٍّ وَ فِي ابْنِي وَ فِي تِسْعَةِ مَنْ وُلِدَ الْحُسَيْنِ خَاصَّةً لَيْسَ مَعَنَا أَحَدٌ غَيْرُنَا،

Umm Salama^{ra} said, ‘And I^{ra}, O Rasool-Allah^{saww}?’ He^{saww} said: ‘You^{ra} are to the good, but rather it is Revealed regarding me^{asws} and my^{saww} brother^{asws} Ali^{asws}, and regarding my^{saww} two (grand) sons^{asws}, and regarding nine from the sons^{asws} of Al-Husayn^{asws} in particular. There isn’t anyone with us^{asws}, other than us^{asws}’.

فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْنَا بِذَلِكَ، فَسَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَدَّثَنَا كَمَا حَدَّثَتْنَا بِهِ أُمُّ سَلَمَةَ.

They said, all of them, ‘We testify that Umm Salama^{ra} had narrated to us with that. So, we asked Rasool-Allah^{saww} and he^{saww} narrated to us just as Umm Salama^{ra} had narrated to us with it’.

ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَنْشِدُكُمْ بِاللَّهِ، أَ تَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ) ؟. فَقَالَ سَلْمَانُ: يَا رَسُولَ اللَّهِ! عَامَّةُ هَذِهِ الْآيَةِ أَمْ خَاصَّةٌ ؟. فَقَالَ: أَمَّا الْمَأْمُورُونَ فَعَامَّةُ الْمُؤْمِنِينَ أَمَّا بِذَلِكَ، وَ أَمَّا الصَّادِقُونَ فَخَاصَّةٌ لِأَحِبِّي عَلِيٍّ (ع) وَ أَوْصِيَائِي بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ ؟. فَقَالُوا: اللَّهُمَّ نَعَمْ.

Then he^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Allah^{azwj} has Revealed: **O you who believe! Fear Allah and be with the truthful ones [9:119]**?' Salman^{ra} said, 'O Rasool-Allah^{saww}! Is this Verse general or is it special?' He^{saww} said: 'As for the ones Commanded, it is the generality of the Momineen who have been Commanded with that, and as for the truthful ones, it is especially for my^{saww} brother^{asws} Ali^{asws} and my^{saww} successors^{asws} after him^{asws} up to the Day of Qiyamah?' They said, 'O Allah^{azwj}, yes'.

قَالَ: فَأَنْتُمْ بِاللَّهِ، أَ تَعْلَمُونَ أَنِّي قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي غَزْوَةِ تَبُوكَ: وَ لَمْ خَلَفْتَنِيَمَعَ النَّسَاءِ وَ الصِّبْيَانِ؟. فَقَالَ: إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا بِي أَوْ بِكَ، وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that I^{asws} said to Rasool-Allah^{saww} during the military expedition of Tabuk: 'And why are you^{saww} leaving me^{asws} behind with the women and the children?' He^{saww} said: 'Al-Medina cannot be correct except by me^{saww} or by you^{asws}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there will be no Prophet^{as} after me^{saww}?' They said, 'O Allah^{azwj}, yes!'

قَالَ: فَأَنْتُمْ بِاللَّهِ، أَ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي سُورَةِ الْحَجِّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ). إِلَى آخِرِ السُّورَةِ؟

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Allah^{azwj} Mighty and Majestic Revealed in Surah Al Hajj: **O you who believe! Perform Ruku and Sujudah and worship your Lord, and do the good, perhaps you will succeed [22:77]** – up to the end of the Chapter?'

فَقَامَ سَلَمَانٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ أَنْتَ عَلَيْهِمْ شَهِيدٌ وَ هُمْ شُهَدَاءُ عَلَى النَّاسِ، الَّذِينَ اجْتَبَاهُمُ اللَّهُ وَ لَمْ يَجْعَلْ عَلَيْهِمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَهُ أُبَيِّهِمْ إِبْرَاهِيمَ؟.

Salman^{ra} stood and said, 'O Rasool-Allah^{saww}! Who are they, those you are a witness upon them and they are witnesses upon the people, those whom Allah^{azwj} has Chosen them and did not Make any blame upon them in the Religion, a nation of their father Ibrahim^{as}?'

قَالَ: عَنِّي بِذَلِكَ ثَلَاثَةَ عَشَرَ رَجُلًا خَاصَّةً دُونَ هَذِهِ الْأُمَّةِ، فَقَالَ سَلَمَانٌ: بَيْنَهُمْ لَنَا يَا رَسُولَ اللَّهِ؟. فَقَالَ: أَنَا وَ أَجِجِي عَلَيَّ وَ أَحَدَ عَشَرَ مِنْ وَلَدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{saww} said: 'It means thirteen men in particular by that, besides this community'. Salman said, 'Can you clarify them to us, O Rasool-Allah^{saww}?' He^{saww} said: 'I^{saww}, and my^{saww} brother^{asws} Ali^{asws}, and eleven from my^{saww} sons^{asws}?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَنْتُمْ بِاللَّهِ، أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَامَ خَطِيبًا وَ لَمْ يَخْطُبْ بَعْدَ ذَلِكَ-، فَقَالَ: أَيُّهَا النَّاسُ! إِنِّي تَارِكٌ فِيكُمْ التَّعْلِيلَ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي فَتَمَسَّكُوا بِمَا لَا تَضِلُّوا، فَإِنَّ اللَّطِيفَ الْحَبِيرَ أَخْبَرَنِي وَ عَهْدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ،

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Rasool-Allah^{saww} stood to address and did not address after that, he^{saww} said: 'O you people! I^{saww} am leaving behind among you the two weight things – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household, so adhere with them both, you will not go astray, for the Subtle, the Informed

has Informed me^{saww} and Paced to me^{saww}, they will never separate until they return to my^{saww} Fountain’.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ شَبِيهُ الْمَغْضَبِ -، فَقَالَ: يَا رَسُولَ اللَّهِ! أَكُلُّ أَهْلِ بَيْتِكَ؟!، فَقَالَ: لَا، وَ لَكِنَّ أَوْصِيَائِي مِنْهُمْ، أَوْلَهُمْ عَلَيَّ أَحِبِّي وَ وَزِيرِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي، هُوَ أَوْلَهُمْ، ثُمَّ ابْنِي الْحَسَنُ، ثُمَّ ابْنِي الْحُسَيْنَ، ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْخَوْضَ

Umar Bin Al-Khattab said, and he was resembling the anger, he said, ‘O Rasool-Allah^{saww}! Is it for all people of your^{saww} Household?’ He^{saww} said: ‘No, but my^{saww} succesors^{asws} from them, the first of them being my^{asws} brother^{asws}, and my^{asws} Vizier, and my^{saww} caliph in my^{saww} community, and guardian of every Momin after me^{saww}. He^{asws} is their^{asws} first of them^{asws}, then my^{saww} (grand) son^{asws} Al-Hassan^{asws}, then my^{saww} son^{asws} Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}, one after another, until they^{asws} return to me^{saww} at the Fountain.

شَهَادَةُ لِلَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ، وَ خُزَّانُ عِلْمِهِ، وَ مَعَادِنُ حِكْمَتِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ، وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ. فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ ذَلِكَ ...

They^{asws} are witnessed of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Divine Authorities upon His^{azwj} creatures, and treasurers of His^{azwj} Knowledge, and mine of His^{azwj} Wisdom. One who obeys them^{asws} obeys Allah^{azwj}, and one who disobeys them^{asws} so he has disobeyed Allah^{azwj}. They all said, ‘We testify that Rasool-Allah^{saww} said that’.

ثُمَّ تَمَادَى بِعَلِيِّ عَلَيْهِ السَّلَامُ السُّؤَالُ: فَمَا تَرَكَ شَيْعاً إِلَّا نَاشَدَهُمُ اللَّهَ فِيهِ وَ سَأَلَهُمْ عَنْهُ حَتَّى أَتَى عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، كُلَّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ، ثُمَّ قَالَ حِينَ فَرَغَ: اللَّهُمَّ اشْهَدْ عَلَيْهِمْ.

Then the questioning continued with Ali^{asws}, and he^{asws} did not leave anything except he^{asws} adjured them with Allah^{azwj} in it and asked them about it until he^{asws} came to the last of his merits and what Rasool-Allah^{saww} had said to (and for) him^{asws}, during all that they were ratifying him and testifying that it was true. Then he^{asws} said: ‘O Allah^{azwj}! Be Witness upon them’.

وَ قَالُوا: اللَّهُمَّ اشْهَدْ أَنَّا لَمْ نَقُلْ إِلَّا مَا سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا حَدَّثْنَاهُ مِنْ نَبِيِّ بِهِ مِنْ هَؤُلَاءِ وَ غَيْرِهِمْ أَنَّهُمْ سَمِعُوهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And they said, ‘O Allah^{azwj}! Be Witness, we do not say except what we have heard it from Rasool-Allah^{saww} and what we were narrated to by the one we trust with from those and other, they heard it from Rasool-Allah^{saww}’.

قَالَ: أَ تُقَرُّونَ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلَيَّ فَقَدْ كَذَبَ وَ لَيْسَ بِحُبِّنِي؟! وَ وَضَعَ يَدَهُ عَلَى رَأْسِي، فَقَالَ لَهُ قَاتِلٌ: كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ (ص)؟.

He^{asws} said: ‘Do you acknowledge that Rasool-Allah^{saww} said: ‘One who claims that he loves me^{saww} but hates Ali^{asws}, is lying and he doesn’t love me^{saww}?’ – and he^{saww} placed his^{saww} hand upon my^{asws} head. A speaker said to him^{saww}, ‘How is that so, O Rasool-Allah^{saww}?’

قَالَ: لِأَنَّهُ مِنِّي وَأَنَا مِنْهُ، وَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ، وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ.

He^{saww} said: 'Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and one who loves him^{asws} so he has loved me^{saww}, and one who loves me^{saww} so he has loves Allah^{azwj}, and one who hates him^{asws} so he has hated me^{saww}, and one who hates me^{saww} so he has hated Allah^{azwj}.

قَالَ: نَحْنُ مِنْ عِشْرِينَ رَجُلًا مِنْ أَفَاضِلِ الْحَيَّيْنِ: اللَّهُمَّ نَعَمْ. وَ سَكَتَ بَقِيَّتُهُمْ.

He (Suleym) said, 'Approximately twenty men from the distinguished tribes said, 'O Allah^{azwj}, yes!' And the rest of them were silent.

فَقَالَ لِلْسُّكُوتِ: مَا لَكُمْ سَكَتُكُمْ؟! قَالُوا: هَؤُلَاءِ الَّذِينَ شَهِدُوا عِنْدَنَا ثِقَاتٌ فِي قَوْلِهِمْ وَ فَضْلِهِمْ وَ سَابِقَتِهِمْ، قَالُوا: اللَّهُمَّ اشْهَدْ عَلَيْهِمْ.

He^{asws} said to the silent ones: 'What is the matter you are silent?' They said, 'These ones who have testified in our presence are from the trustworthy ones in their words, and their merits and their precedence'. They said, 'O Allah^{azwj}, be Witness upon them!'

فَقَالَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ وَ كَانَ يُقَالُ لَهُ دَاهِيَةُ قُرَيْشٍ -: فَكَيْفَ تَصْنَعُ بِمَا ادَّعَى أَبُو بَكْرٍ وَ أَصْحَابُهُ الَّذِينَ صَدَّقُوهُ وَ شَهِدُوا عَلَى مَقَالَتِهِ يَوْمَ أُتُوهُ بِكَ تُقَادُوا وَ فِي عُثْقِكَ حَبْلٌ، فَقَالُوا لَكَ: بَايَعُ، فَاحْتَضَجْتَ بِمَا احْتَضَجْتَ بِهِ فَصَدَّقُوكَ جَمِيعًا. ثُمَّ ادَّعَى أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَبِي اللَّهُ أَنْ يَجْمَعَ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلَافَةَ، فَصَدَّقَهُ بِذَلِكَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَائِمٌ وَ مُعَاذُ بْنُ جَبَلٍ،

Talha Bin Ubeydullah said, and he was called 'Dahiyat Qureysh' (cunning one of Qureysh), 'How will you deal with what Abu Bakr and his companions claimed, those who ratified him and testified upon his words on the day they came to him with you^{asws} bound and in your^{asws} neck was a rope. They said to you^{asws}, 'Pledge allegiance!' You^{asws} argued with what you had argued with, and they all ratified you^{asws}. Then he (Abu Bakr) claimed that he had heard Rasool-Allah^{saww} saying: 'Allah^{azwj} has Refused to Gather for us^{asws}, People^{asws} of the Household, the Prophet-hood and the caliphate'. Umar ratified him with that, and (so did) Abu Ubeyda, and Saalim, and Muaz Bin Jabal'.

ثُمَّ قَالَ طَلْحَةُ: كُلُّ الَّذِي قُلْتُ وَ ادَّعَيْتَ وَ احْتَضَجْتَ بِهِ مِنَ السَّابِقَةِ وَ الْفَضْلِ حَقٌّ يُقَرُّ بِهِ وَ نَعْرِفُهُ. فَأَمَّا الْخِلَافَةُ فَقَدْ شَهِدَ أَوْلِيَاكَ الْأَرْبَعَةُ بِمَا سَمِعْتُ.

Then Talha said, 'All that which you^{asws} said and claimed and argued with from the precedence and the merits, is true. We acknowledge with it and recognise it. As for the caliphate, those four have testified with what you^{asws} heard'.

فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ عِنْدَ ذَلِكَ وَ غَضِبَ مِنْ مَقَالَتِهِ فَأَخْرَجَ شَيْئًا قَدْ كَانَ يَكْتُمُهُ، وَ فَسَّرَ شَيْئًا قَالَهُ يَوْمَ مَاتَ عُمَرُ لَمْ يَدْرِ مَا عَنَى بِهِ، فَأَقْبَلَ عَلَى طَلْحَةَ وَ النَّاسِ يَسْمَعُونَ، فَقَالَ: أَمَّا وَ اللَّهُ يَا طَلْحَةُ مَا صَحِيفَةُ أَلَمَّى اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ أَحَبُّ إِلَيَّ مِنْ صَحِيفَةِ الْأَرْبَعَةِ،

Ali^{asws} said at that, and he^{asws} was angered from his talk, and he^{asws} brought out something which he^{asws} had concealed, and he^{asws} had interpreted something he^{asws} had said on the day Umar had died, it is not known what he^{asws} had meant by it. He^{asws} faced towards Talha and the people were listening. He^{asws} said: 'But, by Allah^{azwj}, O Talha! There is no parchment more beloved to me^{asws} when I^{asws} meet Allah^{azwj} with it than the parchment (agreement) of the four.

هَؤُلَاءِ الْخُمْسَةُ الَّذِينَ تَعَاهَدُوا وَ تَعَاهَدُوا عَلَى الْوَفَاءِ بِمَا فِي الْكُعْبَةِ فِي حَجَّةِ الْوَدَاعِ إِنْ قَتَلَ اللَّهُ مُحَمَّدًا أَوْ تَوَفَّاهُ أَنْ يَتَوَارَظُوا عَلَيَّ وَ يَتَطَاهَرُوا فَلَا تَصِلُ إِلَيَّ الْخِلَافَةُ،

Those five are the ones who had formed a pact and agreed upon being loyal with it in the Kabah during the farewell Hajj that if Allah^{azwj} were to Kill Muhammad^{saww} or Cause him^{saww} to die, they would support each other against me^{asws} and back each other, so that the caliphate will not arrive to me^{asws}.

وَ الدَّلِيلُ وَ اللَّهُ عَلَى بَاطِلٍ مَا شَهِدُوا وَ مَا قُلْتُ يَا طَلْحَةُ قَوْلُ نَبِيِّ اللَّهِ يَوْمَ غَدِيرِ خُمٍّ: مَنْ كُنْتُ أَوَّلَى بِهِ مِنْ نَفْسِهِ فَعَلَيَّ أَوَّلَى بِهِ مِنْ نَفْسِهِ، فَكَيْفَ أَكُونُ أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ هُمْ أَمْرَاءُ عَلَيَّ وَ حُكَّامٌ؟!

And by Allah^{azwj}, the evidence upon the falsity of what they had testified and what you said, O Talha, are the words of the Prophet^{saww} of Allah^{azwj} on the day of Ghadeer Khumm: 'One I^{saww} was foremost with than his own self, so Ali^{asws} is foremost with than his own self'. So, how can I^{asws} be foremost with them than their own selves and they are the rulers over me^{asws} and deciders?!

وَ قَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرِ النَّبِيِّ، فَلَوْ كَانَ مَعَ النَّبِيِّ غَيْرَهَا لَأَسْتَنْتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And the words of Rasool-Allah^{saww}: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from the Prophet-hood', so if there was anything other with the Prophet-hood, Rasool-Allah^{saww} would have excluded it (as well).

وَ قَوْلُهُ: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ كِتَابَ اللَّهِ وَ عِيَّتِي لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا لَا تَتَفَدَّموهُمْ وَ لَا تَخْلُفُوا عَنْهُمْ، وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ، أَفَيَنْبَغِي أَنْ يَكُونَ الْخَلِيفَةُ عَلَى الْأُمَّةِ إِلَّا أَعْلَمُهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ،

And his^{saww} words: 'I^{saww} am leaving behind among you all the Book of Allah^{azwj} and my^{saww} family. You will never stray for as long as you adhere with these two. Neither go ahead of them^{asws} nor stay behind from them, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are'. Is it befitting that the caliph upon the community can be anyone except their most knowledgeable with the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}?

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: (أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ) ، وَ قَالَ: (وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ) ، وَ قَالَ: (اثْنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ) ،

And Allah^{azwj} Mighty and Majestic Said: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?'*** [10:35]; and Said: ***and has Increased him abundantly in knowledge and physique; [2:247]; Come to me with a Book from before this or traces of knowledge, if you were truthful'*** [46:4].

وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: مَا وَلَّتْ أُمَّةٌ قَطُّ أَمْرَهَا رَجُلًا وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ يَذْهَبُ أَمْرُهُمْ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا تَرَكُوا،

And Rasool-Allah^{saww} said: 'No community has even made in charge of its affairs to a man, and among them is one who is more knowledgeable than him, except their affairs will not cease to go lower until they return to what they had neglected'.

فَأَمَّا الْوَلَايَةُ فَهِيَ غَيْرُ الْإِمَارَةِ، وَ الدَّلِيلُ عَلَى كَذِبِهِمْ وَ باطلِهِمْ وَ فُجُورِهِمْ أَنَّهُمْ سَلَّمُوا عَلَيَّ بِإِمَارَةِ الْمُؤْمِنِينَ بِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ مِنْ الْحُجَّةِ عَلَيْهِمْ وَ عَلَيْكَ خَاصَّةً وَ عَلَى هَذَا مَعَكَ يَغْنِي الزُّبَيْرُ وَ عَلَى الْأُمَّةِ رَأْسًا، وَ عَلَى هَذَا سَعْدٌ وَ ابْنُ عَوْفٍ وَ خَلِيفَتُكُمْ هَذَا الْقَائِمُ يَغْنِي عُثْمَانُ

As for the Wilayah, so it is other than the government, and the evidence upon their lies and their falsities and their immoralities is, they had greeted unto me^{asws} as 'Amir Al-Momineen', by the orders of Rasool-Allah^{saww}, and of the proof upon them and upon you in particular, and upon this one with you, meaning Al-Zubeyr, and upon the community in general, and upon this Sa'ad, and Ibn Awf, and upon this standing caliph of yours, meaning Usman.

فَإِنَّا مَعَشَرَ الشُّورَى السَّنَةِ أَخْبَاءٌ كُلُّنَا إِنْ جَعَلَنِي عُمَرُ بْنُ الْخَطَّابِ فِي الشُّورَى إِنْ كَانَ قَدْ صَدَقَ هُوَ وَ أَصْحَابُهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أْ جَعَلْنَا شُورَى فِي الْخِلَافَةِ أَوْ فِي غَيْرِهَا؟ فَإِنْ رَعَيْتُمْ أَنَّهُ جَعَلَهَا شُورَى فِي غَيْرِ الْإِمَارَةِ فَلَيْسَ لِعُثْمَانَ إِمَارَةٌ، وَ إِنَّمَا أَمَرْنَا أَنْ نَتَشَاوَرَ فِي غَيْرِهَا،

We, the group of consultation council are six living ones. All of us know that Umar Bin Al-Khattab made me^{asws} to be in the consultation council, if he had been truthful, he and his companion, upon Rasool-Allah^{saww}, would he have made us as in consultation council regarding the caliphate or regarding anything else? If you claim that he made it a consultation regarding other than the government, so the government (then) is not for Usman, and rather he had instructed us that we consult regarding other than it.

وَ إِنْ كَانَتْ الشُّورَى فِيهَا فَلِمَ أَذْخَلَنِي فِيكُمْ، فَهَلَا أَخْرَجَنِي وَ قَدْ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخْرَجَ أَهْلَ بَيْتِهِ مِنَ الْخِلَافَةِ، وَ أَخْبَرَ أَنَّهُ لَيْسَ لَهُمْ فِيهَا نَصِيبٌ؟!.

And if the consultation was regarding it (caliphate), then why did he include me^{asws} among you (five)? Why didn't he not exclude me^{asws}, and he had said that Rasool-Allah^{saww} had excluded People^{asws} of his^{saww} Household from the caliphate and had informed that there would be no share for them^{asws} in it?

وَ لَمْ قَالَ عُمَرُ حِينَ دَعَانَا رَجُلًا رَجُلًا، فَقَالَ لِعَبْدِ اللَّهِ ابْنِهِ وَ هَا هُوَ إِذَا أَنْشَدَكَ بِاللَّهِ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ! مَا قَالَ لَكَ حِينَ خَرَجْتَ؟. قَالَ: أَمَّا إِذَا نَاشَدْتَنِي بِاللَّهِ، فَإِنَّهُ قَالَ: إِنْ يَتَّبِعُوا أَصْلَحَ قُرَيْشٍ لَحْمَلَهُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ وَ أَقَامَهُمْ عَلَى كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ.

And why did Umar say when he called us, man by man, he said to Abdullah his son, and here he is over here, I adjure you with Allah^{azwj}, O Abdullah Bin Umar! What did he say to you when you went out?' He said, 'But when you are adjuring me with Allah^{azwj}, he said, 'If they were to follow the short-haired one of Qureysh, he^{asws} would carry them upon the clear arguments and stand them upon the Book of their Lord^{azwj} and Sunnah of their Prophet^{saww}.'

قَالَ: يَا ابْنَ عُمَرَ! فَمَا قُلْتَ لَهُ عِنْدَ ذَلِكَ؟. قَالَ: قُلْتُ لَهُ: فَمَا يَمْنَعُكَ أَنْ تَسْتَخْلِفَهُ؟. قَالَ: وَ مَا رَدَّ عَلَيْكَ؟. قَالَ: رَدَّ عَلَيَّ شَيْئًا أَكْتُمُهُ.

He^{asws} said: 'What did you say to him at that?' He said, 'I said to him, 'What prevents you from making him^{asws} the caliph?' He^{asws} said: 'And what did he respond to you with?' He said, 'He responded something to me, I concealed it'.

قَالَ عَلَيْهِ السَّلَامُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَخْبَرَنِي بِهِ فِي حَيَاتِهِ: ثُمَّ أَخْبَرَنِي بِهِ لَيْلَةَ مَاتَ أَبِيكَ فِي مَنَامِي، وَ مَنْ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي نَوْمِهِ فَقَدْ رَأَاهُ فِي يَقَظَتِهِ.

He^{asws} said: 'But, Rasool-Allah^{saww} had already informed me^{asws} with it during his^{saww} lifetime. Then he^{saww} informed me^{asws} with it during the night in which your father died, in my^{asws} dream, and one who sees Rasool-Allah^{saww} in his dream, so he has seen him^{saww} in his wakefulness'.

قَالَ: فَمَا أَخْبَرَكَ؟ قَالَ عَلَيْهِ السَّلَامُ: فَأَتَشُدُّكَ بِاللَّهِ يَا ابْنَ عُمَرَ! لَعْنُ أَخْبَرْتُكَ بِهِ لَتَصَدَّقَ؟ قَالَ: إِذَا أَسْكُتَ. قَالَ: فَإِنَّهُ قَالَ لَكَ حِينَ قُلْتَ لَهُ: فَمَا يَمْنَعُكَ أَنْ تَسْخُلِفَهُ؟ قَالَ: الصَّحِيفَةُ الَّتِي كَتَبْنَاهَا بَيْنَنَا وَالْعَهْدُ فِي الْكَعْبَةِ،

He said, 'So what did he^{saww} inform you?' He^{asws} said: 'I adjure you with Allah^{azwj}, O Ibn Umar! If I were to inform you with it, will you ratify?' He said, 'Then I would be silent'. He^{asws} said: 'He (Umar) said to you when you said, to him, 'What prevent you from making him^{asws} the caliph?' He said, 'The parchment (agreement) which we had written between us, and the pact in the Kabah'.

فَسَكَتَ ابْنُ عُمَرَ وَ قَالَ: أَشَأْلُكَ بِحَقِّ رَسُولِ اللَّهِ (ص) لَمْ سَكَتَ عَنِّي.

Ibn Umar was silent, and he^{asws} said: 'I^{asws} ask you by the right of Rasool-Allah^{azwj}, why are you silent from me^{asws}?'

قَالَ سُلَيْمٌ: فَرَأَيْتُ ابْنَ عُمَرَ فِي ذَلِكَ الْمَجْلِسِ خَفَقَتُهُ الْعَبْرَةُ وَ عَيْنَاهُ تَسِيلَانِ، وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى طَلْحَةَ وَ الزُّبَيْرِ وَ ابْنِ عَوْفٍ وَ سَعْدٍ، فَقَالَ: وَ اللَّهُ لَئِنْ كَانَ أُولَئِكَ الْخُمْسَةُ أَوْ الْأَرْبَعَةُ كَذَبُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا يَحِلُّ لَكُمْ وَلَا يَنْتَهُمُ، وَ إِنْ كَانُوا صَدَقُوا مَا حَلَّ لَكُمْ أَهْلُهَا الْخُمْسَةُ أَنْ تُدْخِلُونِي مَعَكُمْ فِي الشُّورَى، لِأَنَّ إِدْخَالَكُمْ إِلَيَّ فِيهَا خِلَافٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَدٌّ عَلَيْهِ،

Suleym (the narrator) said, 'I saw Ibn Umar in that gathering, the anger had choked him and his eyes were flowing (with tears), and Amir Al-Momineen Ali^{asws} turned towards Talha and Al-Zubeyr and Ibn Awf and Sa'ad, and said: 'By Allah^{azwj}! If those five of (which) the four had lied upon Rasool-Allah^{saww}, their governance would not be Permissible for you all, and if they were truthful, it would not be Permissible for you, O you five, that you include me^{asws} to be with you in the consultation, because your including me^{asws} in it is in opposition to Rasool-Allah^{saww} (according to you), and a rebuttal against him^{saww}.'

ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: أَخْبِرُونِي عَنْ مَنْزِلَتِي فِيكُمْ وَ مَا تَعْرِفُونِي بِهِ، أَ صَادِقٌ أَنَا فِيكُمْ أَمْ كَاذِبٌ؟! قَالُوا: بَلْ صَدِيقٌ صَدُوقٌ، وَ اللَّهُ مَا عَلِمْنَاكَ كَذَبْتَ كَذِبَةً قَطُّ فِي جَاهِلِيَّةٍ وَ لَا إِسْلَامٍ.

Then he faced towards the people and said: 'Inform me^{asws} about my^{asws} status among you, and what do you recognise with it. Am I^{asws} a truthful one among you or a liar?!' They said, 'But, you are a truthful, a truthful! By Allah^{azwj}, we do not know you^{asws} to have lied a lie at all, neither during the pre-Islamic period nor Islam'.

قَالَ: فَوَ اللَّهُ الَّذِي أَكْرَمَنَا أَهْلَ الْبَيْتِ بِالنَّبُوَّةِ وَ جَعَلَ مِنَّا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَكْرَمَنَا بَعْدَهُ بِأَنْ جَعَلَنَا أَيْمَةً الْمُؤْمِنِينَ لَا يَنْتَلِعُ عَنْهُ غَيْرُنَا، وَ لَا تَنْتَلِعُ الْإِمَامَةُ وَ الْخِلَافَةُ إِلَّا مِنَّا، وَ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِيهَا مَعَنَا أَهْلَ الْبَيْتِ نَصِيبًا وَ لَا حَقًّا،

He^{asws} said: 'By Allah^{azwj}, the One^{azwj} Who Honoured us^{asws}, People^{asws} of the Household with the Prophet-hood, and Made Muhammad^{saww} to be from us^{asws}, and Honoured us^{asws} after him^{saww} by making us^{asws} as Imams^{asws} of the Momineen, the others cannot reach it, nor is the Imamate and the caliphate except in us^{asws}, and He^{azwj} did not Make a share to be for anyone from the people in it along with us^{asws} People^{asws} of the Household, nor any right.

أَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَخَاتَمُ النَّبِيِّينَ وَ لَا رَسُولَ بَعْدَهُ نَبِيٌّ وَ لَا رَسُولَ، خَتَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْأَنْبِيَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَ جَعَلَنَا مِنْ بَعْدِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ خُلَفَاءَ فِي أَرْضِهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ، وَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ، وَ قَرَنَنَا بِنَفْسِهِ فِي كِتَابِهِ الْمُنَزَّلِ وَ بَيَّنَّهُ فِي غَيْرِ آيَةٍ مِنَ الْقُرْآنِ،

As for Rasool-Allah^{saww}, he^{saww} is seal of the Prophets^{as} and there will neither be a Prophet^{as} after him^{saww}, nor any Rasool^{as}. The Prophets^{as} are ended with Rasool-Allah^{saww} up to the Day of Qiyamah. And He^{azwj} Made us^{asws}, from after Muhammad^{saww}, to be caliphs in His^{azwj} earth, and witnessed upon His^{azwj} creatures, and He^{azwj} Obligated obedience to us^{asws} in His^{azwj} book, and Assigned us^{asws} (as Wali) with Himself^{azwj} in His^{azwj} Revealed Book, and Explained it from other Verses from the Quran.

وَ اللَّهُ عَزَّ وَ جَلَّ جَعَلَ مُحَمَّدًا نَبِيًّا وَ جَعَلَنَا خُلَفَاءَ مِنْ بَعْدِهِ فِي خَلْقِهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ، وَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ وَ قَرَنَنَا بِنَفْسِهِ فِي كِتَابِهِ الْمُنَزَّلِ.

And Allah^{azwj} Mighty and Majestic Made Muhammad^{saww} a Prophet^{saww} and made us^{asws} caliphs from after him^{saww} among His^{azwj} creatures, and witnesses upon His^{azwj} creatures, and Obligated obedience to us^{asws} in His^{azwj} Book, and Paired us^{asws} with Himself^{azwj} in His^{azwj} Revealed Book.

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُبَلِّغَ ذَلِكَ أُمَّتَهُ فَبَلَّغَهُمْ كَمَا أَمَرَهُ اللَّهُ .. فَأُيِّهُمَا أَحَقُّ بِمَخْلِسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مَكَانِهِ، وَ قَدْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ بَعَثَنِي بِرَاءَةً، فَقَالَ: لَا يُبَلِّغُ عَنِّي إِلَّا رَجُلٌ مِنِّي،

Then Allah^{azwj} Blessed and Exalted Commanded His^{azwj} Prophet^{saww} to deliver that to his^{saww} community. So, he delivered to them just as Allah^{azwj} had Commanded him^{saww}. Which of the two is more rightful with the seat of Rasool-Allah^{saww} and his^{saww} position, and you have heard Rasool-Allah^{saww} when he^{saww} sent me^{asws} with (Surah) Bara'at. He^{saww} said: 'No one will deliver on my^{saww} behalf except a man from me^{saww}.'

أَنْشُدُكُمْ بِاللَّهِ، أَسَمِعْتُمْ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قَالُوا: اللَّهُمَّ نَعَمْ، نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ بَعَثَكَ بِرَاءَةً.

I^{asws} adjure you with Allah^{azwj}! Did you hear that from Rasool-Allah^{saww}? They said, 'O Allah^{azwj}, yes. We have heard that from Rasool-Allah^{saww} when he^{saww} sent you^{asws} with (Surah) Bara'at'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا يَصْلُحُ لِصَاحِبِكُمْ أَنْ يُبَلِّغَ عَنْهُ صَاحِبَةً قَدْ رَزَعَ أَصَابِعَ، وَ إِنَّهُ لَا يَصْلُحُ أَنْ يَكُونَ الْمُبَلِّغُ عَنْهُ غَيْرِي، فَأُيِّهُمَا أَحَقُّ بِمَخْلِسِهِ وَ مَكَانِهِ الَّذِي سُمِّيَ بِخَاصَّتِهِ أَنَّهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْ مَنْ حَضَرَ بِمَجْلِسِهِ مِنَ الْأُمَّةِ-!؟.

Amir Al-Momineen^{asws} said: 'It is not correct for your companion (Abu Bakr) that he delivers on his^{saww} behalf a book of a measurement of four pages, and nobody is correct for

becoming the deliverer on his^{saww} behalf apart from me^{asws}, so which of the two is more rightful with his^{saww} seat and his^{saww} position which he^{saww} had defined with its specialisation that he would be from Rasool-Allah^{azwj}, or the one who is present in his^{saww} gathering?!'

فَقَالَ طَلْحَةُ: قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَفَسِّرْ لَنَا كَيْفَ لَا يَصْلُحُ لِأَحَدٍ أَنْ يُبَلِّغَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ غَيْرَهُ؟ وَ لَقَدْ قَالَ لَنَا وَ لِسَائِرِ النَّاسِ: لِيُبَلِّغِ الشَّاهِدُ الْعَائِبَ،

Talha said, 'We have heard that from Rasool-Allah^{saww}, but explain to us how come is it not correct for anyone to deliver on behalf of Rasool-Allah^{saww} apart from you^{asws}? And he^{saww} had said to the rest of us: 'Let the one present deliver to the absentee'.

فَقَالَ - بِعَرَفَةِ فِي حَجَّةِ الْوَدَاعِ -: نَصَرَ (نَصَرَ) اللَّهُ أَمْرًا سَمِعَ مَقَالِي ثُمَّ بَلَّغَهَا غَيْرُهُ، فَرُبَّ حَامِلٍ فِقْهٍ لَا فِقْهَ لَهُ، وَ رُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ،

He^{asws} said: 'At Arafaat during the farewell Hajj. Allah^{azwj} Helps a person who hears my^{asws} words, then delivers it to others. Sometimes a bearer of an understanding has not understanding for himself, and sometimes a bearer of understanding delivers to the one who is more understanding than him.

ثَلَاثٌ لَا يُغْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ عَزَّ وَ جَلَّ، وَ السَّمْعُ وَ الطَّاعَةُ وَ الْمُنَاصَحَةُ لِرُؤَاةِ الْأَمْرِ وَ لِرُؤْمِ جَمَاعَتِهِمْ، فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ، وَ قَالَ فِي غَيْرِ مَوْطِنٍ: لِيُبَلِّغِ الشَّاهِدُ الْعَائِبَ.

Three will have not deceit upon these – a heart of a Muslim being sincere of the deed for Allah^{azwj} Mighty and Majestic, and the listening and obeying and the advising to the Master^{asws} of the command, and necessitating their group, for if their call surrounds them from their behind. And he^{saww} said in another pace: 'Let the one present deliver to the absentee'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ خُمٍّ وَ يَوْمَ عَرَفَةَ فِي حَجَّةِ الْوَدَاعِ وَ يَوْمَ فِضْرِ فِي آخِرِ خُطْبَةِ خُطْبَتِهَا حِينَ قَالَ: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ تَعَالَى وَ أَهْلَ بَيْتِي، فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهَدَ إِلَيَّ أَنَّهُمَا لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ كَهَاتَيْنِ الْإِصْبَعَيْنِ،

Ali^{asws} said: 'That which Rasool-Allah^{saww} said on the day of Ghadeer, and day of Arafaat during the farewell Hajj, and on the day he^{saww} passed away in the last address he^{saww} had addressed when he^{saww} said: 'I^{saww} am leaving behind among you all two matters. You will never stray for as long as you adhere with these two – Book of Allah^{azwj} the Exalted and People^{asws} of my^{saww} Household, for the Subtle, the Informed has Pacted to me^{saww} that these two will not separate until they return to me^{saww} at the Fountain like these two fingers.

أَلَا إِنَّ أَحَدَهُمَا قَدْ أَمَّ الْآخَرَ فَتَمَسَّكُوا بِهِمَا لَا تَضِلُّوا وَ لَا تَرْتُلُوا، وَ لَا تَقْدَمُوهُمْ وَ لَا تَخَلُّوْا عَنْهُمْ، وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَغْلَمُ مِنْكُمْ،

Indeed! One of the two precedes the other, so adhere with these two, you will not go astray nor slip, nor go ahead of them nor stay behind from them, and do not (try to) teach them for they are more knowing than you are'.

وَ إِنَّمَا أَمَرَ الْعَامَّةَ جَمِيعاً أَنْ يُبَلِّغُوا مَنْ لَقُوا مِنَ الْعَامَّةِ إِجَابَ طَاعَةِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ إِجَابَ حَقِّهِمْ، وَ لَمْ يَقُلْ ذَلِكَ فِي شَيْءٍ مِنَ الْأَشْيَاءِ غَيْرِ ذَلِكَ،

And rather he^{saww} had ordered the generality in their entirety that they deliver to the one from the public they meet, in response to obeying the Imams^{asws} from Progeny^{asws} of Muhammad^{saww} and in answering to their^{asws} rights, and he^{saww} did not say regarding anything from the things, other than that.

وَ إِنَّمَا أَمَرَ الْعَامَّةَ أَنْ يُبَلِّغُوا الْعَامَّةَ حُجَّةً مَنْ لَا يُبَلِّغُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعَ مَا يَنْبَغُهُ اللَّهُ بِهِ غَيْرُهُمْ،

And rather he^{saww} ordered the general public that they deliver to the general public a proof that one who delivers from Rasool-Allah^{saww} the entirety of what Allah^{azwj} had Sent him^{saww} with (has not delivered) anything else.

أَلَا تَرَى يَا طَلْحَةُ! أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِي وَ أَنْتُمْ تَسْمَعُونَ: يَا أَحْيَى إِنَّهُ لَا يَقْضِي عَنِّي دَيْنِي وَ لَا يُبْرِئُ دِمَّتِي غَيْرُكَ، تُبْرِئُ دِمَّتِي وَ تُؤَدِّي دَيْنِي وَ غَرَامَاتِي وَ تُقَاتِلُ عَلَيَّ سُنَّتِي!؟

Don't you see, O Talha? Rasool-Allah^{saww} had said to me^{asws} and you were listening: 'O my^{saww} brother^{asws}! No one will pay off my^{saww} debts nor fulfil my^{saww} responsibilities apart from you^{asws}. You^{asws} will fulfil my^{saww} responsibilities, and pay back my^{saww} debts, and my^{saww} creditors, and fight upon my^{saww} Sunnah?!'

فَلَمَّا وُلِّيَ أَبُو بَكْرٍ قَضَى عَنْ نَبِيِّ اللَّهِ دَيْنَهُ وَ عِدَاتِهِ فَاتَّبَعْتُمُوهُ جَمِيعاً!؟، فَقَضَيْتُ دَيْنَهُ وَ عِدَاتِهِ، وَ قَدْ أَخْبَرْتُهُمْ أَنَّهُ لَا يَقْضِي عَنْهُ دَيْنَهُ وَ عِدَاتِهِ غَيْرِي، وَ لَمْ يَكُنْ مَا أَعْطَاهُمْ أَبُو بَكْرٍ قِضَاءً لِدَيْنِهِ وَ عِدَاتِهِ، وَ إِنَّمَا كَانَ الَّذِي قَضَى مِنَ الدَّيْنِ وَ الْعِدَةِ هُوَ الَّذِي أَبْرَأَهُ مِنْهُ،

When Abu Bakr became ruler, did he pay off on behalf of the Prophet^{saww} of Allah^{azwj}, any of his^{saww} debts and (fulfil) his^{saww} promises made, so all of you followed him?! I^{asws} paid off his^{saww} debts and (fulfilled) his^{saww} promises made, and he^{saww} had informed them that no one would pay off his^{saww} debts on his^{saww} behalf and his promises apart from me^{asws}, and there did not happen to be, what Abu Bakr had given them, any payback of his^{saww} debts and his^{saww} promises, and rather the one who happened to pay off his^{saww} debts and his^{saww} promises, would he be the one he^{saww} would disavow from?

وَ إِنَّمَا بَلَّغَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعَ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ مِنْ بَعْدِهِ الْأَئِمَّةَ الَّذِينَ قَرَضَ اللَّهُ فِي الْكِتَابِ طَاعَتَهُمْ وَ أَمَرَ بِوَلَايَتِهِمْ، الَّذِينَ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ.

And rather the ones who delivered from Rasool-Allah^{saww}, the entirety of whatever he^{saww} had come with from the Presence of Allah^{azwj}, from after him^{saww}, are the Imams^{asws}, those Allah^{azwj} has Obligated obedience to them in the Book, and Commanded with their^{asws} Wilayah, those, one who obeys them^{asws} obeys Allah^{azwj} and one who disobeys them^{asws} disobeys Allah^{azwj}.

فَقَالَ طَلْحَةُ: فَزَجْتُ عَنِّي مَا كُنْتُ أَذْرِي مَا عَنَى بِذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى فَسَّرْتَهُ لِي، فَجَزَاكَ اللَّهُ يَا أَبَا الْحَسَنِ عَنْ جَمِيعِ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْجَنَّةَ. يَا أَبَا الْحَسَنِ! شَيْءٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ، رَأَيْتُكَ خَرَجْتَ بِثَوْبٍ مَخْتُومٍ،

Talha said, 'You have relieved from me what I did not know what Rasool-Allah^{saww} had meant with that until you^{asws} explained it to me. So, may Allah^{azwj} Recompense you^{asws} the Paradise on behalf of the entirety of the community of Muhammad^{saww}. O Abu Al-Hassan^{asws}! There is something which I would like to ask you about. I saw you^{asws} come out with a sealed cloth'.

فَقُلْتُ: أَيُّهَا النَّاسُ! إِنِّي لَمْ أَزَلْ مُسْتَعِلاً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِغُسْلِهِ وَكَفْنِهِ وَدَفْنِهِ، ثُمَّ اسْتَعَلْتُ بِكِتَابِ اللَّهِ حَتَّى جَمَعْتُهُ، فَهَذَا كِتَابُ اللَّهِ عِنْدِي جَمُوعاً لَمْ يَسْطُطْ عَنِّي حَرْفٌ وَاحِدٌ، وَ لَمْ أَرِ ذَلِكَ الَّذِي كَتَبْتُ وَ أَلْقَيْتُ،

You^{asws} had said: 'O you people! I^{asws} have not ceased to be pre-occupied with Rasool-Allah^{saww}, with washing him^{asws} and enshrouding him^{asws} and burying him^{saww}. Then I^{asws} was busy with the Book of Allah^{azwj} until I^{asws} completed it. So, this is the Book of Allah^{azwj} with me^{asws}, a collection. Not a single letter has been dropped from me^{asws}, and I have not seen that (Quran) which you^{asws} had written and compiled.

وَ قَدْ رَأَيْتُ عُمَرَ بَعَثَ إِلَيْكَ أَنْ ابْعَثْ بِهِ إِلَيَّ، فَأَبَيْتُ أَنْ تَفْعَلَ، فَدَعَا عُمَرُ النَّاسَ فَإِذَا شَهِدَ رَجُلَانِ عَلَى آيَةٍ كَتَبَهَا، وَ إِذَا مَا لَمْ يَشْهَدْ عَلَيْهَا غَيْرُ رَجُلٍ وَاحِدٍ أَرْجَاهَا فَلَمْ يَكْتُبْ،

And I had seen Umar sending a message to you^{asws} to send it to me, but you^{asws} refused to do so. Umar called the people and whenever two men testified upon a Verse, he had it written, and when no other man testified upon it, he deferred it, and did not have it written.

فَقَالَ عُمَرُ وَ أَنَا أَسْمَعُ: إِنَّهُ قَدْ قِيلَ يَوْمَ الْيَمَامَةِ قَوْمٌ كَانُوا يَقْرَأُونَ قُرْآنًا لَا يَقْرَأُهُ غَيْرُهُمْ فَقَدْ ذَهَبَ، وَ قَدْ جَاءَتْ شَاةٌ إِلَى صَحِيفَةٍ وَ كِتَابٍ يَكْتُبُونَ فَأَكَلَتْهَا وَ ذَهَبَ مَا فِيهَا، وَ الْكَاتِبُ يَوْمَعِدٍ عُثْمَانُ،

Umar said and I was listening, 'There have been killed on the day of Al-Yamama, a group who used to recite Quran, no others were reciting it apart from them, so it has gone', and a sheep had come to a Parchment and a Book they had written and ate it, and it was gone whatever was in it, and the scribe on that day was Usman.

وَ سَمِعْتُ عُمَرَ وَ أَصْحَابَهُ الَّذِينَ أَلْفَوْا (أَلْفُوا) مَا كَتَبُوا عَلَى عَهْدِ عُمَرَ وَ عَلَى عَهْدِ عُثْمَانَ يَقُولُونَ: إِنَّ الْأَحْزَابَ كَانَتْ تَعْدِلُ سُورَةَ الْبَقَرَةِ، وَ إِنَّ النُّورَ نِيفَ وَ مِائَةَ آيَةٍ، وَ الْحِجْرَ مِائَةً وَ تِسْعُونَ آيَةً، فَمَا هَذَا؟،

And I heard Umar and his companions, those who had compile whatever was written in the era of Umar and in the era of usman saying, '(Surah) Al-Ahzaab (now of 73 Verses) used to equate to Surah Al-Baqarah (now of 286 Verses), and that (Surah) Al-Noor was of more than one hundred Verses (now of 64 Verses), and (Surah) Al-Hijr was of one hundred and seventy Verses (now of 99 Verses), so what is this?'

وَ مَا يَمْنَعُكَ يَرْحَمُكَ اللَّهُ أَنْ تُخْرِجَ كِتَابَ اللَّهِ إِلَى النَّاسِ وَ قَدْ عَهَدَ عُثْمَانُ حِينَ أَخَذَ مَا أَلْفَ عُمَرُ فَجَمَعَ لَهُ الْكِتَابَ وَ حَمَلَ النَّاسَ عَلَى قِرَاءَةٍ وَاحِدَةٍ، فَمَرَّقَ مُصْحَفَ أَبِي بِنِ كَعْبٍ وَ ابْنِ مَسْعُودٍ وَ أَحْرَقَهُمَا بِالنَّارِ!؟.

And what prevented you^{asws}, may Allah^{azwj} have Mercy on you^{asws}, to bring out the Book of Allah^{azwj} to the people, and Usman had made a pact when he took whatever Umar had compiled and collected the Book for it, and carried the people upon one recitation, so he

tore up the Parchments (copies of the Quran) of Ubayy Bin Ka'ab, and Ibn Masoud, and burnt both these in the fire?!'

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا طَلْحَةُ! إِنَّ كُلَّ آيَةٍ أَنْزَلَهَا اللَّهُ جَلَّ وَ عَلاَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عِنْدِي بِإِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ خَطَّ يَدِي، وَ تَأْوِيلَ كُلِّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ كُلِّ خَلَالٍ وَ حَزَامٍ أَوْ حَدٍّ أَوْ حَكْمٍ أَوْ شَيْءٍ تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَى يَوْمِ الْقِيَامَةِ عِنْدِي مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ خَطَّ يَدِي حَتَّى أَرْشِيَ الْمُحْدَثِ.

Ali^{asws} said to him: 'O Talha! Every Verse Allah^{azwj} Mighty and Majestic had Revealed unto Muhammad^{saww} is with me^{saww}, by the dictation of Rasool-Allah^{saww}; and (so is) the explanation of every Verse Allah^{azwj} had Revealed unto Muhammad^{saww}, and every Permissible and Prohibition, or a legal penalty, or a judgment, or anything the community could be needy to up to the Day of Qiyamah, is with me^{asws}, written down from the dictation of Rasool-Allah^{saww}, and handwritten by my^{asws} hand, to the extent of the compensation of a scratch'.

فَقَالَ طَلْحَةُ: كُلُّ شَيْءٍ مِنْ صَغِيرٍ أَوْ كَبِيرٍ أَوْ خَاصٍّ أَوْ عَامٍّ أَوْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ عِنْدَكَ مَكْتُوبٌ!؟

Talha said, 'Everything, from a small, or big, or special, or general, or has happened, or will be happening up to the Day of Qiyamah, so it is written with you^{asws}?!'

قَالَ: نَعَمْ، وَ سِوَى ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَسَرَ إِلَيَّ فِي مَرَضِهِ مِفْتَاحَ أَلْفِ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ، وَ لَوْ أَنَّ الْأُمَّةَ مُنْذُ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اتَّبَعُونِي وَ أَطَاعُونِي لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ،

He^{asws} said: 'Yes, and besides that. Rasool-Allah^{saww} had divulged a secret to me^{asws} during his^{saww} illness, opening a thousand doors of knowledge, each door (from it) opened a thousand doors, and it the community, since Rasool-Allah^{saww} passed away, had followed me^{asws} and obeyed me^{asws}, **they would have eaten from their above and from beneath their legs. [5:66].**

يَا طَلْحَةُ! أَلَسْتُ قَدْ شَهِدْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ دَعَا بِالْكَيْفِ لِيَكْتُبَ فِيهِ مَا لَا تَضِلُّ أَقْمَتُهُ، فَقَالَ صَاحِبُكَ: إِنَّ نَبِيَّ اللَّهِ يَهْجُرُ، فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَرَكَهَا؟. قَالَ: بَلَى، قَدْ شَهِدْتُهُ.

O Talha! Hadn't you witnessed Rasool-Allah^{saww} when he^{saww} called for the shoulder bone in order to write in it what his^{saww} community would not have strayed? So, your companion (Umar) said, 'The Prophet^{saww} of Allah^{azwj} is delirious!' So, Rasool-Allah^{saww} got angry and left it?' He said, 'Yes, I had witnessed it'.

قَالَ: فَإِنَّكُمْ لَمَّا خَرَجْتُمْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالَّذِي أَرَادَ أَنْ يَكْتُبَ وَ يُشْهَدَ عَلَيْهِ الْعَامَّةُ، فَأَخْبَرَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَضَى عَلَى أُمَّتِهِ الْإِخْتِلَافَ وَ الْفُرْقَةَ،

He^{asws} said: 'So, when you all had exited, Rasool-Allah^{azwj} informed me^{asws} with that which he^{saww} wanted to write and get the general public to witness upon it. Jibraeel^{as} informed him^{saww} that Allah^{azwj} Mighty and Majestic had Decreed the differing upon the community and the divisions.

ثُمَّ دَعَا بِصَاحِبِهِ فَأَمْلَى عَلَيَّ مَا أَرَادَ أَنْ يَكْتُبَ فِي الْكِتَابِ، وَأَشْهَدَ عَلَى ذَلِكَ ثَلَاثَةً رَهْطٍ: سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ، وَ سَمَّى مَنْ يَكُونُ مِنْ أُيْمَةِ الْهُدَى الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ، فَسَمَّيْنِي أَوْهُمْ ثُمَّ ابْنِي هَذَا وَ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ تَسَعَةً مِنْ وَلَدِ ابْنِي الْحُسَيْنِ، أَمْ كَذَلِكَ كَانَ يَا أَبَا ذَرٍّ وَ يَا مِقْدَادُ؟!.

Then he^{saww} called for a paper and dictated unto me^{asws} what he^{saww} wanted to write in the shoulder bone, and a group of three testified upon that – Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra}, and he^{saww} named the ones who would be from the Imams^{asws} of guidance, those Allah^{azwj} had Commanded with obeying them^{asws} up to the Day of Qiyamah. He^{saww} named me^{asws} as the first of them^{asws}, then these two sons^{asws} of mine^{asws} – and he^{asws} gestured towards Al-Hassan^{asws} and Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}. Was it like that, O Abu Zarr^{ra} and O Miqdad^{ra}?!

فَقَامَا ثُمَّ قَالَا: نَشْهَدُ بِذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ طَلْحَةُ: وَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَا أَقَلَّتِ الْعُرَاءُ وَ لَا أَظَلَّتِ الْخُصَرَاءُ عَلَى ذِي لَهَجَةٍ أَصْدَقَ وَ لَا أَبْرَرَ عِنْدَ اللَّهِ مِنْ أَبِي ذَرٍّ، وَ أَنَا أَشْهَدُ أَنَّهُمَا لَمْ يَشْهَدَا إِلَّا بِحَقٍّ وَ أَنْتَ عِنْدِي أَصْدَقُ وَ أَبْرَرُ مِنْهُمَا.

They^{ra} both stood up and said, 'We^{ra} testify with that upon Rasool-Allah^{saww}!' Talha said, 'By Allah^{azwj}! I have heard Rasool-Allah^{saww} saying: 'Neither has the soil (ground) carried, nor has the green (sky) shaded upon one with a tone more truthful nor righteous in the Presence of Allah^{azwj} than Abu Zarr^{ra}', and I testify they both did not testify except with truth, and in my presence you^{asws} are more truthful and more righteous than they are'.

ثُمَّ أَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ، فَقَالَ: اتَّقِ اللَّهَ عَزَّ وَ جَلَّ يَا طَلْحَةُ! وَ أَنْتَ يَا زُبَيْرُ! وَ أَنْتَ يَا سَعْدُ! وَ أَنْتَ يَا ابْنَ عَوْفٍ! اتَّقُوا اللَّهَ وَ اتَّقُوا رِضَاهُ، وَ اخْتَارُوا مَا عِنْدَهُ، وَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَائِمَةً.

Then Ali^{asws} turned and said, 'Fear Allah^{azwj} Mighty and Majestic, O Talha! And you, O Zubeyr! And you, O Sa'ad! And you, O Ibn Awf! Fear Allah^{azwj} Allah^{azwj} and pursue His^{azwj} Pleasure, and choose what is with Him^{azwj}, and do not fear regarding Allah^{azwj}, an accusation of any accuser!'

ثُمَّ قَالَ طَلْحَةُ: لَا أَرَاكَ يَا أَبَا الْحَسَنِ أَحَبَّتَنِي عَمَّا سَأَلْتُكَ عَنْهُ مِنْ أَمْرِ الْقُرْآنِ، أَلَا تُظْهِرُهُ لِلنَّاسِ!؟.

Then Talha said, 'I did not see you^{asws}, O Abu Al-Hassan^{asws}, answering me what I had asked you^{asws} about, from the matter of the Quran. Will you^{asws} manifest it to the people?!'

قَالَ: يَا طَلْحَةُ! عَمْدًا كَفَفْتُ عَنْ جَوَابِكَ، فَأَخِيرَنِي عَمَّا كَتَبَ عُمَرُ وَ عُثْمَانُ، أَفَقُرْآنُ كُلُّهُ أَمْ فِيهِ مَا لَيْسَ بِقُرْآنٍ؟! قَالَ طَلْحَةُ: بَلْ قُرْآنُ كُلُّهُ.

He^{asws} said: 'O Talha! I^{asws} deliberately refrained from answering you. Inform me^{asws} about what Umar and Usman have had written, is it Quran, all of it or is there in it what isn't Quran?' Talha said, 'But, (it is) Quran, all of it'.

قَالَ: إِنْ أَخَذْتُمْ بِمَا فِيهِ بَخْوَتُمْ مِنَ النَّارِ وَ دَخَلْتُمْ الْجَنَّةَ، فَإِنَّ فِيهِ حُجَّتَنَا، وَ بَيَانَ حَقَّنَا، وَ فُرْضَ طَاعَتِنَا. قَالَ طَلْحَةُ: حَسْبِي، أَمَّا إِذَا كَانَ قُرْآنًا فَحَسْبِي.

He^{asws} said: 'If you were to take with whatever is in it, you will attain salvation from the Fire and enter the Paradise, for therein is our^{asws} proof, and explanation of our^{asws} rights, and

Obligation of obedience to us^{asws}. Talha said, 'It suffices me, but when it was Quran, it suffices me'.

ثُمَّ قَالَ طَلْحَةُ: أَخْبِرْنِي عَمَّا فِي يَدَيْكَ مِنَ الْقُرْآنِ وَ تَأْوِيلِهِ وَ عَلِمِ الْحَلَالَ وَ الْحَرَامَ إِلَى مَنْ تَدْفَعُهُ؟ وَ مَنْ صَاحِبُهُ بَعْدَكَ؟.

Then Talha said, 'Inform me about what is in your^{asws} hands, from the Quran, and its explanation, and knowledge of the Permissible and the Prohibition, who will you^{asws} be handing it over to? And who would be its possessor after you^{asws}?'

قَالَ: إِنَّ الَّذِي أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ أَدْفَعَهُ إِلَيْهِ. قَالَ: مَنْ هُوَ؟. قَالَ وَصِيِّي وَ أَوْلَى النَّاسِ بَعْدِي بِالنَّاسِ ابْنِي الْحُسَيْنُ ثُمَّ تَدْفَعُهُ ابْنِي الْحُسَيْنُ عِنْدَ مَوْتِهِ إِلَى ابْنِي الْحُسَيْنِ،

He^{asws} said: 'The one^{asws} who Rasool-Allah^{saww} had instructed me^{asws} to, I^{asws} shall hand it over to him^{asws}'. He said, 'Who is he?' He^{asws} said: 'My^{asws} successor^{asws}, and foremost of the people with the people, after me^{asws}, my^{asws} son^{asws} Al-Hassan^{asws}, then my^{asws} son^{asws} Al-Hassan^{asws} will be handing it over, at his expiry to my^{asws} son^{asws} Al-Husayn^{asws}'.

ثُمَّ يَصِيرُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ مِنْ وَلَدِ الْحُسَيْنِ حَتَّى يَرِدَ آخِرُهُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَوْضَهُ، هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُهُمْ،

Then it will come to one^{asws} after one^{asws} from the sons^{asws} of Al-Husayn until the last of them would return unto Rasool-Allah^{saww} at his^{saww} Fountain. They^{asws} are with the Quran not separating from it, and the Quran is with them^{asws} not separating from them^{asws}.

أَمَّا إِنَّ مُعَاوِيَةَ وَ ابْنَهُ سَيَلِيَانِ بَعْدَ عُثْمَانَ ثُمَّ بَلِيَهُمَا سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ وَاحِدٌ بَعْدَ وَاحِدٍ تَكْمِلُهُ اثْنِي عَشَرَ إِمَامًا ضَلَالَةً، وَ هُمُ الَّذِينَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى مِنْبَرٍ يَزِدُّونَ الْأُمَّةَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى، عَشْرَةٌ مِنْهُمْ مِنْ بَنِي أُمَيَّةٍ وَ رَجُلَانِ أَسَّسَا ذَلِكَ لَهُمْ، وَ عَلَيْهِمَا مِثْلُ جَمِيعِ أَوْزَارِ هَذِهِ الْأُمَّةِ إِلَى يَوْمِ الْقِيَامَةِ.

As for Muawiya and his son (Yazeed^{la}) will be following after Usman (the Umayyad dynasty), then these two would be followed by seven from the sons of Al-Hakam Bin Abi Al-Aas, one after another, completing twelve imams of straying, and they are those Rasool-Allah^{saww} had seen being upon his^{saww} pulpit, returning the community to their backs going backwards. Ten of them are from the clan of Umayya, and two men (Abu Bakr and Umar) who set that foundation for them, and upon them two would be the entirety of burdens of this community up to the Day of Qiyamah''.

Some differences in reports of Suleym -

قَالَ بَعْدَ قَوْلِهِ: لَمْ يَلْتَقِ وَاحِدٌ مِنْهُمْ عَلَى سِفَاحٍ قَطُّ .. فَقَالَ أَهْلُ السَّابِقَةِ وَ الْقُدَمَةِ وَ أَهْلُ بَدْرِ وَ أَهْلُ أُحُدٍ نَعَمْ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

He^{asws} said after his^{asws} words: 'Not one of them having converged upon any immorality at all'. So, the people of precedence and ancientness, and people of Badr and people of Ohad said, 'Yes, we have heard that from Rasool-Allah^{saww}'.

قَالَ: فَأْتَشُدُّكُمْ اللَّهَ، أَتُقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَى بَيْنَ كُلِّ رَجُلَيْنِ مِنْ أَصْحَابِهِ وَ أَخَى بَيْنِي وَ بَيْنَ نَفْسِهِ، وَ قَالَ: أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Are you acknowledging that Rasool-Allah^{saww} established brother-hood between every two men from his^{saww} companions and established brother-hood between me^{asws} and himself^{saww}, and said: 'You^{asws} are my^{saww} brother, and I^{saww} am your^{asws} brother^{saww} in the world and in the Hereafter?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَتُقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اشْتَرَى مَوْضِعَ مَسْجِدِهِ وَ مَنَازِلَهُ فَأَتَيْنَاهُ ثُمَّ بَنَى عَشْرَةَ مَنَازِلَ تِسْعَةٌ لَهُ وَ جَعَلَ لِي عَاشِرَهَا فِي وَسْطِهَا، ثُمَّ سَدَّ كُلَّ بَابٍ شَارِعٍ إِلَى الْمَسْجِدِ غَيْرَ بَابِي،

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} purchased the place of his^{saww} Masjid and his^{saww} house, so we came to it, then he^{saww} built ten houses, nine being for him^{saww}, and made its tenth for me in its middle. Then he^{saww} closed down every door leading to the Masjid apart from my^{asws} door.

فَتَكَلَّمْتُ فِي ذَلِكَ مَنْ تَكَلَّمْتُ، فَقَالَ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَ فَتَحْتُ بَابَهُ وَ لَكِنَّ اللَّهَ أَمَرَنِي بِسَدِّ أَبْوَابِكُمْ وَ فَتْحِ بَابِهِ، وَ لَقَدْ نَهَى النَّاسَ جَمِيعاً أَنْ يَنَامُوا فِي الْمَسْجِدِ غَيْرِي، وَ كُنْتُ أُجِيبُ فِي الْمَسْجِدِ وَ مَنْزِلِي وَ مَنْزِلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَسْجِدِ يُؤَلِّدُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لِي فِيهِ أَوْلَادٌ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

So, he spoke regarding that, the one who spoke. He^{saww} said: 'It was not I^{asws} who closed your doors and kept his^{asws} door open, and Commanded me^{saww} with closing your doors and keeping his^{asws} door open'; and all the people were Prohibited from sleeping in the Masjid apart from me^{asws}, and I^{asws} ~~(at times) would be with sexual impurity in the Masjid, and my^{asws} house and house of Rasool-Allah^{saww} was in the Masjid, (and) children were born for Rasool-Allah^{saww} and for me^{asws} in it?~~ They said, 'O Allah^{azwj}, yes!'

قَالَ: أَ تَقْرُونَ أَنَّ عُمَرَ خَرَصَ عَلَى كُوَّةٍ قَدَرُ عَيْنِهِ يَدْعُهَا مِنْ مَنْزِلِهِ إِلَى الْمَسْجِدِ فَأَبَى عَلَيْهِ، ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ أَمَرَ مُوسَى عَلَيْهِ السَّلَامُ أَنْ يَبْنِيَ مَسْجِداً طَاهِراً لَا يَسْكُنُهُ غَيْرُهُ وَ غَيْرُ هَازُونَ وَ ابْنَيْهِ، وَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ مَسْجِداً طَاهِراً لَا يَسْكُنُهُ غَيْرِي وَ غَيْرُ أَخِي وَ ابْنَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Umar coveted upon a hole a measurement of his eyes, leading from his house to the Masjid, but he^{saww} refused upon him? Then he^{saww} said: 'Allah^{saww} Commanded Musa^{as} to build a clean Masjid, none to dwell in it apart from him^{as} and Haroun^{as} and his^{as} two sons^{as}, and Allah^{azwj} has Commanded me^{saww} to build a clean Masjid, none to dwell in it apart from me^{saww} and my^{saww} brother^{asws} and his^{asws} two sons^{asws}? They said, 'O Allah^{azwj}, yes!'

قَالَ: أَ تَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ فِي غَزْوَةِ تَبُوكَ -: أَنْتَ مِنِّي بِمَنْزِلَةِ هَازُونَ مِنْ مُوسَى وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} had said during the military expedition of Tabuk: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, and you^{asws} are a guardian of every Momin from after me^{saww}? They said, 'O Allah^{azwj}, Yes!'

قَالَ: أَفَتَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ دَعَا أَهْلَ نَجْرَانَ إِلَى الْمُبَاهَلَةِ أَنَّهُ لَمْ يَأْتِ إِلَّا بِي وَبِصَاحِبَتِي وَابْنَيْ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that when Rasool-Allah^{saww} called the people of Najran to the imprecation, he^{saww} did not come for it except with me^{asws} and my^{saww} wife^{asws} and my^{asws} two sons^{asws}? They said, 'O Allah^{azwj}, Yes!'

قَالَ: أَتَعْلَمُونَ أَنَّهُ دَفَعَ إِلَيَّ الْلَّوَاءَ يَوْمَ خَيْبَرَ، ثُمَّ قَالَ: لَأَدْفَعُهَا إِلَى رَجُلٍ يُحِبُّهُ اللَّهُ وَرَسُولُهُ وَ يُحِبُّ اللَّهَ وَرَسُولَهُ، لَيْسَ بِجَبَانٍ وَلَا فَزَّارٍ يَفْتَحُهَا اللَّهُ عَلَى يَدَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that he^{saww} handed the flag to me^{asws} on the day of Khyber, then said: 'I^{saww} shall be handing the flag (tomorrow morning) to a man who Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}, and he^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}. He^{asws} isn't with cowardice nor fleeing. Allah^{azwj} will have it conquered by his^{asws} hands?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَفَتَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَنِي بِرِأَاةٍ وَ قَالَ: لَا يُبْلَغُ عَنِّي إِلَّا رَجُلٌ مِنِّي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{azwj} sent me^{asws} with (Surah) Bara'at and said: 'None should deliver it on my^{saww} behalf except a man from me^{saww}? They said, 'O Allah^{azwj}, yes!'

قَالَ: أَفَتَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَنْزِلْ بِهِ شَدِيدَةً قَطُّ إِلَّا قَدَمَنِي لَهَا ثِقَةً بِي، وَ أَنَّهُ لَمْ يَدْعُ بِاسْمِي قَطُّ إِلَّا أَنْ يَقُولَ: يَا أَحْيَى .. وَ ادْعُوا لِي أَحْيَى ؟.. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that no difficulty befell with Rasool-Allah^{saww} at all, except he^{saww} sent me^{asws} ahead to it, being trusting with me^{asws}, and he^{saww} did not call me^{asws} by my^{asws} name at all, except he^{saww} said: 'O my^{saww} brother^{asws}, and 'Call my^{saww} brother^{asws} to me^{saww}!?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَفَتَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَضَى بَيْنِي وَ بَيْنَ جَعْفَرٍ وَ زَيْدٍ فِي ابْنَةِ حَزْرَةَ، فَقَالَ: يَا عَلِيُّ! أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ وَبِي كُلِّ مُؤْمِنٍ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} judged between me^{asws} and Ja'far^{as} and Zayd regarding the daughter of Hamza^{as}, and said: 'O Ali^{asws}! You^{asws} are from me^{saww}, and I^{saww} am from you^{asws}, and you^{asws} are guardian of every Momin after me^{saww}? They said, 'O Allah^{azwj}, Yes!'

قَالَ: أَفَتَقْرُونَ أَنَّهُ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ دَخْلَةٌ وَ خَلْوَةٌ، إِذَا سَأَلْتُهُ أَعْطَانِي، وَ إِذَا سَكَتُ ابْتَدَأَنِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that there used to be for me^{asws} from Rasool-Allah^{saww}, every day and night, an audience and a private session. Whenever I^{asws} asked him^{saww}, he^{saww} gave (answered) me^{asws}, and whenever I^{asws} was silent, he^{saww} would initiate (a discussion with) me^{asws}? They said, 'O Allah^{azwj}, Yes!'

قَالَ: أَفْتَقِرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَضَّلَنِي عَلَى حَزْرَةٍ وَجَعْفَرٍ، فَقَالَ لِفَاطِمَةَ: إِنَّ زَوْجَكَ خَيْرٌ أَهْلِي وَ خَيْرٌ أُمَّتِي، أَفَدَمْتُهُمْ سِلْمًا، وَ أَعْظَمْتُهُمْ حِلْمًا؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} preferred me^{asws} over Hamza^{as} and Ja'far^{as}. He^{saww} said to (Syeda) Fatima^{asws}: 'Your^{asws} husband^{asws} is the nest of my^{saww} family and best of my^{saww} community, and most advanced of them in peace, and their greatest one of forbearance?' They said, 'O Allah^{azwj}, Yes!'

قَالَ: أَفْتَقِرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا سَيِّدُ وَلَدِ آدَمَ (ع) وَ أَحْيَى عَلَيَّ سَيِّدُ الْعَرَبِ، وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} said: 'I^{saww} am chief of the children of Adam^{as} and my^{saww} brother^{asws} Ali^{asws} is chief of the Arabs, and (Syeda) Fatima^{asws} is chieftess of the women of the people of the Paradise'? They said, 'O Allah^{azwj}, yes!'

قَالَ: أَفْتَقِرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي بِغُسْلِهِ وَ أَخْبَرَنِي أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ يُعِينُنِي عَلَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} had instructed me^{asws} with washing him^{saww}, and informed me^{asws} that Jibraeel^{as} would be assisting me^{asws} upon it?' They said, 'O Allah^{azwj}, yes!'

قَالَ: أَفْتَقِرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ فِي آخِرِ خُطْبَةٍ خُطِبْتُكُمْ: أَيُّهَا النَّاسُ! إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{asws} said: 'Are you acknowledging that Rasool-Allah^{saww} had said in the last sermon he^{saww} had addressed you all: 'O you people! I^{saww} am leaving behind among you all two matters. You will never stray for as long as you adhered with the two – Book of Allah^{azwj} and People^{asws} of my^{saww} Household'? They said, 'O Allah^{azwj}, yes'.

قَالَ: فَلَمْ يَدْعُ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ فِيهِ خَاصَّةً وَ فِي أَهْلِ بَيْتِهِ مِنَ الْقُرْآنِ وَ لَا عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا نَاشَدَهُمُ اللَّهَ بِهِ، فَمَنْهُ مَا يَقُولُونَ جَمِيعًا نَعَمْ، وَ مِنْهُ مَا يَسْكُتُ بَعْضُهُمْ وَ يَقُولُ بَعْضُهُمُ اللَّهُمَّ نَعَمْ، وَ يَقُولُ الَّذِينَ سَكَتُوا أَنْتُمْ عِنْدَنَا ثِقَاتٌ، وَ قَدْ حَدَّثَنَا غَيْرُكُمْ بِمَنْ نَتَّقِي بِهِ أَنْهُمْ سَمِعُوا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

He (Suleymn) said, 'He^{asws} did not say anything from what Allah^{azwj} had Revealed regarding him^{asws} especially and People^{asws} of his^{asws} Household, from the Quran, nor upon the tongue of Rasool-Allah^{saww}, except he^{asws} adjured them by Allah^{azwj} with it. From it is what they were all saying, 'Yes'; and from it is what some of them were silent, and some of them were saying, 'O Allah^{azwj}, yes!', and those who were silent were saying, 'You are trustworthy ones in our presence, and others have narrated to us, from the one we can trust with, that they heard from Rasool-Allah^{saww}.'

ثُمَّ قَالَ حِينَ فَرَغَ: اللَّهُمَّ اشْهَدْ عَلَيْهِمْ .. وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَالَ: أَمَّا وَ اللَّهُ يَا طَلْحَةُ- مَا صَحِيفَةُ آلَتِي اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ أَحَبُّ إِلَيَّ مِنْ صَحِيفَةِ هَؤُلَاءِ الْحُمَسَةِ الَّذِينَ تَعَاهَدُوا عَلَى الْوَفَاءِ بِمَا فِي الْكُفَّةِ فِي حُجَّةِ الْوَدَاعِ، إِنَّ قَتَلَ اللَّهُ مُحَمَّدًا أَوْ مَاتَ أَنْ يَتَوَارَوْا أَوْ يَتَظَاهَرُوا عَلَيَّ ..

Then he^{asws} said, when he^{asws} was free (from it): ‘O Allah^{azwj}! Be Witness upon them!’ – And he (Suleym) continued the Hadeeth up to his words, ‘He^{asws} said: ‘But by Allah^{azwj}, O Talha! There is no parchment more beloved to me^{asws} I^{asws} shall be meeting Allah^{azwj} with on the Day of Qiyamah, than the agreement of those five who had made a pact and agreed upon the loyalty with it in the Kabah, during the farewell Hajj, that if Allah^{azwj} Kills Muhammad^{saww} or he^{saww} dies, they would back each other and support each other against me^{asws}’.

وَسَاقَ إِلَى قَوْلِهِ: فَأَيُّنَا أَحَقُّ بِمَجْلِسِهِ وَ مَكَانِهِ الَّذِي يُسَمَّى بِخَاصَّةٍ أَنَّهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَوْ مَنْ خَصَّ مِنْ بَيْنِ الْأُمَّةِ أَنَّهُ لَيْسَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And he continued up to his^{asws} words; ‘So which of us is more rightful with his^{saww} seat and his^{saww} position which he^{saww} had named in particular that he is from Rasool-Allah^{saww}, or the one he^{saww} particularise from between the community that he isn’t from Rasool-Allah^{azwj}’.

.. وَ سَاقَ إِلَى قَوْلِهِ: يَا طَلْحَةُ! عَمْدًا كَفَفْتُ عَنْ جَوَابِكَ. قَالَ: فَأَخْبِرْنِي عَمَّا كَتَبَ عُمَرُ وَ عُثْمَانُ، أَمْ قُرْآنٌ كُلُّهُ أَمْ فِيهِ مَا لَيْسَ بِقُرْآنٍ؟ قَالَ: بَلَن قُرْآنٌ كُلُّهُ إِنْ أَخَذْتُمْ بِمَا فِيهِ نَحْنُ مِنَ النَّارِ ..

And he (Suleym) continued the Hadeeth up to his^{asws} words: ‘O Talha! I^{asws} deliberately refrained from answering you^{asws}’. He said, ‘Inform me about what (Quran) Umar and Usman had it written, is it Quran, all of it or is there in it what isn’t Quran?’ He^{asws} said ‘But (it is) Quran, all of it. If you were to take with what is in it, you will attain salvation from the Fire’.

وَسَاقَ إِلَى قَوْلِهِ: وَ مَنْ صَاحِبُهُ بَعْدَكَ؟ قَالَ: إِلَى الَّذِي أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ أَدْفَعُهُ إِلَيْهِ. قَالَ: مَنْ هُوَ؟ قَالَ: وَصِيِّي .. وَ سَاقَ إِلَى قَوْلِهِ فِي آخِرِ الْحَبَرِ. يَزِيدُونَ أُمَّتَهُ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى، فَقَالُوا: يَزِمُكَ اللَّهُ يَا أَبَا الْحُسَيْنِ وَ جَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ عَنَّا.

And he continued to his^{asws} words: ‘And who would be its possessor after you^{asws}?’ He^{asws} said: ‘(I^{asws} shall hand over) to the one whom Rasool-Allah^{saww} had instructed me^{asws} to hand it over to’. He said, ‘Who is he?’ He^{asws} said: ‘My^{asws} successor^{asws}’ – up to his^{asws} words to the end of the Hadeeth: ‘They (imams of straying) would be returning the community to their backs, going backwards’. They (people) said, ‘May Allah^{azwj} have Mercy on you^{asws}, O Abu Al-Hassan^{asws}, and may Allah^{azwj} Recompense you the most superior Recompense on our behalf’³⁴⁵.

2- ل: الْقَطَّانُ وَ السَّنَائِي وَ الدَّقَاقُ وَ الْمُكَتَّبُ وَ الْوَرَّاقُ جَمِيعًا، عَنْ ابْنِ زَكْرِيَّا الْقَطَّانِ، عَنْ ابْنِ حَبِيبٍ، عَنْ ابْنِ بُهْلُولٍ، عَنْ سُلَيْمَانَ بْنِ حَكِيمٍ، عَنْ ثَوْرٍ بْنِ يَزِيدٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ لَيْسَ فِيهِمْ رَجُلٌ لَهُ مَنَقِبَةٌ إِلَّا وَ قَدْ شَرِكْتُهَا فِيهَا وَ فَضَّلْتُه، وَ لِي سَبْعُونَ مَنَقِبَةً لَمْ يَشْرِكْنِي فِيهَا أَحَدٌ مِنْهُمْ.

(The book) ‘Al Khisaal’ – Al Qattan, and Al Sinani, and Al Daqqaq, and Al Mukattib, and Al Warraq, altogether from Ibn Zakiya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Suleyman Bin Hukeym, from Sowr Bin Yazeed, from Mak’howl who said,

‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: ‘The memorisers from the companions of the Prophet Muhammad^{saww} knew that there wasn’t any man among them who had any

³⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 1

virtues for him except and I^{asws} had participated in these and excelled it, and for me^{asws} there are seventy virtues, not one from them participated with me^{asws} in these’.

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَخْبِرْنِي بِهِنَّ.

I said, ‘O Amir Al-Momineen^{asws}! Inform me with these’.

فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ أَوَّلَ مَنْقَبَةٍ لِي أَنِّي لَمْ أَشْرِكْ بِاللَّهِ طَرَفَةَ عَيْنٍ، وَ لَمْ أَعْبُدِ اللَّاتَ وَالْعُزَّى.

He^{asws} said: ‘The first virtue for me^{asws} is I^{asws} did not associate with Allah^{azwj} even for the blink of an eye, and did not worship Al-Laat and Al-Uzza (two idols).

وَالثَّانِيَةُ: أَنِّي لَمْ أَشْرَبِ الْخَمْرَ قَطُّ.

And the second – I did not drink the wine at all.

وَالثَّالِثَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اسْتَوْهَبَنِي مِنْ أَبِي فِي صِبَايَ فُكُنْتُ أَكِيلَهُ وَ شَرِبَهُ وَ مُؤْنِسَهُ وَ مُحَدِّثَهُ.

And the third – Rasool-Allah^{azwj} requested me^{asws} as a gift from my^{asws} father^{as} during my^{asws} childhood, so I^{asws} was his^{saww} co-eater, and co-taker of water, and his^{asws} comfort, and his^{saww} co-discusser.

وَالرَّابِعَةُ: أَنِّي أَوَّلُ النَّاسِ إِيمَانًا وَ إِسْلَامًا.

And the fourth – I am the first of the people with Eman and Islam.

وَالْخَامِسَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِي: يَا عَلِيُّ! أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And the fifth – Rasool-Allah^{saww} had said to me^{asws}: ‘O Ali^{asws}! You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there is no Prophet^{as} after me^{saww}’.

وَالسَّادِسَةُ: أَنِّي كُنْتُ آخِرَ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ دَلِيلُهُ فِي حَقَرَتِهِ.

And the sixth – I^{asws} was the last of the people in the era of Rasool-Allah^{saww}, and placed him^{saww} in his^{saww} grave.

وَالسَّابِعَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَا مَنِي عَلَى فِرَاشِهِ حَيْثُ ذَهَبَ إِلَى الْغَارِ وَ سَجَّانِي بِرُودِهِ، فَلَمَّا جَاءَ الْمُشْرِكُونَ ظَنُّونِي مُحَدِّثًا فَأَبْغَضُونِي، وَ قَالُوا: مَا فَعَلَ صَاحِبُكَ؟. فَقُلْتُ: ذَهَبَ فِي حَاجَتِهِ. فَقَالُوا: لَوْ كَانَ هَرَبَ هَرَبَ هَذَا مَعَهُ.

And the seventh – Rasool-Allah^{saww} made me^{asws} sleep upon his^{saww} bed when he^{saww} went to the cave and covered me^{asws} with his^{saww} cloak. When the Polytheists came, they thought I^{asws} was Muhammad^{saww}, and they woke me^{asws} up and said, ‘And what happened with your^{asws} companion^{saww}?’ I^{asws} said: ‘He^{saww} went regarding his^{saww} need’. They said, ‘If he^{saww} had fled, this one would have been with him^{saww}’.

وَأَمَّا الثَّامِنَةُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ، وَ لَمْ يُعَلِّمْ ذَلِكَ أَحَدًا غَيْرِي.

And as for the eighth – Rasool-Allah^{saww} taught me^{asws} a thousand doors from the knowledge, each door opened a thousand doors, and he^{saww} did not teach anyone apart from me^{asws}.

وَأَمَّا الثَّاسِعَةُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِي: يَا عَلِيُّ! إِذَا حَشَرَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ نَصَبَ لِي مِنْبَرًا فَوْقَ مَنْابِرِ النَّبِيِّينَ، وَنَصَبَ لَكَ مِنْبَرًا فَوْقَ مَنْابِرِ الْوَصِيِّينَ، فَزَيَّنْتَنِي عَلَيْهِ.

As for the ninth – Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! When Allah Resurrects the former ones and the latter ones, He^{azwj} will Install a pulpit for me^{saww} above the pulpits of the Prophets^{as}, and Install a pulpit for you^{asws} above the pulpits of the successors^{as}, so you^{asws} ascend upon it'.

وَأَمَّا الْعَاشِرَةُ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا أُعْطَى فِي الْقِيَامَةِ شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ.

And as for the tenth – I^{asws} heard Rasool-Allah^{saww} saying: 'I^{saww} will not be Given anything during the (Day of) Qiyamah except I^{saww} ask for you^{asws}, similar to it'.

وَأَمَّا الْحَادِيثَةُ عَشْرَةٌ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! أَنْتَ أَخِي وَأَنَا أَخُوكَ يَدُكَ فِي يَدِي حَتَّى نَدْخُلَ الْجَنَّةَ.

And as for the eleventh – I^{asws} heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws}, and I^{saww} am your^{asws} brother^{saww}; your^{asws} hand will be in my^{saww} hand until we^{asws} enter the Paradise'.

وَأَمَّا الثَّانِيَةُ عَشْرَةٌ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! مِثْلَكَ فِي أُمَّتِي كَمِثْلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

And as for the twelfth – I^{asws} heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! Your^{asws} example in my^{saww} community is like the ship of Noah^{as}. One who sails it attains salvation, and one who stays behind from it would drown'.

وَأَمَّا الثَّالِثَةُ عَشْرَةٌ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّمَنِي بِعِمَامَةٍ نَفْسِهِ بِيَدِهِ وَدَعَا لِي بِدَعَوَاتِ النَّصْرِ عَلَى أَعْدَاءِ اللَّهِ، فَهَزَمْتُهُمْ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

And as for the thirteenth – Rasool-Allah^{saww} had turbaned me^{asws} with a turban himself^{saww} by his^{saww} own hands, and supplicated for me^{asws} with supplications for the Help against enemies of Allah^{azwj}. So, I^{asws} defeated them by the Permission of Allah^{azwj} Mighty and Majestic'.

وَأَمَّا الرَّابِعَةُ عَشْرَةٌ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي أَنْ أُمْسَحَ يَدِي عَلَى ضَرْعٍ شَاؤَ قَدْ بَيَسَ ضَرْعُهَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلَى أُمْسَحُ أَنْتَ. فَقَالَ: يَا عَلِيُّ! فِعْلُكَ فِعْلِي، فَمَسَحْتُ عَلَيْهَا يَدِي فَدَرَّ عَلَيَّ مِنْ لَبَنِهَا فَسَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَرْبَةً، ثُمَّ أَنْتَ عَجُوزٌ فَشَكَتِ الظَّمَأَ فَسَقَيْتُهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُبَارِكَ فِي يَدِكَ فَفَعَلَ.

As for the fourteenth – Rasool-Allah^{saww} instructed me^{asws} to wipe my^{asws} hand upon an udder of a sheep whose udder had dried up. I^{asws} said: 'O Rasool-Allah^{saww}! But, you^{saww} wipe'. He^{saww} said: 'Your^{asws} deed is my^{saww} deed'. I^{asws} wiped my^{asws} hand upon it, and its milk flowed upon me^{asws}. I^{asws} quenched Rasool-Allah^{saww} a drink. Then, an old woman came

and she complained of thirst, so, I quenched her. Rasool-Allah^{saww} said: 'I^{saww} asked Allah^{azwj} Mighty and Majestic to Place Blessings in your^{asws} hand. He^{azwj} Did so'.

وَأَمَّا الْخَامِسَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْصَى إِلَيَّ وَ قَالَ: يَا عَلِيُّ! لَا تَلِي غُسْلِي غَيْرَكَ، وَ لَا يُؤَارِي غُزْرِي غَيْرَكَ، فَإِنَّهُ إِنْ رَأَى أَحَدٌ غُزْرِي غَيْرَكَ تَفَقَّاتَ عَيْنَاهُ. فَقُلْتُ لَهُ: كَيْفَ؟ فَكَتِفَ لِي بِتَقْلِيلِكَ يَا رَسُولَ اللَّهِ (ص). فَقَالَ: إِنَّكَ سَتَعَانُ، فَوَ اللَّهُ مَا أَرَدْتُ أَنْ أَقْلَبَ غُضْبًا مِنْ أَعْضَائِهِ إِلَّا قَلْبَ لِي.

And as for the fifteenth – Rasool-Allah^{saww} bequeathed to me^{asws} and said: 'O Ali^{asws}! No one should be in-charge of my^{saww} washing apart from you^{asws}, nor should anyone cover my^{saww} bareness apart from you^{asws}, for if anyone sees my^{saww} bareness apart from you^{asws}, his eyes would be blinded'. I^{asws} said to him^{saww}: 'How? How would it be for me^{asws} to turn you^{saww}, O Rasool-Allah^{saww}?'. He^{saww} said: 'You^{asws} will be assisted'. By Allah^{azwj}! I^{asws} did not intend to turn an arm from his^{saww} arms, except it was turned for me^{asws}.

وَأَمَّا السَّادِسَةَ عَشْرَةَ: فَإِنِّي أَرَدْتُ أَنْ أُجَرِّدَهُ فَنُودِثُ، يَا وَصِيَّ مُحَمَّدٍ! لَا تُجَرِّدُهُ، فَعَسَلْتُهُ وَ الْقَمِيصُ عَلَيْهِ، فَلَا وَ اللَّهُ الَّذِي أَكْرَمَهُ بِالنَّبُوءِ وَ خَصَّهُ بِالرِّسَالَةِ مَا رَأَيْتُ لَهُ عَوْرَةً، خَصَّنِي اللَّهُ بِذَلِكَ مِنْ بَيْنِ أَصْحَابِهِ.

And as for the sixteenth – I^{asws} wanted to bare him^{saww}, but there was a call: "O successor^{asws} of Muhammad^{saww}! Do not bare him^{saww}. Wash him^{saww} while the shirt is upon him^{saww}!" By Allah^{azwj}, the One^{azwj} Who Honoured him^{saww} with the Prophet-hood and Specialised him^{saww} with the Message, I^{asws} did not see his^{saww} bareness. Allah^{azwj} had Specialised me^{asws} with that from between his^{saww} companions.

وَأَمَّا السَّابِعَةَ عَشْرَةَ: فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَنِي فَاطِمَةَ وَ قَدْ كَانَ خَطَبَهَا أَبُو بَكْرٍ وَ عُمَرُ فَرَزَجَنِي اللَّهُ مِنْ فَوْقِ سَمَواتِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: هِنِئَا لَكَ يَا عَلِيُّ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ زَوَّجَكَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، وَ هِيَ بَضْعَةٌ مِنِّي.

As for the seventeenth – Allah^{azwj} Migihty and Majestic Married me^{asws} to (Syeda) Fatima^{asws}, and Abu Bakr and Umar has proposed for her^{asws}, but Allah^{azwj} Married me^{asws} (to her^{asws}) from above His^{azwj} seven skies. Rasool-Allah^{saww} said: 'Congratulations to you^{asws}, O Ali^{asws}, for Allah^{azwj} Mighty and Majestic has married you^{asws} to (Syeda) Fatima^{asws}, chieftess of women of the people of Paradise, and she^{asws} is a part of me^{saww}'.

فَقُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! أَوْ لَسْتُ مِنْكَ؟ قَالَ: بَلَى يَا عَلِيُّ، وَ أَنْتَ مِنِّي وَ أَنَا مِنْكَ كَيْمِينِي مِنْ شِمَالِي، لَا أَسْتَعْنِي عَنْكَ فِي الدُّنْيَا وَ الْآخِرَةِ.

I^{asws} said: 'O Rasool-Allah^{saww}! Or am I^{asws} not from you^{saww}?'. He^{saww} said: 'Yes, O Ali^{asws}! And you^{asws} are from me^{saww}, and I^{asws} am from you^{saww} like my^{saww} right hand from my^{saww} left hand. I^{asws} am not needless from you^{asws}, in the world and the Hereafter'.

وَأَمَّا الثَّامِنَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا عَلِيُّ! أَنْتَ صَاحِبُ لَوَاءِ الْحَمْدِ فِي الْآخِرَةِ، وَ أَنْتَ يَوْمَ الْقِيَامَةِ أَقْرَبُ الْخَلَائِقِ مِنِّي بِحَسَبِ الْيُسْطُ لِي وَ يُبْسَطُ لَكَ فَأَكُونُ فِي زُمْرَةِ النَّبِيِّينَ، وَ تَكُونُ فِي زُمْرَةِ الْوَصِيِّينَ، وَ يُوضَعُ عَلَى رَأْسِكَ تَاجُ النُّورِ وَ إِكْلِيلُ الْكَرَامَةِ، يُخَفُّ بِكَ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يَفْرُغَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حِسَابِ الْخَلَائِقِ.

And as for the eighteenth – Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are bearer of the flag of Praise in the Hereafter, and on the Day of Qiyamah, you^{asws} will be the closes of people from

me^{saww}. A seat would be spread out from me^{saww} and for you^{asws}. So, I^{saww} shall be in the group of the Prophets^{saww}, and you^{asws} will be in the group of the successors^{as}, and a crown of light would be placed upon your^{asws} head, and a wreath of honour. Seventy thousand Angels would circle around you^{asws} until Allah^{azwj} Mighty and Majestic is Free from Reckoning the people’.

وَأَمَّا التَّاسِعَةُ عَشْرَةٌ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: سَتُقَاتِلُ النَّكَثِيينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ، فَمَنْ قَاتَلَكَ مِنْهُمْ فَإِنَّ لَكَ بِكُلِّ رَجُلٍ مِنْهُمْ شَفَاعَةً فِي مِائَةِ أَلْفٍ مِنْ شِيعَتِكَ.

And as for the nineteenth – Rasool-Allah^{saww} said: ‘You^{asws} will be fighting against the breakers (of the allegiance), and the deviants, and the renegades. The ones from them who fight against you^{asws}, for you^{asws}, for each man from them would be intercession regarding one hundred thousand from your^{asws} Shias’.

قُلْتُ: يَا رَسُولَ اللَّهِ (ص)! فَمَنِ النَّكَثُونَ؟ قَالَ: طَلْحَةُ وَ الزُّبَيْرُ، سَيُبَايِعُونَكَ بِالْحِجَازِ، وَ يَنْكُثَانِكَ بِالْعِرَاقِ، فَإِذَا فَعَلَا ذَلِكَ فَحَارِبْنَاهُمَا فَإِنَّ فِي قِتَالِهِمَا طَهَارَةً لِأَهْلِ الْأَرْضِ.

I^{asws} said, ‘O Rasool-Allah^{saww}! Who are the breakers (of the allegiance)?’ He^{saww} said: ‘Talha and Al-Zubeyr. They will be pledging allegiance to you^{asws} at Al-Hijaz and breaking it at Al-Iraq. When they do that, battle them, for in killing them is a cleansing for the people of the earth’.

قُلْتُ: فَمَنِ الْقَاسِطُونَ؟ قَالَ: مُعَاوِيَةُ وَ أَصْحَابُهُ.

I^{asws} said ‘So who are the deviants?’ He^{saww} said: ‘Muawiya and his companions’.

قُلْتُ: فَمَنِ الْمَارِقُونَ؟ قَالَ: أَصْحَابُ ذُو النُّدَيَّةِ، وَ هُمْ يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرِّيَّةِ، فَاقْتُلْهُمْ فَإِنَّ فِي قَتْلِهِمْ فَرَجًا لِأَهْلِ الْأَرْضِ، وَ عَذَابًا مُعْجَلًا عَلَيْهِمْ، وَ دُخْرًا لَكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ.

I^{asws} said: ‘So who are the renegades?’ He^{saww} said: ‘Companions of Zul Sadaiya, and they are the renegades from the Religion just as the arrow shoots off from the archer. Kill them, for in killing them is happiness for the people of the earth, and an immediate punishment upon them, and a Remuneration for you^{asws} in the Presence of Allah^{azwj} Mighty and Majestic on the Day of Qiyamah’.

وَأَمَّا الْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَثَلُكَ فِي أُمَّتِي مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ، فَمَنْ دَخَلَ فِي وَلَايَتِكَ فَقَدْ دَخَلَ الْبَابَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ.

And as for the twentieth – I^{asws} heard Rasool-Allah^{saww} saying: ‘An example of you^{asws} in my^{saww} community is like an example of the door of Hitta among the children of Israel. The one who entered in your^{asws} Wilayah, so he has entered the door just as Allah^{azwj} Mighty and Majestic has Commanded him’.

وَأَمَّا الْحَادِيَةُ وَ الْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا، وَ لَنْ يُدْخَلَ الْمَدِينَةَ إِلَّا مِنْ بَابِهَا، ثُمَّ قَالَ: يَا عَلِيُّ! إِنَّكَ سَتَرْتَنِي ذِمَّتِي وَ تُقَاتِلُ عَلَيَّ سُنَّتِي، وَ تُخَالِفُكَ أُمَّتِي.

And as for the twenty first – I^{asws} heard Rasool-Allah^{saww} saying: 'I^{saww} am the city of knowledge and Ali^{asws} is its door, and one cannot enter the city except from its door'. Then he^{saww} said: 'O Ali^{asws}! You^{asws} will take care of my^{saww} responsibilities, and you^{asws} will fight upon my^{saww} Sunnah, and my^{saww} community will oppose you^{asws}'.

وَأَمَّا الثَّانِيَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ ابْنِي الْحُسَيْنَ وَ الْحُسَيْنَ مِنْ نُورِ آفَاقِهِ إِلَيْكَ وَ إِلَى فَاطِمَةَ، وَ هُمَا يَهْتَزَّانِ كَمَا يَهْتَزُّ الْفَرْطَانِ إِذَا كَانَا فِي الْأُذُنَيْنِ، وَ نُورُهُمَا مُتَضَاعِفٌ عَلَى نُورِ الشُّهَدَاءِ سَبْعِينَ أَلْفَ ضِعْفٍ،

And as for the twenty second – I^{asws} heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Blessed and Exalted Created my^{saww} two (grand) sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} from a Noor He^{azwj} had Cast to you^{asws} and to (Syeda) Fatima^{asws}, they^{asws} both vibrate just as the two ear-rings vibrate in the ears, and their^{asws} Noor is a multiple over the Noor of the martyrs by a multiple of seventy thousand.

يَا عَلِيُّ! إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي أَنَّ يُكْرِمَهُمَا كِرَامَةً لَا يُكْرِمُ بِهَا أَحَدًا مَّا خَلَا النَّبِيِّينَ وَ الْمُرْسَلِينَ.

O Ali^{asws}! Mighty and Majestic has Promised me^{saww} that He^{azwj} will Honour them^{asws} with such an honour no one has been Honoured with apart from the Prophets^{as} and the Messengers^{as}.

وَأَمَّا الثَّالِثَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْطَانِي خَاتَمَهُ فِي حَيَاتِهِ وَ دِرْعَهُ وَ مِنْطَقَتَهُ وَ قَلْبِي سَيْفَهُ وَ أَصْحَابَهُ كُلُّهُمْ حُضُورٌ وَ عَمِّي الْعَبَّاسُ حَاضِرٌ، فَخَصَّنِي اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بِذَلِكَ دُونَهُمْ.

And as for the twenty third – Rasool-Allah^{saww} gave me^{asws} a ring (seal) during his^{saww} lifetime, and his^{saww} shield, and his^{saww} belt, and collared me^{asws} his^{saww} sword, and his^{saww} companions, all of them were present, and my^{asws} uncle Al-Abbas was present. Allah^{azwj} Mighty and Majestic Specialised me^{asws} from it with that, besides them'.

وَأَمَّا الرَّابِعَةُ وَالْعِشْرُونَ: فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُؤَاكُمُ صَدَقَةً) فَكَانَ لِي دِينَارٌ فَبَعْتُهُ [فَبَعْتُهُ] بِعَشْرَةِ دَرَاهِمٍ، فَكُنْتُ إِذَا نَاجَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَصْدَقُ قَبْلَ ذَلِكَ بِدَرَاهِمٍ، وَ وَاللَّهُ مَا فَعَلَ هَذَا أَحَدٌ مِنْ أَصْحَابِهِ قَبْلِي وَ لَا بَعْدِي،

And as for the twenty-fourth – Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Rasool^{saww}: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12].** There was a Dinar for me^{asws}, so I^{asws} sold (exchanged it) for ten Dirhams. Whenever I^{asws} consulted Rasool-Allah^{saww}, I^{asws} gave in charity with that Dirham before that, so by Allah^{azwj}, this was not done by anyone of his^{saww} companion, neither before me^{asws} nor after me^{asws}.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُؤَاكُمُ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ ...) الْآيَةُ، فَهَلْ تَكُونُ التَّوْبَةُ إِلَّا مِنْ ذَنْبٍ كَانَ؟.

Allah^{azwj} Mighty and Majestic Revealed: **Are you fearing sending forth charities before your consultations? So, when you did not do so, and Allah Turned to you. [58:13]** – the Verse. Can the repentance happen to be, except from a sin having been committed?

وَأَمَّا الْخَامِسَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى أُدْخِلَهَا أَنَا، وَهِيَ مُحَرَّمَةٌ عَلَى الْأَوْصِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ يَا عَلِيُّ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَشَّرَنِي فِيكَ بِبُشْرَى لَمْ يُبَشِّرْ بِهَا نَبِيًّا قَبْلِي، بَشَّرَنِي بِأَنَّكَ سَيِّدُ الْأَوْصِيَاءِ، وَأَنَّ ابْنَيْكَ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ.

And as for twenty-fifth – I^{asws} heard Rasool-Allah^{saww} saying: ‘The Paradise is Prohibited unto the Prophets^{as} until I^{saww} enter it, and it is Prohibited unto the sucesors^{as} until you^{asws} enter it, O Ali^{asws}. Allah^{azwj} Blessed and Exalted Gave me^{saww} such glad tidings He^{azwj} had not Given to any Prophet^{as} before me^{saww}. He^{azwj} Gave me^{asws} the glad tidings that you^{asws} are chief of the sucesors^{as}, and that your^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} are two chiefs of the youths of the people of the Paradise, on the Day of Qiyamah’.

وَأَمَّا السَّادِسَةُ وَالْعِشْرُونَ: فَإِنَّ جَعْفَرَ أَحْيَى الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ الْمُزَكَّاتِ بِالْجَنَاحَيْنِ مِنْ دُرٍّ وَ يَاقُوتٍ وَ زَبَرْجَدٍ.

And as for the twenty-sixth – Ja’far^{asws}, my^{asws} brother^{as}, is the flier in the Paradise with the Angels, being adorned with the two wings of jewels and rubies and peridot.

وَأَمَّا السَّابِعَةُ وَالْعِشْرُونَ: فَعَمِّي حَمَزَةُ سَيِّدِ الشُّهَدَاءِ.

And as for the twenty-seventh – My^{asws} uncle^{as} Hamza^{as} is chief of the martyrs.

وَأَمَّا الثَّامِنَةُ وَالْعِشْرُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَعَدَنِي فِيكَ وَعَدًا لَنْ يُخْلِفَهُ، جَعَلَنِي نَبِيًّا وَ حَعَلَكَ وَصِيًّا، وَ سَتَلْقَى مِنْ أُمَّتِي مِنْ بَعْدِي مَا لَقِيَ مُوسَى مِنْ فِرْعَوْنَ، فَاصْبِرْ وَ احْتَسِبْ حَتَّى تَلْقَانِي فَأُولَئِكَ مِنْ أَعَادِي مَنْ عَادَاكَ.

And as for the twenty-eighth – Rasool-Allah^{saww} said: ‘Allah^{azwj} Blessed and Exalted has Promised me^{saww} regarding you^{asws} a Promise, He^{azwj} will never break it. He^{azwj} Made me^{saww} a Prophet^{saww} and Made you^{asws} a successor^{asws}, and you^{asws} will be facing from my^{saww} community what Musa^{as} had faced from Pharaoh^{la}. So, be patient and content, until you^{asws} meet me^{saww}, and I^{saww} shall befriend the ones who befriends you^{asws}, and be inimical to the one who is inimical to you^{asws}’.

وَأَمَّا التَّاسِعَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! أَنْتَ صَاحِبُ الْخَوْضِ لَا يَمْلِكُكَ غَيْرُكَ وَ سَيَاتِيكَ قَوْمٌ فَيَسْتَسْقُونُكَ فَتَقُولُ: لَا .. وَ لَا مِثْلَ دَرَّةٍ، فَيَنْصَرِفُونَ مُسَوَّدَةً وَجُوهُهُمْ، وَ سَتَرْدُ عَلَيْكَ شِيعَتِي وَ شِيعَتُكَ فَتَقُولُ: رُدُّوا رِوَاءَ مَرْوِيِّينَ، فَيَرُدُّونَ مُبَيَّضَةً وَجُوهَهُمْ.

And as for the twenty-ninth – I^{asws} heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! You^{asws} are in charge of the Fountain, no one will own it apart from you^{asws}, and a group would come to you^{asws} to be quenched by you^{asws}, and you^{asws} will be saying, ‘No’, and not even like a particle (drop). They will leave darkened of faces. And my^{saww} Shias and your^{asws} Shias will be coming and you^{asws} will be saying: ‘Return saturated, remaining saturated!’ They will return brightened of face’.

وَأَمَّا الثَّلَاثُونَ: فَإِنِّي سَمِعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يُخْشَرُ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى خَمْسِ زَايَاتٍ، فَأَوَّلُ زَايَةٍ تَرُدُّ عَلَيْهَا زَايَةٌ فَيُزَعِّونَ هَذِهِ الْأُمَّةَ، وَ هُوَ مُعَاوِيَةُ.

And as for the thirtieth – I^{asws} heard Rasool-Allah^{saww} saying: ‘My^{saww} community will be Resurrected on the Day of Qiyamah upon five flags. The first flag to return to me^{saww} would be the flag of the Pharaoh^{la} of this community, and he is Muawiya’.

وَالثَّانِيَةُ: مَعَ سَامِرِيِّ هَذِهِ الْأُمَّةِ، وَهُوَ عَمْرُو بْنُ الْعَاصِ. وَالثَّالِثَةُ: مَعَ جَائِلِيٍّ هَذِهِ الْأُمَّةِ، وَهُوَ أَبُو مُوسَى الْأَشْعَرِيُّ. وَالرَّابِعَةُ: مَعَ أَبِي الْأَعْوَرِ السُّلَمِيِّ. وَآمَّا الْخَامِسَةُ: فَمَعَكَ يَا عَلِيُّ تَحْتَهَا الْمُؤْمِنُونَ وَ أَنْتَ إِمَامُهُمْ،

And the second (flag) would be with the Samiri^{la} of this community, and he is Amro Bin Al-Aas’. And the third (flag) would be with the catholic of this community, and he is Abu Musa Al-Ashari. And the fourth (flag) would be with Abi Al-Awr Al-Sulamy. And as for the fifth (flag), it would be with you^{asws}, O Ali^{asws}, beneath it would be the Momineen, and you are their Imam^{asws}.

ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْأَرْبَعَةِ: (ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ ...) وَ هُمْ شِيعَتِي وَ مَنْ وَالَانِي وَ قَاتِلَ مَعِيَ الْفِتْنَةَ الْبَاطِنِيَّةَ وَ النَّاكِيَةَ عَنِ الصِّرَاطِ، وَ بَابُ الرَّحْمَةِ هُمْ شِيعَتِي،

Then Allah^{azwj} Blessed and Exalted will be saying to the four: **‘Go back and seek your own light!’ Then, a gate would be struck between them having a wall for it – inside it would be the Mercy [57:13]**, and they are my^{asws} Shias and one who befriend me^{asws}, and fight alongside me^{asws} against the rebel group, and the deviators from the straight path; and the door of Mercy, they are my^{asws} Shias.

فَيَنَادِي هَؤُلَاءِ: أَلَمْ نَكُنْ فِيهِ (مَعَكُمْ) قَالُوا بَلَى وَ لَكِنَّا كُنَّا فَنَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْنَا وَ ارْتَبْنَا وَ عَزَّيْنَا الْأَمَانِيَّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَ عَزَّيْنَا بِاللَّهِ الْعَرْشُورُ) فَالْيَوْمَ لَا يُخَذُّ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا مَا أَوَّكِمَ النَّارُ هِيَ مَوْلَاكُمْ وَ يَفْسُ الْمَصِيرِ) ،

They would call out, **‘Were we not with you?’ – in it - They shall say, ‘Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]. So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15].**

ثُمَّ تَرُدُّ أُمَّتِي وَ شِيعَتِي فَيَرْوُونَ مِنْ حَوْضِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، يَبْدِي عَصَى عَوْسَجٍ أَطْرُدُ بِهَا أَعْدَائِي طَرْدَ غَرِيْبَةِ الْإِبْلِ.

Then my^{asws} community and my^{asws} Shias will be saturated from the Fountain of Muhammad^{saww}. In my^{asws} hand would be a thorny stick. I^{asws} shall repel my^{asws} enemies with it, a repelling of the strange camel.

وَ آمَّا الْحَادِيَةُ وَ الثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْ لَا أَنَّ يَقُولَ فِيكَ الْعَالُونَ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَأٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَسْتَنْشِفُونَ بِهِ.

And as for the thirty first – I^{asws} heard Rasool-Allah^{saww} saying: ‘Had it not been that the exaggerators from my^{saww} community would be speaking regarding you^{asws} what the Christians said regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said such words regarding you^{asws}, not assembly would have passed by you^{asws} except they would have taken the dust from your^{asws} feet to be healed by it’.

وَأَمَّا الثَّانِيَةُ وَالثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نَصَرَنِي بِالرُّعْبِ فَسَأَلْتُهُ أَنْ يَنْصُرَكَ بِمِثْلِهِ فَجَعَلَ لَكَ مِنْ ذَلِكَ مِثْلَ الَّذِي جَعَلَهُ لِي.

As for the twenty-second – I^{asws} heard Rasool-Allah^{saww} saying: ‘Allah^{azwj} Blessed and Exalted Helped me^{asws} with the awe (in the hearts of the enemies). I^{asws} asked Him^{azwj} to Help you with similar to it, so He^{azwj} Made that to be for you^{asws} like which He^{azwj} Made to be for me^{saww}’.

وَأَمَّا الثَّانِيَةُ وَالثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ التَّقَمَ أَذِينَ وَ عَلَّمَنِي مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، فَسَأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى إِلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And as for the thirty third – Rasool-Allah^{saww} came close to my^{asws} ears and taught me^{asws} what had happened and what was to happen up to the Day of Qiyamah, so Allah^{azwj} Blessed and Exalted Ushered the tongue of His^{azwj} Prophet^{saww}.

وَأَمَّا الرَّابِعَةُ وَالثَّلَاثُونَ: فَإِنَّ النَّصَارَى ادَّعَوْا أَمْرًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (فَمَنْ حَاجَلَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَنْبَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ)

As for thirty fourth – The Christians claimed a matter, so Allah^{azwj} Mighty and Majestic Revealed: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61].***

فَكَانَتْ نَفْسِي نَفْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ النَّسَاءُ فَاطِمَةَ (ع)، وَ الْأَبْنَاءُ الْحُسَيْنَ وَ الْحُسَيْنَ، ثُمَّ نَدِمَ الْقَوْمُ فَسَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْإِعْقَاءَ فَأَعْفَاهُمْ، وَ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ الْفُرْقَانَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَوْ بَاهَلُونَا لَمَسَخُوا قِرْدَةً وَ خَنَازِيرَ.

So, my^{asws} was the self of Rasool-Allah^{saww}, and the ‘women’ was (Syeda) Fatima^{asws}, and the ‘sons’ were Al-Hassan^{asws} and Al-Husayn^{asws}. Then the (Christian) group regretted and asked Rasool-Allah^{saww} for the pardon and he pardoned them. By the One^{azwj} Who Revealed the Torah unto Musa^{as}, and the Furqan (Quran) unto Muhammad^{saww}! If they had imprecated us^{asws}, they would have been morphed into monkeys and pigs!

وَأَمَّا الْخَامِسَةُ وَالثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجَّهَنِي يَوْمَ بَدْرٍ، فَقَالَ: اثْنِي بِكَفِّ حَصَيَاتٍ بِمُجْمُوعَةٍ فِي مَكَانٍ وَاحِدٍ، فَأَخَذْتُهَا ثُمَّ شَمَمْتُهَا فَإِذَا هِيَ طَيِّبَةٌ تَفُوحُ مِنْهَا رَائِحَةُ الْمِسْكِ، فَأَتَيْتُهُ بِهَا فَرَمَى بِهَا وَجْهَ الْمُشْرِكِينَ،

And as for the thirty fifth – Rasool-Allah^{saww} diverted me^{asws} on the day of (battle of) Badr and said: ‘Bring me^{asws} a handful of pebbles collected in one place!’ I grabbed these, then smelt them, and these were (like) perfume more aromatic than the musk. I^{asws} came to him^{saww} with these and he^{saww} threw these in the faces of the Polytheists.

وَ تِلْكَ الْحَصَيَاتُ أَرْبَعٌ مِنْهَا كُنَّ مِنَ الْفِرْدَوْسِ، وَ حَصَاةٌ مِنَ الْمَشْرِقِ، وَ حَصَاةٌ مِنَ الْمَغْرِبِ، وَ حَصَاةٌ مِنْ تَحْتِ الْعَرْشِ، مَعَ كُلِّ حَصَاةٍ مِائَةُ أَلْفٍ مَلِكٍ مَدَدٍ لَنَا، لَمْ يُكْرِمِ اللَّهُ عَزَّ وَ جَلَّ بِهَذِهِ الْفَضِيلَةِ أَحَدًا قَبْلُ وَ لَا بَعْدُ.

And those pebbles, four of these came into being from Al-Firdows, and there was a pebble from the east, and a pebbled from the west, and a pebble from beneath the Throne; with

each pebble were a thousand Angels as help for us. Allah^{azwj} Mighty and Majestic did not Honour this merit to anyone, neither before nor afterwards.

وَأَمَّا السَّادِسَةُ وَالثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: وَإِنَّ لِقَاتِلِكَ، إِنَّهُ أَشَقَى مِنْ نُحُودٍ وَ مِنْ عَاقِرِ النَّاقَةِ، وَ إِنَّ عَرْشَ الرَّحْمَنِ لَيَهْتَزُّ لِقَاتِلِكَ، فَأُبَشِّرُ يَا عَلِيُّ، فَإِنَّكَ فِي زُمْرَةِ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

And as for the thirty sixth – I^{asws} heard Rasool-Allah^{saww} saying: ‘Doom be for the one who kills you^{asws}, he^{la} is more wretched than Samood, and the slayer of the she-camel, and that the Throne of the Beneficent will shake at your^{asws} being killed, so receive glad ridings, O Ali^{asws}, for you^{asws} will be in the group of the truthful, and the martyrs, and the righteous!’

وَأَمَّا السَّابِعَةُ وَالثَّلَاثُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ خَصَّنِي مِنْ بَيْنِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِعِلْمِ النَّاسِخِ وَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُنْتَابِهِ وَ الْخَاصِّ وَ الْعَامِّ، وَ ذَلِكَ بِمَا مَنَّ اللَّهُ بِهِ عَلَيَّ وَ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And as for the thirty ninth – Allah^{azwj} Blessed and Exalted had Specialised me^{asws} between companions of Muhammad^{saww} with knowledge of the Abrogating (Verses of the Quran), and the Abrogated, and the decisive, and the allegorical, and the special, and the general, and that is from what Allah^{azwj} Conferred with upon me^{asws} and upon His^{azwj} Rasool^{saww}.

وَ قَالَ لِي الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أَذْنِبَكَ وَ لَا أَقْصِيكَ، وَ أَعْلَمَكَ وَ لَا أَجْفُوكَ، وَ حَقٌّ عَلَيَّ أَنْ أُطِيعَ رَبِّي وَ حَقٌّ عَلَيْكَ أَنْ تَعْبِيَ.

And the Rasool-Allah^{saww} said to me^{asws}: ‘O Ali^{asws}! Allah^{azwj} Mighty and Majestic has Commanded me^{asws} to draw you^{asws} closer, and I^{saww} should not exclude you^{asws}, and teach you^{asws} and not keep you^{asws} dry, and there is a right upon me^{saww} that I^{saww} obey my^{saww} Lord^{azwj} and a right upon you^{asws} that you^{asws} retain (it)’.

وَ أَما الثَّامِنَةُ وَالثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعَثَنِي بَغْنًا وَ دَعَا لِي بِدَعَوَاتٍ وَ أَطْلَعَنِي عَلَى مَا يَجْرِي بَعْدَهُ، فَحَزَنَ لَذَلِكَ بَعْضُ أَصْحَابِهِ وَ قَالَ: لَوْ قَدَّرَ مُحَمَّدٌ ابْنُ عَمِّهِ نَبِيًّا جَعَلَهُ، فَشَرَفَنِي اللَّهُ عَلَيَّ بِالْإِطْلَاعِ عَلَى ذَلِكَ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And as for the thirty eighth – Rasool-Allah^{saww} had sent me^{asws} a sending and supplicated for me^{asws} with supplications and notified me^{asws} upon what is to flow after it. Some of his^{saww} companion were aggrieved to that and said, ‘If Muhammad^{saww} had been able to make the son^{asws} of his^{saww} uncle^{as} to be a Prophet^{as}, would have done so!’ Allah^{azwj} Ennobled me^{asws} with the notification upon that, upon the tongue of His^{azwj} Prophet^{saww}.

وَ أَما الثَّاسِعَةُ وَالثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْعِضُ عَلَيَّ، لَا يَجْتَمِعُ حُبِّي وَ حُبُّهُ إِلَّا فِي قَلْبٍ مُؤْمِنٍ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَهْلَ حُبِّي وَ حُبِّكَ يَا عَلِيُّ فِي أَوَّلِ زُمْرَةِ السَّابِقِينَ إِلَى الْجَنَّةِ، وَ جَعَلَ أَهْلَ بُعْضِي وَ بُعْضِكَ فِي أَوَّلِ زُمْرَةِ الصَّالِحِينَ مِنْ أُمَّتِي إِلَى النَّارِ.

As for thirty ninth – I^{asws} heard Rasool-Allah^{saww} saying: ‘He lies, one who claims that he loves me^{saww} and hates Ali^{asws}! My^{saww} love and his^{asws} love will not gather except in the heart of a Momin. Allah^{azwj} Mighty and Majestic will Make the people of my^{saww} love and your^{asws} love, O Ali^{asws}, to be in the first group of the foremost to the Paradise, and Make the people of

my^{saww} hatred and your^{asws} hatred to be in the first group of the strayers from my^{saww} community, to the Fire’.

وَأَمَّا الْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَّهَنِي فِي بَعْضِ الْغَزَوَاتِ إِلَى رَكِيٍّ فَإِذَا لَيْسَ فِيهِ مَاءٌ، فَرَجَعْتُ إِلَيْهِ فَأَخْبَرْتُهُ، فَقَالَ: أَفِيهِ طِينٌ؟
فَقُلْتُ: نَعَمْ. فَقَالَ: ابْتِنِي مِنْهُ، فَأَتَيْتُ مِنْهُ بِطِينٍ، فَتَكَلَّمْتُ فِيهِ،

As for the fortieth – Rasool-Allah^{saww} diverted me^{asws} to a well during one of the military expeditions, and there wasn't any water in it. I^{asws} returned to him^{saww} and informed him^{saww}. He^{saww} said: 'Is there clay in it?' I^{asws} said: 'Yes'. He^{saww} said: 'Bring to me^{saww} from it'. I^{asws} came to him^{saww} with clay, and he^{saww} spoke in it.

ثُمَّ قَالَ: أَلْقِيهِ فِي الرُّكِيِّ، فَأَلْقَيْتُهُ، فَإِذَا الْمَاءُ قَدْ نَبَعَ حَتَّى امْتَلَأَ جَوَانِبُ الرُّكِيِّ، فَجِئْتُ إِلَيْهِ فَأَخْبَرْتُهُ، فَقَالَ لِي: وَقَفْتُ يَا عَلِيُّ وَبَرَكَتِكَ نَبَعَ الْمَاءُ، فَهَذِهِ الْمُنْقَبَةُ خَاصَّةٌ لِي مِنْ دُونِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Then he^{saww} said: 'Throw it (back) into the well!' I^{asws} threw it, and there the water had sprung forth and filled up the sides of the well. I^{asws} came to him^{saww} and informed him^{asws}. He^{saww} said to me: 'Your^{asws} achievement and by your^{asws} Blessings the water has burst forth. This is the virtue particularly for me^{asws}, from besides the companions of the Prophet^{saww}.

وَأَمَّا الْخَامِسَةُ وَ الْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَبَشِّرْ يَا عَلِيُّ! فَإِنَّ خَبْرِيْلَ عَلَيْهِ السَّلَامُ أَتَانِي فَقَالَ لِي: يَا مُحَمَّدُ! إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نَظَرَ إِلَى أَصْحَابِكَ فَوَجَدَ ابْنَ عَمِّكَ وَخَتَنَكَ عَلَى ابْنَتِكَ فَاطِمَةَ خَيْرَ أَصْحَابِكَ، فَجَعَلَهُ وَصِيَّكَ وَ الْمُؤَدِّيَّ عَنْكَ.

And as for the forty first – I^{asws} heard Rasool-Allah^{saww} saying: 'Receive glad tidings, O Ali^{asws}! Jibraeel^{as} came to me^{saww} and said to me^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Blessed and Exalted Looked at your^{saww} companions, and Found the son^{asws} of your^{saww} uncle^{as}, and your^{saww} son^{asws} in-law upon your^{saww} daughter^{asws} Fatima^{asws} as being the best of your^{saww} companion, and has Made him^{asws} your^{saww} successor^{asws} and the renderer from you^{saww}.

وَأَمَّا الْثَانِيَةُ وَ الْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَبَشِّرْ يَا عَلِيُّ! فَإِنَّ مَنَزِلَكَ فِي الْجَنَّةِ مُوَاجِهَةٌ مَنَزِلِي، وَ أَنْتَ مَعِيَ فِي الرَّفِيقِ الْأَعْلَى فِي أَعْلَى عِلِّيَّينَ، قُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مَا أَعْلَى عِلِّيَّوْنَ؟. فَقَالَ: قُبَّةٌ مِنْ ذَرَّةٍ بَيضاءَ لَهَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مَسْكُونٍ لِي وَ لَكَ يَا عَلِيُّ.

As for the forty-second – I^{asws} heard Rasool-Allah^{saww} saying: 'Receive glad tidings, O Ali^{asws}! You^{asws} house in the Paradise would be facing my^{saww} house, and you^{asws} would be with me^{saww} among the lofty friends in the high Illiyeen'. I^{asws} said: 'O Rasool-Allah^{saww}! And what is high Illiyeen?' He^{saww} said: 'A dome of white gem having seventy thousand shutters for it, being a dwelling for me^{asws} and you^{asws}, O Ali^{asws}.

وَأَمَّا الْثَالِثَةُ وَ الْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَسَّحَ حُجِّي فِي قُلُوبِ الْمُؤْمِنِينَ وَ كَذَلِكَ رَسَّحَ حُبَّكَ يَا عَلِيُّ فِي قُلُوبِ الْمُؤْمِنِينَ، وَ رَسَّحَ بُغْضِي وَ بُغْضَكَ فِي قُلُوبِ الْمُنَافِقِينَ، فَلَا يُحِبُّكَ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ كَافِرٌ.

And as for the forty third – Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Made the immersion of my^{saww} love in the hearts of the Momineen, and like that is the immersion of your^{asws} love, O Ali^{asws}, in the hearts of the Momineen, and Immersed hatred for me^{saww} and

hatred for you^{asws} in the hearts of the hypocrites. Thus, no one will love you^{asws} except a Momin, a pious, nor hate you^{asws} except a hypocrite, a Kafir’.

وَأَمَّا الرَّابِعَةُ وَالْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَنْ يُبْغِضَكَ مِنَ الْعَرَبِ إِلَّا دَعِيٌّ، وَ لَا مِنَ الْعَجَمِ إِلَّا شَقِيٌّ، وَ لَا مِنَ النِّسَاءِ إِلَّا سَلْفَلْقِيَّةٌ.

And as for the forty fourth – I^{asws} heard Rasool-Allah^{saww} saying: ‘No one from the Arabs will ever hate you^{asws} except for an illegitimate one, nor from the non-Arabs except a wretched, nor from the women except one menstruating from her back’.

وَأَمَّا الْخَامِسَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَعَانِي وَ أَنَا زَمَدُ الْعَيْنِ فَتَقَلَّ فِي عَيْنِي، وَ قَالَ: اللَّهُمَّ اجْعَلْ حَرَّهَا فِي بَرْدِهَا وَ بَرْدَهَا فِي حَرِّهَا، فَوَ اللَّهُ مَا اشْتَكَيْتُ عَيْنِي إِلَى هَذِهِ السَّاعَةِ.

And as for the forty fifth – Rasool-Allah^{saww} called me^{asws} and I^{asws} had sore eyes, and he^{saww} applied his^{saww} spittle in my^{asws} eyes and said: ‘O Allah^{azwj}! Make its heat to be in its cold, and its cold to be in its heat’. By Allah^{azwj}! I^{asws} have no complaints in my^{asws} eyes up to this time.

وَأَمَّا السَّادِسَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ أَصْحَابَهُ وَ عُمُومَتَهُ بِسَدِّ الْأَبْوَابِ وَ فَتْحِ بَابِي بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ، فَلَيْسَ لِأَحَدٍ مَنْقَبَةٌ مِثْلُ مَنْقَبَتِي.

And as for the forty sixth – Rasool-Allah^{saww} ordered his^{saww} companions and his^{saww} generality with closing the doors and keeping my^{asws} door open by a Command of Allah^{azwj} Mighty and Majestic. So, there isn’t for anyone a virtue like my^{asws} virtue.

وَأَمَّا السَّابِعَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي فِي وَصِيَّتِهِ بِقَضَاءِ دُيُونِهِ وَ عِدَاتِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتُ أَنَّهُ لَيْسَ عِنْدِي مَالٌ. فَقَالَ: سَيُعِينُكَ اللَّهُ،

And as for the forty seventh – Rasool-Allah^{saww} instructed me^{asws} in his^{saww} bequest with paying off his^{saww} debts and his^{saww} promises’. I^{asws} said, ‘O Rasool-Allah^{saww}! You^{saww} know that there is no wealth with me^{asws}’. He^{saww} said: ‘Alla^{azwj} will Assist you^{asws}!’

فَمَا أَرَدْتُ أَمْرًا مِنْ قَضَاءِ دُيُونِهِ وَ عِدَاتِهِ إِلَّا يَسَّرَهُ اللَّهُ لِي حَتَّى قَضَيْتُ دُيُونَهُ وَ عِدَاتِهِ، وَ أَحْصَيْتُ ذَلِكَ فَبَلَغَ ثَمَانِينَ أَلْفًا وَ بَقِيَ بَقِيَّةٌ أَوْصَيْتُ الْحَسَنَ أَنْ يَفْضِيَهَا.

I^{asws} did not intend a matter from paying off his^{saww} debts except Allah^{azwj} Eased it for me^{asws} until I^{asws} had paid off his^{saww} debts and his^{saww} promises, and I^{asws} counted that, and it reached eighty thousand, and there still remained a remainder and I^{asws} bequeathed Al-Hassan^{asws} to pay it off.

وَأَمَّا الثَّامِنَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَانِي فِي مَنْزِلِي وَ لَمْ يَكُنْ طَعِمًا مُنْذُ ثَلَاثَةِ أَيَّامٍ فَقَالَ: يَا عَلِيُّ! هَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقُلْتُ: وَ الَّذِي أَكْرَمَكَ بِالْكَرَامَةِ وَ اصْطَفَاكَ بِالرِّسَالَةِ مَا طَعِمْتُ وَ زَوْجَتِي وَ ابْنَايَ مُنْذُ ثَلَاثَةِ أَيَّامٍ.

And as for the forty eighth – Rasool-Allah^{saww} came to me^{asws} in my^{asws} house and we had not eaten for three days. He^{saww} said: ‘O Ali^{asws}! Is there anything with you^{asws} (to eat)?’ I^{asws}

said, 'By the One^{azwj} Who Honoured you^{saww} with the honour and Selected you^{asws} with the Message! I^{asws} and my^{asws} wife^{asws} and my^{asws} two sons^{asws} have not eaten for three days'.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ! ادْخُلِي الْبَيْتَ وَانْظُرِي هَلْ يَجِدِينَ شَيْئاً؟. فَقَالَتْ: خَرَجْتُ السَّاعَةَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَذْخُلُهُ أَنَا؟!. فَقَالَ: ادْخُلِي بِسْمِ اللَّهِ، فَدَخَلْتُ فَإِذَا أَنَا بِطَبَقٍ مَوْضُوعٍ عَلَيْهِ زُطْبٌ وَ حَفْنَةٌ مِنْ تَرِيدٍ، فَحَمَلْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

The Prophet^{saww} said: 'O Fatima^{asws}! Enter the house and look around, can you^{asws} find anything?' She^{asws} said: 'I^{asws} came out for a moment and said: 'O Rasool-Allah^{saww}! Shall I^{asws} enter, (allow) me^{asws}?!' He^{saww} said: 'Enter it in the Name of Allah^{azwj}'. I^{asws} entered that there I was with a tray with dates placed upon it, and a pot of porridge. I^{asws} carried it to Rasool-Allah^{saww}.

فَقَالَ: يَا عَلِي! رَأَيْتَ الرَّسُولَ الَّذِي حَمَلَ هَذَا الطَّعَامَ، فَقُلْتُ: نَعَمْ. فَقَالَ: صِفْهُ لِي، فَقُلْتُ: مِنْ بَيْنِ أَحْمَرَ وَ أَخْضَرَ وَ أَصْفَرَ. فَقَالَ: تِلْكَ حِطْطُ جَنَاحِ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ مُكَلَّلَةً بِالذَّرِّ وَ الْيَاقُوتِ، فَأَكَلْنَا مِنَ التَّرِيدِ حَتَّى شَبِعْنَا، فَمَا زِلْنَا إِلَّا خَدَشْنَا أَيْدِينَا وَ أَصَابِعَنَا، فَخَصَّنِيَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ مِنْ بَيْنِ الصَّخَابَةِ.

He^{saww} said: 'O Ali^{asws}! Did you^{asws} see the messenger who carried this food?' I^{asws} said: 'Yes'. He^{saww} said: 'Describe him to me^{saww}'. I^{asws} said: 'From between red and green and yellow'. He^{saww} said: 'That is a design on the wing of Jibraeel^{as}, crowned with pearls and rubies'. We^{asws} ate from the porridge until we were satiated. But nothing was seen (reduction in the food) except our^{asws} hands and fingers were scratched it (the food). Allah^{azwj} Mighty and Majestic Specialised me^{asws} with that from between his^{saww} companions.

وَ أَنَا النَّاسِغَةُ وَ الْأَرْغُومُ: فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَصَّ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالنُّبُوَّةِ وَ خَصَّنِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْوَصِيَّةِ، فَمَنْ أَحَبَّنِي فَهُوَ سَعِيدٌ يُخْشَرُ فِي زُمْرَةِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ.

And as for the forty ninth – Allah^{azwj} Blessed and Exalted Specialised His^{azwj} Prophet^{saww} with the Prophet-hood and Specialised me^{asws} with the successor-ship. The one who loves me^{asws}, so he is fortunate. He would be Resurrected in a group of the Prophets^{as}.

وَ أَنَا الْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعَثَ بِرَاءَةً مَعَ أَبِي بَكْرٍ، فَلَمَّا مَضَى أَتَى جِبْرِئِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا مُحَمَّدُ! لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ، فَوَجَّهَنِي عَلَى نَاقَتِهِ الْغَضْبَاءِ، فَلَحِقْتُهُ بِذِي الْحُلَيْفَةِ فَأَخَذْتُهَا مِنْهُ، فَخَصَّنِيَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ.

And as for the fiftieth – Rasool-Allah^{saww} sent (Surah) Al-Bara'at with Abu Bakr. When he went, Jibraeel^{as} came and said: 'O Muhammad^{saww}! No one will deliver on your^{saww} behalf except you^{azwj} or a man from you^{saww}. So, he^{saww} diverted me^{asws} upon his^{saww} she-camel, Al-Azba'a. I^{asws} caught up with him at Zul Huleyfa and took it from him. Allah^{azwj} Mighty and Majestic Specialised me^{asws} with that.

وَ أَنَا الْحَادِيَةُ وَ الْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقَامَنِي لِلنَّاسِ كَافَّةً يَوْمَ غَدِيرِ خُمٍّ، فَقَالَ: مَنْ كُنْتُ مَوْلَاةً فَعَلَيْ مَوْلَاةٍ، فَبَعْدَ وَ سُحْقاً لِلْقَوْمِ الظَّالِمِينَ

And as for the fifty first – Rasool-Allah^{saww} made me^{asws} stand for the people, all, on the day of Ghadeer Khumm. He^{saww} said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}, so remoteness and damnation is for the unjust people'.

وَأَمَّا الثَّانِيَةُ وَالْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا عَلِيُّ! أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمْنِيَهُنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ؟! فَقُلْتُ: بَلَى. قَالَ: قُلْ: «يَا رَزَّاقُ الْمُفْلِّينَ، وَيَا رَاحِمَ الْمَسَاكِينِ، وَيَا أَسْمَعَ السَّامِعِينَ، وَيَا أَبْصَرَ النَّاطِرِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ، ارْحَمْنِي وَارْزُقْنِي».

And as for the fifty second – Rasool-Allah^{saww} said ‘O Ali^{asws}! Shall I^{saww} teach you^{asws} phrases Jibraeel^{as} has taught me^{saww}?!’ I^{asws} said: ‘Yes’. He^{saww} said: ‘Say: ‘O Sustainer of the lowly, and O Mercy of the poor, and O most listening One, and O most insightful of the beholders, and O most Merciful of the merciful ones! Have Mercy on me and Sustain me!’

وَأَمَّا الثَّالِثَةُ وَالْخُمْسُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَنْ يَذْهَبَ بِالدُّنْيَا حَتَّى يَقُومَ مِنَ الْقَائِمِ يَقْتُلُ مُبْغِضِنَا وَلَا يَقْبَلُ الْجِزْيَةَ، وَ يَكْسِرُ الصَّلِيبَ وَ الْأَصْنَامَ، وَ تَضَعُ الْحَرْبُ أَوَارِزَهَا، وَ يَدْعُو إِلَى أَخْذِ الْمَالِ فَيُقْسِمُهُ بِالسَّوِيَّةِ، وَ يَغْدِلُ فِي الرِّعِيَّةِ.

And as for the fifty third – Allah^{azwj} Blessed and Exalted will never do away the world until Al-Qaim^{asws} from us^{asws} stand. He^{asws} will kill ones who hate us^{asws} and will not accept the tax, and break the cross, and the idols, and the war will place its burden, and he^{asws} will call to taking the wealth and distributing it with the equality and dispense justice among the citizens.

وَأَمَّا الرَّابِعَةُ وَالْخُمْسُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! سَيَلْعَنُكَ بَنُو أُمَيَّةَ وَ يَرُدُّ عَلَيْهِمْ مَلَكٌ بِكُلِّ لَعْنَةٍ أَلْفَ لَعْنَةٍ، فَإِذَا قَامَ الْقَائِمُ لَعَنَهُمْ أَرْبَعِينَ سَنَةً.

And as for the fifty fourth – I^{asws} heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! The clan of Umayyaa will curse you^{asws}, and an Angel would return upon them a thousand curses for each curse (of theirs). When Al-Qaim^{asws} rises, he^{asws} will curse them for forty years’.

وَأَمَّا الْخَامِسَةُ وَالْخُمْسُونَ: سَمِعْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِي: سَيَفْتَتِي فِيكَ طَوَائِفُ مِنْ أُمَّتِي، فَتَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُخْلَفْ شَيْئاً فِيمَا إِذَا أَوْصَى عَلِيّاً، أَوْ لَيْسَ كِتَابُ رَبِّي أَفْضَلَ الْأَشْيَاءِ بَعْدَ اللَّهِ عَزَّ وَجَلَّ؟ وَالَّذِي بَعَثَنِي بِالْحَقِّ لَئِنْ لَمْ يَجْمَعْهُ بِإِثْقَانٍ لَمْ يُجْمَعْ أَبَداً، فَخَصَّنِي اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ مِنْ دُونِ الصَّحَابَةِ.

As for the fifty fifth – I^{asws} heard Rasool-Allah^{saww} saying to me^{asws}: ‘Sects from my^{saww} community would be Tried regarding you^{asws}. They shall say: ‘Rasool-Allah^{saww} did not leave behind anything when he^{saww} bequeathed to Ali^{asws}, or isn’t the Book of my^{saww} Lord^{azwj} the most superior of things after Allah^{azwj} Mighty and Majestic? By the One^{azwj} Who Sent me^{saww} with the truth! If you^{asws} don’t gather it with perfection, (then) you will not gather it, ever!’ Allah^{azwj} Mighty and Majestic Specialised me^{asws} with that from besides the companions.

وَأَمَّا السَّادِسَةُ وَالْخُمْسُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَصَّنِي بِمَا خَصَّ بِهِ أَوْلِيَاءَهُ وَ أَهْلَ طَاعَتِهِ وَ جَعَلَنِي وَارِثَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَمَنْ سَاءَهُ سَاءَهُ وَ مَنْ سَرَّهُ سَرَّهُ .. وَ أَوْمَى يَدَيْهِ نَحْوَ الْمَدِينَةِ.

And as for the fifty sixth – Allah^{azwj} Blessed and Exalted Specialised me^{asws} with what He^{azwj} had Specialised His^{azwj} friends with, and the people obedient to Him^{azwj}, and Made me^{asws} inheritor of Muhammad^{saww}. One who is annoyed, it annoyed, and one it cheers, cheers’ – and he^{asws} gestured his^{asws} hand towards Al-Medina.

وَأَمَّا السَّابِعَةُ وَالْخَمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي بَعْضِ الْعَزَوَاتِ فَقَعِدَ الْمَاءَ، فَقَالَ لِي: يَا عَلِيُّ! قُمْ إِلَى هَذِهِ الصَّخْرَةِ، وَقُلْ: أَنَا رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْفَجِرِي إِلَيَّ مَاءً، فَوَاللَّهِ الَّذِي أَكْرَمَهُ بِالنَّبُوءَةِ، لَقَدْ أَبْلَعْتُهَا الرِّسَالَةَ فَاطْلَعَ مِنْهَا مِثْلُ نَدْيِ الْبَقَرَةِ، فَسَالَ مِنْ كُلِّ نَدْيٍ مِنْهَا مَاءٌ،

And as for the fifty seventh – Rasool-Allah^{saww} was in one of the military expeditions. He^{saww} said to me^{asws}: ‘O Ali^{asws}! Stand to this rock and say: ‘I^{asws} am a messenger of Rasool-Allah^{azwj}! Burst the water out to me^{asws}!’ By the One^{azwj} Who Honoured him^{saww} with the Prophet-hood! I^{asws} delivered to the message and there emerged from it like udders like udders of the cow, and water flowed from each of the udders from it.

فَلَمَّا رَأَيْتُ ذَلِكَ أَسْرَعْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخْبَرْتُهُ، فَقَالَ: انْطَلِقْ يَا عَلِيُّ فَخُذْ مِنَ الْمَاءِ، وَ جَاءَ الْقَوْمُ حَتَّى مَلَأُوا قَرَنَهُمْ وَأَدَوَاتِهِمْ وَ سَقَوْا دَوَائِبَهُمْ وَ شَرَبُوا وَ تَوَضَّأُوا، فَخَصَّنِي اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ مِنْ دُونِ الصَّحَابَةِ.

When I^{asws} saw that, I^{asws} hurried to the Prophet^{saww} and informed him^{saww}. He^{saww} said: ‘O Ali^{asws}! Take from the water’. And the people came until they filled their container and their water-skins, and they quenched their animals, and drank (themselves), and washed. Allah^{azwj} Mighty and Majestic Specialised me^{asws} with that from besides the companions.

وَأَمَّا الثَّامِنَةُ وَالْخَمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي فِي بَعْضِ عَزَوَاتِهِ وَ قَدْ نَعِدَ الْمَاءَ—، فَقَالَ: يَا عَلِيُّ! ائْتِ بِتَوْرٍ، فَأَتَيْتُهُ بِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى وَ يَدِي مَعَهَا فِي التَّوْرِ، فَقَالَ: انْبُعْ، فَنَبَعَ الْمَاءُ مِنْ بَيْنِ أَصَابِعِي.

And as for the fifty eighth – Rasool-Allah^{saww} instructed me^{asws} during one of his^{saww} military expeditions, and the water had run out. He^{saww} said: ‘O Ali^{asws}! Come to the well!’ I^{asws} went to it and he^{saww} placed his^{saww} right hand, and my^{asws} hand was with his^{saww}, into the well. He^{saww} said: ‘Spring out!’ The water sprung out from between our^{asws} fingers.

وَأَمَّا التَّاسِعَةُ وَالْخَمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَّهَنِي إِلَى خَيْبَرَ، فَلَمَّا أَتَيْتُهُ وَجَدْتُ الْبَابَ مُعَلَّقًا فَرَزَعْتُهُ شَدِيدًا فَقَلَعْتُهُ وَ رَمَيْتُ بِهِ أَرْبَعِينَ خُطْوَةً، فَدَخَلْتُ فَبَرَزَ إِلَيَّ مَرْحَبٌ فَحَمَلَ عَلَيَّ وَ حَمَلْتُ عَلَيْهِ، وَ سَقَيْتُ الْأَرْضَ مِنْ دَمِهِ، وَ قَدْ كَانَ وَجْهَ رَجُلَيْنِ مِنْ أَصْحَابِهِ فَرَجَعَا مُنْكَسِفَيْنِ.

And as for the fifty ninth – Rasool-Allah^{azwj} made me^{asws} head towards Khyber. When I^{asws} came to it I^{asws} found the door locked. I^{asws} shook it severely and uprooted it and threw it to forty steps. I^{asws} entered, and Marhab duelled to me^{asws} and I^{asws} attacked upon him, and made the ground quench from his blood; and two men from his companions had sent him. They both returned dejected.

وَأَمَّا السُّتُونَ: فَلِإِنِّي قَتَلْتُ عَمْرُو بْنَ عَبْدِ وُدٍّ، وَ كَانَ يُعَدُّ بِأَلْفِ رَجُلٍ.

And as for the sixtieth – I^{asws} killed Amro Bin Abd Wudd, and he used to be equated with a thousand men.

وَأَمَّا الْحَادِيَةُ وَالسُّتُونَ: فَلِإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! مِثْلُكَ فِي أُمَّتِي مِثْلُ (قُلْ هُوَ اللَّهُ أَحَدٌ)، فَمَنْ أَحَبَّكَ بِقَلْبِهِ فَكَأَنَّمَا قَرَأَ تِلْكَ الْقُرْآنَ، وَ مَنْ أَحَبَّكَ بِقَلْبِهِ وَ أَعَانَكَ بِلِسَانِهِ فَكَأَنَّمَا قَرَأَ تِلْكَ الْقُرْآنَ، وَ مَنْ أَحَبَّكَ بِقَلْبِهِ وَ تَصَرَّكَ بِيَدِهِ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ.

And as for the sixty first – I^{asws} heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! Your^{asws} example in my^{saww} community is an example of **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed). The

one who loves you^{asws} with his heart, it is as if he has read a third of the Quran, and one who loves you with his heart and assists you with his tongue, it is as if he has read two-thirds of the Quran, and one who loves you^{asws} with his heart, and assists you^{asws} with his tongue, and helps you with his hand, it is as if he has read the Quran, all of it'.

وَأَمَّا الثَّانِيَةُ وَالسُّتُونَ: فَإِنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي جَمِيعِ الْمَوَاطِنِ وَالْحُرُوبِ وَكَانَتْ رَأْيَتُهُ مَعِي.

And as for the sixty second – I^{asws} was with Rasool-Allah^{azwj} in the entirety of the places, and the wars, and his^{asws} flag was with me^{asws}.

وَأَمَّا الثَّانِيَةُ وَالسُّتُونَ: فَإِنِّي لَمْ أَفِرْ مِنَ الرَّحْفِ قَطُّ، وَ لَمْ يُبَارِنِي أَحَدٌ إِلَّا سَقَيْتُ الْأَرْضَ مِنْ دَمِهِ.

And as for the sixty third – I^{asws} did not flee from the army at all, and no one duelled me^{asws} except and I^{asws} quenched the ground from his blood.

وَأَمَّا الرَّابِعَةُ وَالسُّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَى بِطَيْرٍ مَشْوِيٍّ مِنَ الْجَنَّةِ فَدَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يُدْخِلَ عَلَيْهِ أَحَبَّ الْخَلْقِ إِلَيْهِ فَوَقَّعَنِي اللَّهُ لِلدُّخُولِ عَلَيْهِ حَتَّى أَكَلْتُ مَعَهُ مِنْ ذَلِكَ الطَّيْرِ.

And as for the sixty fourth – Rasool-Allah^{saww} was brought a grilled bird from the Paradise. He^{saww} supplicated to Allah^{azwj} Mighty and Majestic to bring over the most beloved of the people to him^{saww}, and Allah^{azwj} Harmonised me^{asws} with the entry to see him until I^{asws} ate with him^{saww} from that bird.

وَأَمَّا الْخَامِسَةُ وَالسُّتُونَ: فَإِنِّي كُنْتُ أَصَلِّي فِي الْمَسْجِدِ فَجَاءَ سَائِلٌ فَسَأَلَ وَ أَنَا رَاكِعٌ-، فَتَأَوَّلْتُهُ خَاتَمِي مِنْ إِصْبَعِي، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ).

And as for the sixty fifth – I^{asws} was praying Salat in the Masjid and a beggar came. He begged while I^{asws} was performing Ruku'u, so I^{asws} gave him my^{asws} ring from my^{asws} finger, and Allah^{azwj} Blessed and Exalted Revealed regarding me^{asws}: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

وَأَمَّا السَّادِسَةُ وَالسُّتُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَدَّ عَلَيَّ الشَّمْسَ مَرَّتَيْنِ، وَ لَمْ يَرُدَّهَا عَلَى أَحَدٍ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ غَيْرِي.

And as for the sixty sixth – Allah^{azwj} Blessed and Exalted Returned the sun to me^{saww}, twice, and did not Return it unto anyone from the community of Muhammad^{saww}, apart from me^{asws}.

وَأَمَّا السَّابِعَةُ وَالسُّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ أَنْ أُدْعَى بِإِمْرَةِ الْمُؤْمِنِينَ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَ لَمْ يُطْلَقْ ذَلِكَ لِأَحَدٍ غَيْرِي.

And as for the sixty seventh – Rasool-Allah^{saww} ordered that I^{asws} be called 'Amir Al-Momineen' during his^{saww} lifetime and after his^{saww} expiry, and that was not projected for anyone apart from me^{asws}.

وَأَمَّا الثَّامِنَةُ وَ السُّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا عَلِيُّ! إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ: أَيُّنَ سَيِّدِ الْأَنْبِيَاءِ؟ فَأَقُومُ، ثُمَّ يُنَادِي: أَيُّنَ سَيِّدِ الْأَوْصِيَاءِ؟ فَتَقُومُ،

As for the sixty eighth – Rasool-Allah^{saww} said: ‘O Ali^{asws}! When it will be the Day of Qiyamah, a caller would call out from interior of the Throne: “Where is chief of the Prophets^{as}?” So, I^{saww} shall stand. Then he will call out: “Where is chief of the successors^{asws}?” So, you^{asws} will be standing.

وَ يَأْتِيَنِي رِضْوَانُ بِمَقَاتِيحِ الْجَنَّةِ، وَ يَأْتِيَنِي مَالِكُ بِمَقَالِيدِ النَّارِ، فَيَقُولَانِ: إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَمَرَنَا أَنْ نَدْفَعَهَا إِلَيْكَ وَ نَأْمُرَكَ أَنْ تَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ، فَتَكُونُ يَا عَلِيُّ قَسِيمَ الْجَنَّةِ وَ النَّارِ.

And Rizwaan would come to me^{saww} with the keys of Paradise, and Maalik would come to be with reins of the Fire. They would said, ‘Allah^{azwj}, Majestic is His^{azwj} Majesty has Commanded us to hand these over to you^{saww} and Commands you^{saww} to hand these over to Ali^{asws} Bin Abu Talib^{asws}!’ Thus you^{asws}, O Ali^{asws}, would become the distributor of the Paradise and the Fire’.

وَأَمَّا التَّاسِعَةُ وَ السُّتُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْلَاكَ مَا عُرِفَ الْمُتَافِقُونَ مِنَ الْمُؤْمِنِينَ.

And as for the sixty ninth – I^{asws} heard Rasool-Allah^{saww} saying: ‘Had it not been for you^{asws}, the hypocrites would not have been recognised from the Momineen’.

وَأَمَّا السَّبْعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَامَ وَ نَوَمَنِي وَ رَوْحَتِي فَاطِمَةُ وَ ابْنَتِي الْحَسَنَ وَ الْحُسَيْنَ وَ أَلْقَى عَلَيْنَا عَبَاءَةً قَطَوَانِيَّةً، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيْنَا: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) ، وَ قَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: أَنَا مِنْكُمْ يَا مُحَمَّدُ، فَكَانَ سَادِسْنَا جَبْرِئِيلُ عَلَيْهِ السَّلَامُ.

And as for the seventieth – Rasool-Allah^{saww} slept and made me^{asws} and my^{asws} wife Fatima^{asws} and my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} to sleep, and cast his^{saww} cloak upon us^{asws}. Allah^{azwj} the Blessed and Exalted Revealed regarding us^{asws}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** And Jibraeel^{as} said: ‘I^{as} am from you^{asws} all, O Muhammad^{saww}!’ So, Jibraeel^{as} was the sixth”³⁴⁶.

3 و 4- لِي: ابْنُ الْمُتَوَكِّلِ، عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ، عَنِ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي الْحَارُودِ، عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنَّ قُدَّامَ مِنْكُمْ هَذَا أَرْبَعَةُ رَهْطٍ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ مِنْهُمْ أَنَسُ بْنُ مَالِكٍ وَ الْبَرَاءُ بْنُ عَازِبٍ الْأَنْصَارِيُّ وَ الْأَشْعَثُ بْنُ قَيْسٍ الْكِنْدِيُّ وَ خَالِدُ بْنُ زَيْدٍ الْبَجَلِيُّ ..

(The books) ‘Al Khisaal’ (and) ‘Amaali’ of sheykh Al Sadouq – Ibn Al Mutawakkal, from Al Sa’adabady, from Al Barqy, from his gather, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abu Al Jaroud, from Jabir Bin Yazeed Al Jufy, from Jabir Bin Abdullah Al Ansari who said,

‘Ali^{asws} Bin Abu Talib^{asws} addressed to us. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! In front of this pulpit of yours is a group of four from the

³⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 2

companions of Muhammad^{saww} – from them is Anas Bin Malik, and al Bara'a Bin Aazib Al-Ansari, and Al-Ash'as Bin Qays Al-Kindy, and Khalid Bin Yazeed Al-Bajaly'.

ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى أَنَسِ بْنِ مَالِكٍ، فَقَالَ: يَا أَنَسُ! إِنْ كُنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ، ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ حَتَّى يَبْتَلِيَنَّكَ بِرِصٍ لَا تُعْطِيهِ الْعِمَامَةُ،

Then he^{asws} turned by his^{asws} face towards Anas Bin Malik and said: 'O Anas! Surely, you had heard from Rasool-Allah^{saww} saying: 'One whose Master^{saww} I^{saww} was, so this Ali^{asws} is his master^{asws}', then why did you not testify for me on the day, with the governance? May Allah^{azwj} not Cause you to die until He^{azwj} Afflicts you with leprosy, the turban will not cover it.

وَأَمَّا أَنْتَ يَا أَشْعَثُ فَإِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ حَتَّى يَذْهَبَ بِكَرْمَتِكَ،

And as for you, O Ash'as! Surely you had heard Rasool-Allah^{saww} and he^{saww} was saying: 'One whose Master^{saww} I^{saww} was, so this Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}', then why did you not testify for me on the day with the governance? May Allah^{azwj} not Cause you to die until He^{azwj} Does away with your eyesight.

وَأَمَّا أَنْتَ يَا خَالِدَ بْنَ زَيْدٍ إِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ إِلَّا مِيتَةً جَاهِلِيَّةً،

And as for you, O Khalid Bin Ziyad! Surely you had heard Rasool-Allah^{saww} saying: 'One whose Master^{saww} I^{saww} was, so this Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him and be Inimical to the one being inimical to him^{asws}', then why did you not testify for me^{asws} on the day, with the governance? May Allah^{azwj} not Cause you to die except the death of the pre-Islamic period.

وَأَمَّا أَنْتَ يَا بَرَاءَ بْنَ عَازِبٍ إِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ إِلَّا حَيْثُ هَاجَرْتَ مِنْهُ.

And as for you, O Bara'a Bin Aazib! Surely you had heard Rasool-Allah^{saww} saying: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one being inimical to him^{asws}. Then why did you not testify for me on the day, with the governance? May Allah^{azwj} not Cause you to die except where you had fled from it'.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: وَاللَّهِ لَقَدْ رَأَيْتُ أَنَسَ بْنَ مَالِكٍ وَقَدْ ابْتُلِيَ بِرِصٍ يُعْطِيهِ بِالْعِمَامَةِ فَمَا تَسْتُرُهُ، وَلَقَدْ رَأَيْتُ الْأَشْعَثَ بْنَ قَيْسٍ وَقَدْ ذَهَبَتْ كَرْمَتَاهُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ دُعَاءَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِالْعَمَى فِي الدُّنْيَا وَ لَمْ يَدْعُ عَلَيَّ بِالْعَذَابِ فِي الْآخِرَةِ فَأَعَذَّبَ،

Jabir Bin Abdullah Al-Ansari said, 'By Allah^{azwj}! I saw Anas Bin Malik and he had been afflicted with the leprosy, covering it with the turban, but he could not veil it; and I saw al-

Ash'as Bin Qays, and his eyesight had gone and he was saying, 'The Praise is for Allah^{azwj} who Made the supplication of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} with the blindness in the world and did not supplicate with the Punishment upon me in the Hereafters, so I would have been Punished.

وَأَمَّا خَالِدُ بْنُ يَزِيدَ فَإِنَّهُ مَاتَ فَأَرَادَ أَهْلُهُ أَنْ يَدْفِنُوهُ، وَخُفِرَ لَهُ فِي مَنْزِلِهِ فَدُفِنَ، فَسَمِعَتْ بِذَلِكَ كِنْدَةُ فَجَاءَتْ بِالْحَيْلِ وَالْإِبِلِ فَعَقَرَتْهَا عَلَى بَابِ مَنْزِلِهِ، فَمَاتَ مِيتَةً جَاهِلِيَّةً، وَأَمَّا الْبَرَاءُ بْنُ عَازِبٍ فَإِنَّهُ وَلَّاهُ مُعَاوِيَةُ الْيَمَنَ فَمَاتَ بِهَا وَ مِنْهَا كَانَ هَاجِرًا.

And as for Khalid Bin Yazeed, he died and his family wanted to bury him, and they dug a grave for him in his house, and he was buried. The (clan of) Kindah heard of that, and they came with the cavalry and the camels and they hamstrung it at the door of his house, and he died a death of the pre-Islamic period. And as for Al-Bara'a Bin Aazib, Muawiya had made him the ruler of Al-Yemen, and he died at it, and he had emigrated from it".³⁴⁷

³⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 3 & 4

[28] باب ما جرى بين أمير المؤمنين صلوات الله عليه و بين عثمان و ولاته و أعوانه و بعض أحواله

CHAPTER 28 – WHAT FLOWED BETWEEN AMIR AL-MOMINEEN^{asws} AND USMAN AND HIS SUPPORTERS, AND SOME OF HIS^{asws} SITUATIONS

1- ما: بِإِسْنَادِهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، قَالَ: لَمَّا قَدِمَ أَبُو ذَرٍّ عَلَى عُثْمَانَ قَالَ: أَخْبِرْنِي أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ؟ قَالَ: مُهَاجِرِي. قَالَ: لَسْتُ بِمُحَاوِرِي. قَالَ: فَأَلْحُقْ بِحَرَمِ اللَّهِ فَأَكُونَ فِيهِ. قَالَ: لَا. قَالَ: فَالْكُوفَةُ أَرْضٌ بِهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. قَالَ: لَا.

(The book) 'Amaali' of sheykh Al-Tusi – By his chain, from Abdullah Bin As'ad Bin Zurara, from Abdullah Bin Abi Amrah Al Ansari who said,

'Abu Zarr^{ra} had arrived to Usman. He said, 'Inform me, which city is most beloved to you^{ra}?'. He^{ra} said, 'Emigrating'. He said, 'Not in my neighbourhood'. He^{asws} said: 'I^{ra} shall join up with the Harrum (Sanctuary) of Allah^{azwj} and be in it'. He said, 'Yes'. He said, 'Then, Al-Kufa, a land when the companions of Rasool-Allah^{saww} are'. He said, 'No'.

قَالَ: فَلَسْتُ بِمُحْتَارٍ غَيْرُهُنَّ، فَأَمَرُهُ بِالْمَسِيرِ إِلَى الرَّبَذَةِ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِي: اسْمَعْ وَ اطْعْ وَ أَنْفِذْ حَيْثُ قَادُوكَ وَ لَوْ لِعَبْدٍ حَبَشِيٍّ مُجَدِّعٍ، فَخَرَجَ إِلَى الرَّبَذَةِ، فَأَقَامَ هُنَا مُدَّةً ثُمَّ دَخَلَ الْمَدِينَةَ

He^{ra} said, 'I^{ra} am not going to choose any other'. He ordered him with the travel to Al-Rabza. He^{ra} said, 'Rasool-Allah^{saww} said to me^{ra}: 'Listen and obey and implement wherever they send you, and even if to an Abyssinian slave'. He^{ra} went to Al-Rabza and stayed over there for a period, then entered Al-Medina.

فَدَخَلَ عَلَى عُثْمَانَ وَ النَّاسِ عِنْدَهُ سَمَاطِينَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي أَخْرَجْتَنِي مِنْ أَرْضِي إِلَى أَرْضٍ لَيْسَ بِهَا زَرْعٌ وَ لَا ضَرْعٌ إِلَّا شَوِيهَاتٌ، وَ لَيْسَ لِي خَادِمٌ إِلَّا مُحَرَّرٌ، وَ لَا ظِلٌّ يُظِلُّنِي إِلَّا ظِلُّ شَجَرَةٍ فَأَعْطِنِي خَادِمًا وَ غَنِيمَاتٍ أَعِيشُ فِيهَا، فَحَوَّلَ وَجْهَهُ عَنْهُ،

He entered to see Usman, and the people were in his presence in two groups. He^{ra} said, 'O commander of the faithful! You expelled me^{asws} from a land, to such a land, there isn't any vegetation or animals, except old sheep, and there isn't any servant for me^{ra} except a free woman, nor any shade to shade me except the shade of a tree, so give me^{ra} a servant, and sheep I^{ra} can live among these'.

فَتَحَوَّلَ عَنْهُ إِلَى السَّمَاطِ الْآخَرِ، فَقَالَ مِثْلَ ذَلِكَ، فَقَالَ لَهُ حَبِيبُ بْنُ سَلَمَةَ: لَكَ عِنْدِي يَا أَبَا ذَرٍّ أَلْفُ دِرْهَمٍ وَ خَادِمٌ وَ مِئْصِمَائَةٌ شَاةٍ. قَالَ أَبُو ذَرٍّ: أَعْطِ خَادِمَكَ وَ أَلْفَكَ وَ شَوِيهَاتِكَ مَنْ هُوَ أَحْوَجُ إِلَيَّ ذَلِكَ مِنِّي، فَإِنِّي إِنَّمَا أَسْأَلُ حَقِّي فِي كِتَابِ اللَّهِ،

He turned away from him^{ra} to the other group. He^{ra} said similar to that. Habeeb Bin Salama said to him^{ra}, 'For you^{ra}, with me, there are a thousand Dirhams, and a servant, and five hundred sheep'. Abu Zarr^{ra} said, 'Give your servant, and your thousand, and your old sheep to one who is needier than I^{ra} am. But rather, I^{ra} am asking for my^{ra} right in the Book of Allah^{azwj}'.

فَجَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ عُثْمَانُ: أَلَا تُعْنِي عَنْهَا سَفِيهَتُكَ هَذَا! قَالَ: أَيُّ سَفِيهِةٍ؟! قَالَ: أَبُو دَرٍّ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَيْسَ بِسَفِيهِةٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَا أَظْلَمَ الْخَضِرَاءُ وَلَا أَقْلَمَ الْغُبَرَاءُ أَصْدَقَ هَجَةٍ مِنْ أَبِي دَرٍّ، أَنْزَلَهُ بِمَنْزِلَةِ مُؤْمِنٍ آلٍ فِرْعَوْنُ: (إِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ).

Ali^{asws} said, 'Usman said to him^{asws}, 'Will you^{asws} not avail us from this foolish one of yours^{asws}?! Abu Zarr^{ra}'. Ali^{asws} said: 'He^{ra} isn't with foolishness. I^{asws} heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded nor has the soil carried anyone of a more truthful tone than Abu Zarr^{ra}. His^{ra} status is the status of the Momin of the people of Pharaoh^{la}: **And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you [40:28]**'.

قَالَ عُثْمَانُ: الثُّرَابُ فِي فَيْكِ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلِ الثُّرَابُ فِي فَيْكِ، أَنْشُدْ بِاللَّهِ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ ذَلِكَ لِأَبِي دَرٍّ، فَقَامَ أَبُو هُرَيْرَةَ وَ عَشْرَةٌ فَشَهِدُوا بِذَلِكَ، فَقَوْلَى عَلِيٌّ عَلَيْهِ السَّلَامُ.

Usman said, 'May the dust be in your^{asws} mouth!' Ali^{asws} said: 'But, may the dust be in your mouth! I^{asws} adjure you with Allah^{azwj}! Who has heard Rasool-Allah^{saww} saying that for Abu Zarr^{ra}?'. Abu Hureyra and ten (others) stood up and testified with that. Ali^{asws} turned around (and left)"³⁴⁸.

قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ أَبِي عَلَى الْعِشَاءِ بَعْدَ الْمَغْرِبِ إِذْ جَاءَ الْخَادِمُ فَقَالَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ بِالْبَابِ، فَدَخَلَ عُثْمَانُ فَحَلَسَ، فَقَالَ لَهُ الْعَبَّاسُ: تَعَشَّ. قَالَ: تَعَشَّيْتُ، فَوَضَعَ يَدَهُ، فَلَمَّا قَرَعْنَا مِنَ الْعِشَاءِ قَامَ مَنْ كَانَ عِنْدَهُ وَ جَلَسْتُ وَ تَكَلَّمْتُ عُثْمَانُ،

Ibn Abbas said, 'I was in the presence of my father at Al-Isha (Salat) after Al-Maghrib when the servant came. He said, 'This is the commander of the faithful at the door!' Usman entered and sat down. Al-Abbas said to him, '(Have you had dinner)?' He said, 'I have had dinner already'. He placed his hands (down). When we were free from the dinner, the one who was with him stood up, and I sat, and Usman spoke.

فَقَالَ: يَا خَالَ! أَشْكُو إِلَيْكَ ابْنَ أُخِيكَ يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ فَإِنَّهُ أَكْثَرَ فِي شَتْمِي وَ نَطَقَ فِي عِزِّي، وَ أَنَا أَعُوذُ بِاللَّهِ فِي ظَلْمِكُمْ بَنِي عَبْدِ الْمُطَّلِبِ، إِنْ يَكُنْ هَذَا الْأَمْرُ لَكُمْ فَقَدْ سَلَّمْتُمُوهُ إِلَى مَنْ هُوَ أَبْعَدُ مِنِّي، وَ إِنْ لَا يَكُنْ لَكُمْ فَحَقِّي أَخَذْتُ،

He said, 'O maternal uncle! I complain to you of the son^{asws} of your brother^{as}, meaning Ali^{asws}, for he^{asws} is frequent in insulting me and speaks regarding my honour, and I seek Refuge with Allah^{azwj} in oppressing you – the clan of Abdul Muttalib^{as}. If this command happens to be for you all, so I shall submit it to one who is more remote than me, and if it does not happen to be for you, the I have (only) taken my right'.

فَتَكَلَّمَ الْعَبَّاسُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ ذَكَرَ مَا خَصَّ اللَّهُ بِهِ قُرَيْشًا مِنْهُ، وَ مَا خَصَّ بِهِ بَنِي عَبْدِ الْمُطَّلِبِ خَاصَّةً، ثُمَّ قَالَ: أَمَا بَعْدُ فَمَا حَمَدْتُكَ لِابْنِ أُخِي وَ لَا حَدَّثْتُ ابْنَ أُخِي فَيْكِ، وَ مَا هُوَ وَحْدَهُ، وَ لَقَدْ نَطَقَ غَيْرُهُ، فَلَوْ أَنَّكَ هَبَطْتَ مِمَّا صَعِدْتَ وَ صَعِدُوا مِمَّا هَبَطُوا لَكَانَ ذَلِكَ أَقْرَبَ.

Al-Abbas spoke. He praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawat upon the Prophet^{saww}, and mentioned what Allah^{azwj} had Specialised Qureysh with from it, and what

³⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 1 a

He^{azwj} had Specialised the clan of Abdul Muttalib^{as} with in particular. Then he said, 'As for after. Neither do I praise you to son^{asws} of my brother^{as} nor do I praise the son^{asws} of my brother^{as} to you. And he^{asws} is not alone, and other have (also) spoken. If you were to get down from what you have ascended, and they ascend from what they have dropped to, that would be closer'.

فَقَالَ: أَنْتَ وَ ذَلِكَ يَا خَالَ. فَقَالَ: فَلِمَ تَكَلِّمَ بِذَلِكَ عَنكَ؟ قَالَ: نَعَمْ، أُعْطِيَهُمْ عَنِّي مَا شِئْتُ. وَ قَامَ عُثْمَانُ فَخَرَجَ فَلَمْ يَلْبَثْ أَنْ رَجَعَ إِلَيْهِ فَسَلَّمَ وَ هُوَ قَائِمٌ، ثُمَّ قَالَ: يَا خَالَ! لَا تَعْجَلْ بِشَيْءٍ حَتَّى أَعُودَ إِلَيْكَ، فَرَفَعَ الْعَبَّاسُ يَدَيْهِ وَ اسْتَقْبَلَ الْقَبِيلَةَ، فَقَالَ: اللَّهُمَّ اسْبِقْ لِي مَا لَا خَيْرَ لِي فِي إِذْرَاكِهِ، فَمَا مَضَتْ الْجُمُعَةُ حَتَّى مَاتَ.

He said, 'You and that, O uncle'. He said, 'Why don't you speak with that from you?' He said, 'Yes, I shall give them from me what you like'. And Umsan stood up and went out. It was not long before he returned to him and greeted, and he was standing, then said, 'O uncle! Do not be hasty with anything until I return to you'. Al-Abbas raised his hands and faced the Qiblah and said, 'O Allah^{azwj}! Precede to me what there is no good for me in coming across it'. The Friday did not pass until he dies"³⁴⁹.

2- مَا: ابْنُ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرٍ الْعَلَوِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ نَزَلَ عَلَى خَالِدِ بْنِ أَسِيدٍ بِمَكَّةَ، فَقَالَ لَهُ: لَوْ أَتَيْتَ ابْنَ عَمِّكَ فَوَضَّلَكَ، فَأَتَى عُثْمَانَ فَكَتَبَ لَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنْ صِلَهُ بِسِتِّمِائَةِ أَلْفٍ، فَنَزَلَ بِهِ مِنْ قَابِلٍ فَسَأَلَهُ، فَقَالَ لَهُ: قَدْ بَارَكَ اللَّهُ لِي فِي مَشُورَتِكَ فَأَتَيْتُهُ فَأَمَرَ لِي بِسِتِّمِائَةِ أَلْفٍ، فَقَالَ لَهُ ابْنُ عُمَرَ: سِتِّينَ أَلْفًا. قَالَ: مِائَةُ أَلْفٍ وَ مِائَةُ أَلْفٍ وَ مِائَةُ أَلْفٍ .. سِتِّ مَرَّاتٍ، فَقَالَ لَهُ ابْنُ عُمَرَ: اسْكُتْ! فَمَا أَسُودَ عُثْمَانَ.

(The book) 'Amaali' of sheykh Al Tusi – From Ibn Uqdah, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah Bin Ali Bin Al Husayn, from his father, from Abdullah Bin Abu Bakr Bin Muhammad, from Abu akr Bin Ubeydullah Bin Abdullah Bin Umar, from Abdullah Bin Umar,

'He descended to Khalid Bin Aseyd at Makkah. He said to him, 'If you could go to the son of your uncle, he would help you'. He went to Usman, and he wrote for him to Abdullah Bin Aamir that he helps him with six hundred thousand. He descended with him the next years and asked him. He said, to him. Allah^{azwj} has Blessed me in having consulted you, so I went to him and he ordered six hundred thousand to be for me'. Ibn Aamir said to him, 'Sixty thousand!' He said, 'One hundred thousand, and one hundred thousand, and one hundred thousand' – six times. Aibn Umar said to him, 'Be quiet! Do not blacken the face of Usman"³⁵⁰.

- أقول: رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ، عَنِ الرَّبِيعِ بْنِ بَكَّارٍ، قَالَ: رَوَى فِي الْمُؤَفَّقِيَّاتِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: أُرْسِلَ إِلَيَّ عُثْمَانُ فِي الْهَاجِرَةِ فَتَقَنَّنَعْتُ بِرُؤْيِي وَ أَتَيْتُهُ، فَدَخَلْتُ وَ هُوَ عَلَى سَرِيرِهِ وَ فِي يَدِهِ قُضَيْبٌ وَ بَيْنَ يَدَيْهِ مَالٌ دَرْتَرٌ صُبْرَتَانِ مِنْ وَرَقٍ وَ دَهَبٍ، فَقَالَ: ذُونُكَ خُذْ مِنْ هَذَا حَتَّى تَمْلَأَ بَطْنُكَ فَقَدْ أَخْرَقْتَنِي.

I (Majlisi) am saying, 'It is reported by Ibn Abi Al hadeed in the commentary of Al Nahaj (Al Balagah), from Al Zubeyr Bin Bakkar who said, 'It is reported in (the book) 'Al Muwaqqiyaat',

³⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 1 b

³⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 a

'From Ali^{asws} said having said: 'Usman sent a message to me^{asws} during a hot day, so I^{asws} veiled with my cloth and went to him. I^{asws} entered and he was upon his throne, and in his hand was a stick, and in front of him was a lot of wealth, two piles of silver and gold. Here! Take from this until your^{asws} belly is full, for it is burning me'.

فَقُلْتُ: وَصَلَّتْكَ رَحْمَةُ اللَّهِ! إِنْ كَانَ هَذَا الْمَالُ وَرِثَتَهُ أَوْ أُعْطَاكَ مُعْطٍ أَوْ اِكْتَسَبْتَهُ مِنْ تِجَارَةٍ كُنْتُ أَحَدَ رَحْلَيْنِ: إِمَّا أَخْذُ وَأَشْكُرُ أَوْ أُوقِرُ وَأَجْهَدُ، وَإِنْ كَانَ مِنْ مَالِ اللَّهِ وَفِيهِ حَقُّ الْمُسْلِمِينَ وَالتَّيِّمِ وَابْنِ السَّبِيلِ، فَوَ اللَّهِ مَا لَكَ أَنْ تُعْطِيَنِيهِ وَلَا لِى أَنْ أَخْذُهُ.

I^{asws} said: 'Are you helping a relative! If this wealth was an inheritance, or a donor has given you, or you earned it from a trade, I^{asws} would be one of the two men – Either I^{asws} take and be grateful, or I^{asws} would save and work; and if it was from the wealth of Allah^{azwj}, and in it is a right of the Muslims, and the orphans, and the travellers, then by Allah^{azwj}, it is not for you that you give it, nor is it for me^{asws} that I^{asws} take it'.

فَقَالَ: أَيْبَتُ وَاللَّهِ إِلَّا مَا أَيْبَتَ. ثُمَّ قَامَ إِلَيَّ بِالْقَضِيبِ فَضَرَبَنِي، وَاللَّهِ مَا أَرَدْتُ يَدَهُ حَتَّى قَضَى حَاجَتَهُ، فَتَمَنَعْتُ بِتَوْبِي وَرَجَعْتُ إِلَى مَنْزِلِي وَقُلْتُ: اللَّهُ بَيْنِي وَبَيْنَكَ إِنْ كُنْتُ أَمْرُكَ بِمَعْرُوفٍ وَنَهَيْتُكَ عَنْ مُنْكَرٍ.

He said, 'You^{asws} are refusing, by Allah^{azwj}, only you^{asws} are not refusing'. Then he stood with the stick and hit me^{asws}. By Allah^{azwj}, his hand did not return until he had fulfilled his need. I^{asws} covered with my^{asws} cloth and returned to my^{asws} house and said: 'Allah^{azwj} is between me^{asws} and you, that I^{asws} was instructing you with the good and forbidding you from the evil"³⁵¹.

وَعَنِ الزُّبَيْرِ بْنِ بَكَّارٍ فِي الْكِتَابِ الْمَذْكُورِ، قَالَ: رَوَى عَنْ عَمِّهِ، عَنْ عِيْسَى بْنِ دَاوُدَ، عَنْ رِجَالِهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا بَنَى عُثْمَانُ دَارَهُ بِالْمَدِينَةِ أَكْثَرَ النَّاسَ عَلَيْهِ فِي ذَلِكَ فَبَلَغَهُ، فَخَطَبَنَا فِي يَوْمِ الْجُمُعَةِ ثُمَّ صَلَّى بِنَا، ثُمَّ عَادَ إِلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى رَسُولِهِ (ص)، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ النِّعْمَةَ إِذَا حَدَّثَتْ لَهَا حُسَادًا حَسَبَهَا، وَأَعْدَاءَ قَدَرَهَا، وَإِنَّ اللَّهَ لَمْ يُخْذِلْ لَنَا نِعْمًا لِيُخْذِلَ لَهَا حُسَادًا عَلَيْهَا، وَتُتَافِسُونَ فِيهَا،

And from Al Zubeyr Bin Bakkar, in the mentioned book, said, 'It is reported from his uncle, from Isa Bin Dawood, from his men, from Ibn Abbas who said,

'When Usman built his house at Al-Medina, the people frequented (in criticism) regarding that. It reached him, so he addressed us during a day of Friday, then prayed Salat with us. Then he returned to the pulpit. He praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawat upon His^{azwj} Rasool^{saww}, then said: 'As for after, surely when the bounty occurs, the enviers occur for it anticipating it, and enemies measure it, and if Allah^{azwj} did not Renew a bounty for us, the enviers would still envy over it, and they would be competing regarding it.

وَلَكِنَّهُ قَدْ كَانَ مِنْ بِنَاءِ مَنْزِلِنَا هَذَا مَا كَانَ إِزَادَهُ جَمْعُ الْمَالِ فِيهِ وَصَمُّ الْفَاصِيَةِ إِلَيْهِ، فَأَتَانَا عَنْ أَنَاسٍ مِنْكُمْ أَنَّهُمْ يَقُولُونَ: أَخَذَ فَيْئًا وَانْتَفَقَ شَيْئًا وَاسْتَأْثَرَ بِأَمْوَالِنَا، يَمْشُونَ حَمْرًا، وَيَنْطَلِقُونَ سِرًّا، كَأَنَّا غِيَّبَ عَنْهُمْ، وَكَأَنَّهُمْ يَهَابُونَ مُوَاجَهَتَنَا، مَعْرِفَةً مِنْهُمْ بِدُخُوسِ حُجَّتِهِمْ،

But, it has happened from the construction of this house of ours and I did not intend to amass the wealth in it' – and he pressed the chest to him – 'then some people from you came and they said, 'He has taken our war booty, and spends things, and is prejudicial with our wealth' They walked (drinking) wine, and spoke in secret, as if I am absent from them,

³⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 b

and it is as if they are fearing our confrontation, recognising from them the refusal of their arguments.

فَإِذَا غَابُوا عَنَّا يَرُوحُ بِغَضُّهُمْ إِلَى بَعْضِهِمْ يَذْكُرُنَا، وَ قَدْ وَجَدُوا عَلَى ذَلِكَ أَغْوَاناً مِنْ نَظَرَائِهِمْ، وَ مُؤَاوِزِينَ مِنْ شُبَّهَائِهِمْ، فَبُعْدًا بُعْدًا! وَ رَغْماً رَغْماً!.

When they are absent from us, they go to each other mentioning us, and they have found supporters upon that from their peers, and they backers from their like. So remote, remote! Spiteful, spiteful!

قَالَ: ثُمَّ أَشَدَّ بَيْنَيْنِ يَوْمِي فِيهِمَا إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ:

تَوَقَّدَ بِنَارٍ إِنَّمَا كُنْتُ وَ اشْتَعَلَن
فَلَسْتُ تَرَى مِمَّا تُعَالِجُ شَافِئاً
تَشِيطُ فَيَقْضِي الْأَمْرَ دُونَكَ أَهْلَهُ
وَشِيكاً وَ لَا تُدْعَى إِذَا كُنْتَ نَائِياً

He (the reporter) said, 'Then he prosed two couplets gesturing in these two to Ali^{asws}, 'You are igniting a fire wherever you are and inflaming, so you are not seeing any cure from what you are treating. You are departing and the command has been decreed to its rightful one besides you, and imminently, and do not call when you are distant'.

وَ ذَكَرَ تَمَامَ خُطْبَتِهِ، ثُمَّ قَالَ: ثُمَّ هَمَّ بِالنُّزُولِ فَبَصُرَ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ مَعَهُ عَمَّارُ بْنُ يَاسِرٍ رَجُلُهُ اللَّهُ وَ نَاسٌ مِنْ أَهْلِ هَوَاهُ يَتَنَاجَوْنَ، فَقَالَ: إِيهَآ .. إِيهَآ! إِسْرَاراً لَا جَهَاراً؟! أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَخْتَقَ عَلَى جِرَّةٍ، وَ لَا أُؤَيِّ مِنْ ضَعْفٍ مِرَّةٍ، وَ لَوْ لَا النَّظَرُ مِنِّي وَ لِي وَ لَكُمْ، وَ الرَّفْقُ بِي وَ بَكُمْ لَعَاجَلْتُكُمْ، فَقَدْ اغْتَرَزْتُمْ وَ أَقْلُتُمْ مِنْ أَنْفُسِكُمْ.

And he (the narrator) mentioned his complete sermon, then said, 'Then he thought with the descending, but he sighted Ali^{asws} Bin Abu Talib^{asws} and with him^{asws} was Ammar Bin Yasser, and some people from the people of his^{asws} view, whispering. He said, 'O you! O you! Secretly and not loudly?! But, by the One^{azwj} in Whose Hand is my soul! Neither am I angry upon the audacity, nor do I come from weakness of bitterness, and had there been no peers from me and for me and for you, and the kindness with me and you, I would have been quick to you all, for you are deceiving me and uprooting from yourselves'.

ثُمَّ رَفَعَ يَدَيْهِ يَدْعُو وَ هُوَ يَقُولُ: اللَّهُمَّ قَدْ تَعَلَّمْتُ حُبِّي لِلْعَافِيَةِ وَ إِثَارِي لِلْسَّلَامَةِ فَأَنْتَبِهَا،

Then he raised his hands in supplication and he was saying, 'O Allah^{azwj}! O Allah^{azwj}! You^{azwj} have Known of my love for the good health and my preferring the safety, so Grant these to me'.

قَالَ: فَتَفَرَّقَ الْقَوْمُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ قَامَ عَدِيُّ بْنُ الْحَيَّادِ ... وَ كَلَّمَهُ بِكَلَامٍ ذَكَرَهُ، ثُمَّ قَالَ: وَ نَزَلَ عُثْمَانُ فَأَتَى مَنْزِلَهُ وَ أَتَاهُ النَّاسُ وَ فِيهِمْ ابْنُ عَبَّاسٍ، فَلَمَّا أَخَذُوا بِمَجَالِسِهِمْ أَقْبَلَ عَلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَا لِي وَ لَكُمْ يَا ابْنَ عَبَّاسٍ؟! مَا أَغْرَاكُمْ بِي، وَ أَوْلَعَكُمْ بِتَغْيِيبِ أَمْرِي لَتَنْقِمُونَ عَلَيَّ أَمْرَ الْعَامَةِ .. وَ عَاتَبَهُ بِكَلَامٍ طَوِيلٍ،

He (the narrator) said, 'The group separated from Ali^{asws}, and Adayy Bin Al-Khayad stood up, and he spoke with a speech, he mentioned, then said, 'And Usman descended and went to his house, and some people came to him and among them was Ibn Abbas. When they had taken their seats, he faced towards Ibn Abbas and said, 'What is the matter with me and

you, O Ibn Abbas?! How deceptive you are with me, and are encouraging with tracking my affairs in order to take revenge upon me of the matters of the general public'. And he reproached him with a lengthy speech.

فَأَجَابَهُ ابْنُ عَبَّاسٍ، وَ قَالَ فِي جُمْلَةٍ كَلَامِهِ: .. اخْسِئَا الشَّيْطَانُ عَنْكَ لَا يَرْكَبُكَ، وَ اغْلِبْ عَضْبَكَ وَ لَا يَغْلِبَنَّكَ، فَمَا دَعَاكَ إِلَى هَذَا الْأَمْرِ الَّذِي كَانَ مِنْكَ؟ قَالَ: دَعَانِي إِلَيْهِ ابْنُ عَمِّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Ibn Abbas answered him and said in the summary of his speech, 'I am afraid of the Satan^{la} from you, not riding you, and overcome your anger and do not let it boil you. What called you to this matter which happened from you?' He said, 'The son^{asws} of your uncle^{as} Ali^{asws} Bin Abu Talib^{asws} called me to it'.

قَالَ ابْنُ عَبَّاسٍ: وَ عَسَى أَنْ يَكْذِبَ مُبَلِّغُكَ! قَالَ عُثْمَانُ: إِنَّهُ ثَقَّةٌ. قَالَ ابْنُ عَبَّاسٍ: إِنَّهُ لَيْسَ بِثَقَّةٍ مِنْ أُولَئِكَ وَ أَعْرَى. قَالَ عُثْمَانُ: يَا ابْنَ عَبَّاسٍ! اللَّهُ إِنَّكَ مَا تَعْلَمُ مِنْ عَلِيٍّ مَا شَكُوتُ مِنْهُ؟ قَالَ: اللَّهُمَّ لَا، إِلَّا أَنْ يَقُولَ كَمَا يَقُولُ النَّاسُ، وَ يَنْقِمُ كَمَا يَنْقِمُونَ، فَمَنْ أَعْرَاكَ بِهِ وَ أَوْلَعَكَ بِذِكْرِهِ دُونَهُمْ؟

Ibn Abbas said, 'And perhaps the one who told you has lied to you'. Usman said, 'He is trustworthy'. Ibn Abbas said, 'He isn't reliable, one is fond of the temptation'. Usman said, 'O Ibn Abbas! By Allah^{azwj}, you do not know from Ali^{asws} what is being complained of from him^{asws}?'. He said, 'O Allah^{azwj}, no, except that he^{asws} is saying just as the people are saying, and is vengeful just as they are vengeful. Who deceived you of him^{asws} and tempted you with his^{asws} mention besides them?'

قَالَ عُثْمَانُ: إِنَّمَا أَفْتَى مِنْ أَكْثَرِ الدَّاءِ الَّذِي يَنْصَبُ نَفْسَهُ لِرَأْسِ الْأَمْرِ وَ هُوَ عَلِيُّ بْنُ عَمِّكَ، وَ هَذَا وَ اللَّهُ كُلُّهُ مِنْ نَكِدِهِ وَ شُرُوبِهِ. قَالَ ابْنُ عَبَّاسٍ: مَهْلًا! اسْتَغْنَى يَا أَمِيرَ الْمُؤْمِنِينَ! قُلْ: إِنْ شَاءَ اللَّهُ.

Usman said, 'But rather, it is a verdict from the greatest of the diseases installing itself at the head of the command, and he^{asws} is Ali^{asws}, son^{asws} of your uncle^{as}. By Allah^{azwj}! All of it is from his^{asws} cheating and his^{asws} evil omen'. Ibn Abbas said, 'Shh, no! Make an exclusion, O commander of the faithful! Say, 'If Allah^{azwj} so Desires'.

فَقَالَ: إِنْ شَاءَ اللَّهُ. ثُمَّ قَالَ: إِنِّي أَنُشِدُكَ يَا ابْنَ عَبَّاسٍ! الْإِسْلَامَ وَ الرَّحِمَ، فَقَدْ وَ اللَّهُ غُلْبَتُ وَ ابْتُلِيتُ بِكُمْ، وَ اللَّهُ لَوَدِدْتُ أَنَّ هَذَا الْأَمْرَ كَانَ صَائِرًا إِلَيْكُمْ دُونِي فَحَمَلْتُمُوهُ عَنِّي وَ كُنْتُ أَحَدَ أَغْوَانِكُمْ عَلَيْهِ، إِذَا وَ اللَّهُ لَوْ جَدُّتُمُونِي لَكُمْ خَيْرًا مِمَّا وَ جَدُّتُمُونِي لِي، وَ لَقَدْ عَلِمْتُ أَنَّ الْأَمْرَ لَكُمْ وَ لَكِنَّ قَوْمَكُمْ دَعَعُوكُمْ عَنْهُ وَ اخْتَرَلُوهُ دُونَكُمْ، فَوَ اللَّهُ مَا أَذْرِي أَرْفَعُوكُمْ أَمْ رَفَعُوهُ عَنْكُمْ.

He said, 'If Allah^{azwj} so Desires'. Then he said, 'I adjure you, O Ibn Abbas, of Al-Islam and the relationship! By Allah^{azwj}! I am overcome and tried with you all. By Allah^{azwj}! I would love it for this command to have come to you besides me, and you would have carried it from me, and I would have been one of your supporters upon it. Then, by Allah^{saww}, you would have found me better for you than what I am find you all to me, and I have known that the command is for you, but your people pushed you away from it and reduced it to ones besides you. By Allah^{azwj}! I do not know whether they raised you or they raised it from you'.

قَالَ ابْنُ عَبَّاسٍ: مَهْلًا يَا أَمِيرَ الْمُؤْمِنِينَ! فَإِنَّا نُنْشِدُكَ اللَّهُ وَ الْإِسْلَامَ وَ الرَّحِمَ مِثْلَ مَا نَشَدْتَنَا، أَنْ تَطْمَعُ فِينَا وَ فَيْكَ عَدُوًّا، وَ تُشِمِتَ بِنَا وَ بِكَ حُسُودًا، إِنَّ أَمْرَكَ إِلَيْكَ مَا كَانَ قَوْلًا، فَإِذَا صَارَ فِعْلًا فَلَيْسَ إِلَيْكَ وَ لَا فِي يَدِكَ، وَ إِنَّا وَ اللَّهُ لَنُحَالِفَنَّ [لَنُخَالِفَنَّ] إِنْ حُولِفْنَا، وَ لَنَنَازِعَنَّ [لَنَنَازِعَنَّ] إِنْ نُوزِعْنَا،

Ibn Abbas said, 'Shh, no, O commander of the faithful! We adjure you with Allah^{azwj}, and Al-Islam, and the relationship, similar to what you adjured us, that you coveted the enmity to be between us and you, and you smelt envy with us and you. Your affairs are up to you what as long as they were words. When they become deeds, so it isn't up to you nor in your hands, and by Allah^{azwj}, we will oppose if you oppose us, and we shall impede if you impede us.

وَمَا يَمْتَنِكُ [تَمَنِيكَ] أَنْ يَكُونَ الْأَمْرُ صَارَ إِلَيْنَا دُونَكَ إِلَّا أَنْ يَقُولَ قَائِلٌ مِنَّا مَا يَقُولُهُ النَّاسُ وَيَعِيبُ كَمَا عَابُوا! وَأَمَّا صَرَفُ قَوْمِنَا عَنَّا الْأَمْرَ فَعَنْ حَسَدٍ قَدْ وَ اللَّهِ وَ مَا عَرَفْتُهُ، وَ بَغْيٍ وَ اللَّهِ عَلِمْتُهُ، فَاللَّهُ بَيْنَنَا وَ بَيْنَ قَوْمِنَا،

And nothing prevents you from making the command to come to us besides you, except that a speaker from us would be saying what the people are saying, and he would shame you just as they would shame! And as for our people turning the command away from us, it is out of envy which by Allah^{azwj} you have recognised it, and rebellion by Allah^{azwj} you have known it. So, Allah^{azwj} is between us and our people.

وَأَمَّا قَوْلُكَ إِنَّكَ لَا تَدْرِي أَرْفَعُوهُ عَنَّا أَمْ رَفَعُونَا عَنْهُ؟، فَلَعَمْرِي إِنَّكَ لَتَعْرِفُ أَنَّهُ لَوْ صَارَ إِلَيْنَا هَذَا الْأَمْرُ مَا أَرْدَدْنَا بِهِ فَضْلاً إِلَى فَضْلِنَا، وَ لَا قُدْرًا إِلَى قُدْرَتِنَا، وَ إِنَّا لَأَهْلُ الْفَضْلِ وَ أَهْلُ الْقُدْرِ، وَ مَا فَضْلٌ فَاضِلٌ إِلَّا بِفَضْلِنَا، وَ لَا سَبَقٌ سَابِقٌ إِلَّا بِسَبْقِنَا، وَ لَوْ لَا هَذَا مَا اهْتَدَى أَحَدٌ، وَ لَا أَبْصَرُوا مِنْ عَمَى، وَ لَا فَصَّدُوا مِنْ جَوْرِ.

And as for your word that you do not know whether they raised is away from us or raised us away from it, so by my life, you do recognise that if this command had come to us, it would not have increased any merit to our merits, nor any worth to our worth, and we are people of merit, and people of worth, and no one is merited with any merit except with our merits, nor a precedence of any preceder except by our precedence, and if we had not guided, no one would have been guided, nor would they have had insight from blindness, nor would they have had justice from tyranny'.

فَقَالَ عُثْمَانُ: حَتَّى مَتَى يَا ابْنَ عَبَّاسٍ يَأْتِينِي عَنْكُمْ مَا يَأْتِينِي؟! هَيُّوْنِي كُنْتُ بَعِيداً، أَمَا كَانَ لِي مِنَ الْحَقِّ عَلَيْكُمْ أَنْ أَزْأَقِبَ وَ أَنْ أَتَنَاطِرَ؟ بَلَى، وَ رَبِّ الْكَعْبَةِ وَ لَكِنَّ الْفُرْقَةَ سَهَّلْتَ لَكُمْ الْقَوْلَ فِيَّ، وَ تَقَدَّمْتُ بِكُمْ إِلَى الْإِسْرَاعِ إِلَيَّ، وَ اللَّهُ الْمُسْتَعَانُ.

Usman said, 'Until when, O Ibn Abbas, will it be coming from you what is coming?! You had kept me far away. Was there no right for you upon you that you should draw me closer and I to be a peer? By the Lord^{azwj} of Kabah! But the separation eased it for you to be saying regarding me, and I did go ahead with you to the quickness to me, and Allah^{azwj} is the Helper'.

قَالَ ابْنُ عَبَّاسٍ: فَخَرَجْتُ فَلَقِيْتُ عَلِيّاً عَلَيْهِ السَّلَامُ وَ إِذَا بِهِ مِنَ الْعُضْبِ وَ التَّلَظِّيِ أَضْعَافُ مَا بِعُثْمَانَ، فَأَرَدْتُ تَسْكِينَهُ فَاثْتَنَعَ، فَأَتَيْتُ مَنْزِلِي وَ أَغْلَقْتُ بَابِي وَ اعْتَزَلْتُهُمَا، فَبَلَغَ ذَلِكَ عُثْمَانَ، فَأَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَ قَدْ هَدَأَ غَضَبُهُ، فَتَنَظَّرَ إِلَيَّ ثُمَّ صَحَّحَ، وَ قَالَ: يَا ابْنَ عَبَّاسٍ! مَا أَبْطَأَ بِكَ عَنَّا، إِنَّ تَرَكَّكَ الْعُودَ إِلَيْنَا دَلِيلٌ عَلَى مَا رَأَيْتَ عَنْ صَاحِبِكَ وَ عَرَفْتَ مِنْ خَالِهِ، فَاللَّهُ بَيْنَنَا وَ بَيْنَهُ، خُذْ مِنَّا فِي غَيْرِ ذَلِكَ.

Ibn Abbas said, 'I went out and met Ali^{asws}, and there with him was from the anger and the fury which was doubt than what was with Usman. I wanted to calm him^{asws}, but he^{asws} abstained. I came to my house and locked my door and isolated from them both. That reached Usman, and he sent for me. I went to him and his anger had subsided. He looked at

me, then laughed and said, 'O Ibn Abbas! What delayed you from us? Your neglecting coming to us is evidence upon what you saw from your companion, and you recognised from his^{asws} state. Allah^{azwj} is between us and him^{asws}. Take with us regarding other than that'.

قَالَ ابْنُ عَبَّاسٍ: فَكَانَ عُثْمَانُ بَعْدَ ذَلِكَ إِذَا أَتَاهُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ شَيْءٌ فَأَرَدْتُ التَّكْذِيبَ عَنْهُ يَقُولُ: وَ لَا يَوْمَ الْجُمُعَةِ حِينَ أَبْطَأْتُ عَنَّا وَ تَرَكْتُ الْعُودَ إِلَيْنَا، فَلَا أَذْرِي كَيْفَ أُرَدُّ عَلَيْهِ.

Ibn Abbas said, 'After that, whenever something came to him from Ali^{asws} and he wanted to belie from it, would say, 'And there is no day of Friday when he would be delayed from us and neglect the returning from us, so I do not know how I should respond to it'.³⁵²

وَعَنِ الزُّبَيْرِ بْنِ بَكَّارٍ فِي كِتَابِ الْمَذْكُورِ -، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: مَا سَمِعْتُ مِنْ أَبِي قَطُ شَيْئًا فِي أَمْرِ عُثْمَانَ تَلُومُهُ فِيهِ أَوْ يَغْذِرُهُ وَ لَا سَأَلْتُهُ عَنْ شَيْءٍ مِنْ ذَلِكَ خَافَةً أَنْ أَهْجُمَ مِنْهُ عَلَى مَا لَا يُؤَافِقُهُ،

And from Al-Zubeyr Bin Bakkar, in the mentioned book, from Abdullah Bin Abbas who said, 'I did not hear anything from my father at all regarding the matter of Usman, either blaming him in it or excusing him, nor did I ask him about anything from that, fearing of being attached from it upon what I did not concur with him.

فَإِنَّا عِنْدَهُ لَيْلَةً وَ نَحْنُ نَتَعَشَّى إِذْ قِيلَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ عُثْمَانُ بِالْبَابِ. فَقَالَ: ائْذِنُوا لَهُ. فَدَخَلَ فَأَوْسَعَ لَهُ عَلَى فِرَاشِهِ، وَ أَصَابَ مِنَ الْعَشَاءِ مَعَهُ، فَلَمَّا رُفِعَ قَامَ مَنْ كَانَ هُنَاكَ وَ ثَبَّتُ أَنَا،

I was with him at night and we were having dinner when it was said, 'This is commander of the faithful at the door!' He said, 'Permit for them (to come in)'. He entered and he spread for him upon his bed, and he partook from the dinner with him. When it was raised, the one who was with him over there stood up, and I leapt up.

فَحَمِدَ عُثْمَانُ اللَّهَ وَ أَتَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ يَا خَالٍ! فَإِنِّي جِئْتُكَ أَسْتَغْذِرُكَ مِنْ ابْنِ أُحِيكَ عَلِيٍّ شَتَمَنِي وَ شَهَرَ أَمْرِي وَ قَطَعَ رَحِمِي وَ طَعَنَ فِي دِينِي، وَ إِنِّي أَعُوذُ بِاللَّهِ مِنْكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ

Usman praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, O uncle! I have come to you to excuse you from the son^{asws} of your brother^{as} Ali^{asws} insulting me, and publicising my affairs, and cutting off my relationship, and taunting regarding my religion, and I seek Refuge with Allah^{azwj} from them, O clan of Abdul Muttalib^{as}.

إِنَّ لَكُمْ حَقًّا تَزْعُمُونَ أَنْتُمْ غُلِبْتُمْ عَلَيْهِ فَقَدْ تَرَكْتُمُوهُ فِي يَدَيَّ مَنْ فَعَلَ ذَلِكَ بِكُمْ وَ أَنَا أَقْرَبُ إِلَيْكُمْ رَحِمًا مِنْهُ؟ وَ مَا لُمْتُ مِنْكُمْ أَحَدًا إِلَّا عَلِيًّا، وَ لَقَدْ دُعِيتُ أَنْ أَبْشُطَ عَلَيْهِ فَتَرَكْتُهُ لِلَّهِ وَ الرَّحِمِ، وَ أَنَا أَخَافُ أَنْ لَا يَتْرَكَنِي فَلَا أَتْرَكُهُ.

If there is a right for you which you are claiming, you could have overcome upon it, but you have left it in the hands of one who did that with you, and I am closer to you in relationship than him^{asws}? And I do not blame anyone of you except Ali^{asws}, and he^{asws} has claimed that I should extend to him^{asws}, so you leave him for the Sake of Allah^{azwj} and the relationship, and I fear that if he does not leave me, then I will not leave him^{asws}.

³⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 c

قَالَ ابْنُ عَبَّاسٍ: فَحَمِدَ أَبِي اللَّهِ وَ أَتَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، يَا ابْنَ أُخْتِي فَإِنْ كُنْتَ لَا تَحْمَدُ عَلَيَّ لِنَفْسِكَ فَإِنِّي لَا أَحْمَدُكَ لِعَلِّي، وَ مَا عَلَيَّ وَحْدَهُ قَالَ فِيكَ، بَلْ عَزِيزٌ، فَلَوْ أَنَّكَ اتَّهَمْتَ نَفْسَكَ لِلنَّاسِ اتَّهَمَ النَّاسُ أَنْفُسَهُمْ لَكَ، وَ لَوْ أَنَّكَ نَزَلْتَ مِمَّا رَقِيتَ وَ ارْتَفَعُوا مِمَّا نَزَلُوا فَأَخَذَتْ مِنْهُمْ وَ أَخَذُوا مِنْكَ مَا كَانَ بِذَلِكَ بَأْسٌ.

Ibn Abbas said, 'My father praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'As for after, O son of my sister! You did not used to praise Ali^{asws} to yourself, so I am not praising you to Ali^{asws}, and it is not Ali^{asws} alone who speaks regarding you, but others are (also). So if you were to accuse yourself for the people, the people would accuse themselves to you, and if you were to descend from what you have ascended, and they ascend from what they have descended, you will take from them and they would take from you, what there would be no problems with it''

قَالَ عُثْمَانُ: فَذَلِكَ إِلَيْكَ يَا خَالَ وَ أَنْتَ بَيْنِي وَ بَيْنَهُمْ. قَالَ: فَأَذْكُرُهُمْ ذَلِكَ عَنْكَ. قَالَ: نَعَمْ، وَ انْصَرَفَ. فَمَا لَبِثْنَا أَنْ قِيلَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ رَجَعَ بِالْبَابِ.

Usman said, 'That is up to you, O uncle, and you are between me and them'. He said, 'I shall mention that to them from you'. He said, 'Yes', and he left. We had not waited long before it was said, 'This is commander of the faithful having returned to the door!'

قَالَ أَبِي افْذُتُوا لَهُ، فَدَخَلَ فَقَامَ قَائِمًا وَ لَمْ يَجْلِسْ وَ قَالَ: لَا تَعْجَلْ يَا خَالَ حَتَّى أُؤْذِنَكَ، فَتَنْظُرْنَا إِذَا مَرَّوْا ابْنُ الْحَكَمِ كَانَ جَالِسًا بِالْبَابِ يَنْتَظِرُهُ حَتَّى خَرَجَ فَهُوَ الَّذِي فَتَاهُ عَنْ رَأْيِهِ الْأَوَّلِ،

My father said, 'Permit for him'. He entered and stood standing and did not sit down, and said, 'Do not be hasty, O uncle, until I give you permission'. We looked around and there was Marwan Bin Al-Hakam seated at the door awaiting him until he went out. He was the one who had turned him from his former view.

فَأَقْبَلَ عَلَيَّ أَبِي، وَ قَالَ: يَا بُنَيَّ! مَا إِلَى هَذَا مِنْ أَمْرٍ مِنْ شَيْءٍ. ثُمَّ قَالَ: يَا بُنَيَّ! امْلِكْ عَلَيْكَ لِسَانَكَ حَتَّى تَرَى مَا لَا يَدَّ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، فَقَالَ: اللَّهُمَّ اسْبِقْ بِي مَا لَا خَيْرَ لِي فِي إِدْرَاكِهِ، فَمَا مَرَّتْ جُمُعَةٌ حَتَّى مَاتَ رَحِمَهُ اللَّهُ.

My father faced towards me and said, 'O my son! There is nothing to come out from his matter'. Then he said, 'O my son! Control your tongue upon yourself until you see what there is no escape from it'. Then he raised his hands and said, 'O Allah^{azwj}! Precede with me what there is no good for me in coming across it' A Friday had not passed by until he died, may Allah^{azwj} have Mercy on him''.³⁵³

وَ عَنْ الزُّبَيْرِ بْنِ بَكَّارٍ فِي الْكِتَابِ الْمَذْكُورِ-، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّيْتُ الْعَصْرَ يَوْمًا ثُمَّ خَرَجْتُ فَإِذَا أَنَا بِعُثْمَانَ بْنِ عَفَّانَ فِي أَيَّامِ خِلَافَتِهِ فِي بَعْضِ أَرْقَةِ الْمَدِينَةِ وَحْدَهُ، فَأَتَيْتُهُ إِحْلَالًا لَهُ وَ تَوْقِيرًا لِمَكَانِهِ، فَقَالَ لِي: هَلْ رَأَيْتَ عَلِيًّا؟. فَقُلْتُ: خَلَفْتُهُ فِي الْمَسْجِدِ، فَإِنْ لَمْ يَكُنْ الْآنَ فِيهِ فَهُوَ فِي مَنْزِلِهِ.

And from Al-Zubeyr Bin Bakkar in the mentioned book, from Ibn Abbas who said, 'I prayed Al-Asr (Salat) one day, then I went out, and there I was with Usman Bin Affan during the days of his caliphate, in one of the alleyways of Al-Medina, alone. I went to him as a reverence to him and respect for his position. He said to me, 'Have you seen Ali^{asws}?' I said, 'I

³⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 d

left him^{asws} in the Masjid, so if he^{asws} does not happen to be in it no, then he^{asws} will be in his^{asws} house’.

قَالَ: أَمَا مَنْزِلُهُ فَلَيْسَ فِيهِ، فَأَبْنِعْ لَنَا فِي الْمَسْجِدِ، فَتَوَجَّهْنَا إِلَى الْمَسْجِدِ وَإِذَا عَلَيَّ عَلَيْهِ السَّلَامُ يَخْرُجُ مِنْهُ،

He said, ‘As for his^{asws}, he^{asws} isn’t in it. Search for us in the Masjid’. We headed to the Masjid and there was Ali^{asws} coming out from it.

قَالَ ابْنُ عَبَّاسٍ: وَ قَدْ كُنْتُ أَمْسَ ذَلِكَ الْيَوْمِ عِنْدَ الْيَوْمِ عَلَيَّ عَلَيْهِ السَّلَامُ فَذَكَرَ عُثْمَانُ وَ بَحَثْنَاهُ عَلَيْهِ، وَ قَالَ: أَمَا وَاللَّهِ يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ دَوَائِهِ لَقَطْعُ كَلَامِهِ وَ تَرْكُ لِقَائِهِ. فَقُلْتُ لَهُ: يَرْحَمُكَ اللَّهُ! كَيْفَ لَكَ بِهَذَا؟ فَإِنْ تَرَكْتَهُ ثُمَّ أَرْسَلْتَ إِلَيْكَ فَمَا أَنْتَ صَانِعٌ؟ قَالَ: أَعْتَلُّ وَ أَعْتَلُّ فَمَنْ يَقْسِرُنِي؟. فَقُلْتُ: لَا أَخَذَ.

Ibn Abbas said, ‘And the day before I was in the presence of Ali^{asws} and I had mentioned Usman and his crime against him^{asws}, and he^{asws} had said: ‘But by Allah^{azwj}, O Ibn Abbas! From its cures is to stop talking to him and leave meeting him’. I had said to him^{asws}, ‘May Allah^{azwj} have Mercy on you^{asws}! How is it for you^{asws} with this? If you^{asws} neglect him, then he sends for you, what would you^{asws} do?’ He^{asws} said: ‘I^{asws} shall put off, and put off. Who can force me^{asws}?’ I said, ‘No one’.

قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا تَرَاءَيْنَا لَهُ وَ هُوَ خَارِجٌ مِنَ الْمَسْجِدِ ظَهَرَ مِنْهُ مِنَ التَّقَلُّبِ وَ الطَّلَبِ لِلانْصِرَافِ مَا اسْتَبَانَ لِعُثْمَانَ، فَنَظَرَ إِلَيَّ عُثْمَانُ وَ قَالَ: يَا ابْنَ عَبَّاسٍ! أَمَا تَرَى ابْنَ خَالَتِنَا يَكْرَهُ لِقَاءَنَا. فَقُلْتُ: وَ لِمَ حَقُّكَ الزَّمْ، وَ هُوَ بِالْفَضْلِ أَعْلَمُ،

Ibn Abbas said, ‘When he^{asws} saw us, and he^{asws} was coming out from the Masjid, there appeared from him^{asws}, from the turning around and seeking to leave, what was clear to Usman. Usman looked at me and said, ‘O Ibn Abbas! Do you not see the son^{asws} of our uncle^{as} disliking meeting us?’ I said, ‘And why don’t you necessitate your right, and he^{asws} knows the merit?’

فَلَمَّا تَقَارَبَا رَمَاهُ عُثْمَانُ بِالسَّلَامِ فَردَّ عَلَيْهِ، فَقَالَ عُثْمَانُ: إِنَّ تَدْخُلَ فَإِنَّكَ أَرَدْنَا، وَ إِنْ تَمَضَّ فَإِنَّكَ طَلَبْنَا، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَيُّ ذَلِكَ أَحَبُّبْتُ؟ قَالَ: تَدْخُلُ، فَدَخَلَا، وَ أَخَذَ عُثْمَانُ يَدَيْهِ فَأَهْوَى بِهِ إِلَى الْقِبْلَةِ فَعَصَّرَ عَنْهَا وَ جَلَسَ قُبَالَئِهَا، فَجَلَسَ عُثْمَانُ إِلَى جَانِبِهِ فَتَكَصَّصَتْ عَنْهُمَا فَدَعَاوَانِي جَمِيعاً فَأَتَيْتُهُمَا،

When they were close to each other, Usman initiated with the greetings, and he^{asws} returning it to him. Usman said, ‘If you^{asws} could enter (the Masjid) for we intend you^{asws}, and if you continue, then we shall seek you^{asws}’. Ali^{asws} said: ‘Which of that would you like?’ He said, ‘Enter’. They both entered and Usman grabbed his^{asws} hand and gestured with it towards the Qiblah. He was short (distance) from it, and sat facing it. Usman sat to his^{asws} side. I sat back from them, but they both called me, so I went to them.

فَحَمِدَ عُثْمَانُ اللَّهَ وَ صَلَّى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] ثُمَّ قَالَ: أَمَا بَعْدُ، يَا ابْنِي خَالِي وَ ابْنِي عَمِّي فَإِذَا جَمَعْتُمَا فِي النَّدَاءِ فَاسْتَجِمْتُمَا فِي الشُّكَايَةِ عَلَى رِضَايَ عَنْ أَحَدِكُمَا وَ وَجَدِي عَلَى الْآخَرِ .. إِلَى آخِرِ كَلَامِهِ.

Usman praised Allah^{azwj} and sent Salawaat upon His^{azwj} Rasool^{saww}, then said, ‘As for after, O son of my maternal uncle, and son^{asws} of my paternal uncle^{as}! When I gathered both of you

in the call, so you both came complaining upon my pleasure from one of you, and found be to be upon the other' – up to the end of his speech.

وَقَالَ ابْنُ عَبَّاسٍ: فَأَطْرَقَ عَلَيَّ عَلَيْهِ السَّلَامُ وَ أَطْرَقْتُ مَعَهُ طَوِيلًا، أَمَا أَنَا فَأَجَلَلْتُهُ أَنْ أَتَكَلَّمَ قَبْلَهُ، وَأَمَا هُوَ فَأَرَادَ أَنْ أُجِيبَ عَنِّي وَ عَنْهُ، ثُمَّ قُلْتُ لَهُ: أَمْ تَتَكَلَّمُ أَمْ أَتَكَلَّمُ أَتَا عَنْكَ؟ فَقَالَ: بَلَنْ تَكَلَّمْتُ عَنِّي وَ عَنْكَ،

Ibn Abbas said, 'Ali^{asws} lowered his^{asws} head, and I lowered it along with him^{asws} for a long time. As for I, I respected him^{asws} too much to speak before him^{asws}, and as for him^{asws}, he^{asws} wanted to answer on my behalf and from him^{asws}. Then I said to him^{asws}, 'Will you^{asws} speak or shall I speak on your^{asws} behalf?' He^{asws} said: 'But, you speak on my^{asws} behalf and from you'.

فَحَمِدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] ثُمَّ قُلْتُ: .. وَ ذَكَرَ كَلَامَهُ.

I praised Allah^{azwj} extolled upon His^{azwj} Rasool^{saww}, then said' – and he mentioned his speech.

قَالَ: فَتَنَظَّرَ إِلَيَّ عَلِيٌّ عَلَيْهِ السَّلَامُ نَظْرًا هَبْنَةً، وَ قَالَ: دَعُهُ حَتَّى يَتَلَّعَ رِضَاهُ فِيمَا هُوَ فِيهِ، فَوَ اللَّهُ لَوْ ظَهَرَتْ لَهُ قُلُوبُنَا وَ بَدَتْ لَهُ سَرَائِرُنَا حَتَّى رَأَاهَا بِعَيْنِهِ كَمَا يَسْمَعُ الْخَبَرَ عَنْهَا بِأُذُنِهِ مَا زَالَ مُتَجَرِّمًا سَقَمًا، وَ اللَّهُ مَا أَنَا مُلْقَى عَلَى وَضْمَةٍ وَ إِنِّي لَمَانِعٌ مِنْ وَرَاءِ ظَهْرِي، وَ إِنَّ هَذَا الْكَلَامَ مِنْهُ لِمُخَالَفَتِهِ مِنْهُ وَ سُوءِ عِشْرَةٍ ..

He (Ibn Abbas) said, 'Ali^{asws} looked at me with a look of pride, and said: 'Leave him until he reaches his pleasure in what he is in, for by Allah^{azwj}, if our hearts were to be manifested to him, and our secrets appear to him until he sees these with his eyes just as he hears the news about these with his ears, he will not cease to be sick with vengeance. By Allah^{azwj}! I^{asws} am not going to throw (myself^{asws}) upon a pothole, and I^{asws} can prevent from behind my^{asws} back, and this speech from him is in opposition from him and an evil indication'.

ثُمَّ ذَكَرَ كَلَامَ عُثْمَانَ وَ مَا أَجَابَهُ بِهِ عَلِيٌّ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: فَأَخَذْتُ بِأَيْدِيهِمَا حَتَّى تَصَافَحَا وَ تَصَالَحَا وَ تَمَازَحَا وَ نَهَضْتُ عَنْهُمَا فَتَشَاوَرَا وَ تَوَامَرَا وَ تَذَاكَّرَا ثُمَّ افْتَرَقَا، فَوَ اللَّهُ مَا مَرَّتْ ثَالِثَةٌ حَتَّى لَقَيْتَنِي كُلُّ وَاحِدٍ مِنْهُمَا يَذْكُرُ مِنْ صَاحِبِهِ مَا لَا يَبْرُكُ عَلَيْهِ إِلَّا بُلٌّ، فَعَلِمْتُ أَنَّ لَا سَبِيلَ إِلَى صَلَاحِهِمَا بَعْدَهَا.

Then he mentioned the speech of Usman and what Ali^{asws} answered him with, then said, 'I grabbed both their hands until they shook hands and reconciled, and jested, and I got up from them, and they consulted, and instructed each other, and discussed, then they separated. By Allah^{azwj}, three days had not passed by until I met each one of them mentioning from his companion what what the camel cannot kneel upon. I came to know that there is no way to reconciling them after it'.³⁵⁴

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا، عَنْ شَيْخِهِ أَبِي عُثْمَانَ الْجَاهِظِ، قَالَ: ذُكِرَ فِي كِتَابِ الَّذِي أُورِدَ فِيهِ الْمَعَاذِيرُ عَلَيْهِ عَنْ أَحَدَاتِ عُثْمَانَ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ اسْتَكْبَى فَعَادَهُ عُثْمَانُ مِنْ شِكَايَةٍ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ:

تَوَدُّ لَوْ أَنَّ دَا دَنَفٍ يَمُوتُ

وَ عَائِدَةٍ تَعُودُ لِعَبْرٍ وَدَّ

³⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 e

And it is reported by Ibn Abi Al-Hadeed as well, from his elder abin Usman Al-Jahiz who said, 'It is mentioned in the book which is referred the excuses from the innovations of Usman – Ali^{asws} complained, and Usman returned his^{asws} complained. So, Ali^{asws} said (a couplet): *'And a return, returns to other than a friend, who would have loved it if the one with serious illness would have died'*.

فَقَالَ عُثْمَانُ: وَ اللَّهُ مَا أَذْرِي أ حَيَاثُكَ أَحَبُّ إِلَيَّ أَمْ مَوْتُكَ؟، إِنَّ مِثَّ هَاضِنِي فَقُدُّكَ، وَ إِنَّ حَيِّثَ فَتَسْتَنِّي حَيَاثُكَ، لَا أَعِدِمُ مَا بَقِيَتْ طَاعِنَا يَتَحَذَّكَ دَرِيَّةً يُلْجَأُ إِلَيْهَا.

Usman said, 'By Allah^{azwj}! I do not know whether your^{asws} living is more beloved to me or your^{asws} death? If you^{asws} were to die, your^{asws} loss would shatter me, and if you^{asws} live, your^{asws} life is trying me. You^{asws} will not be executed for as long as you^{asws} obey us, and you^{asws} will be taken as a bold one sheltered to'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا الَّذِي جَعَلَنِي دَرِيَّةً لِلطَّاعِينَ الْعَائِينَ إِنَّمَا سُوِّهُ طَنُكَ بِي أَحَلَّنِي مِنْ قَبْلِكَ هَذَا الْمَحَلَّ، فَإِنْ كُنْتُ تَخَافُ جَانِبِي فَلَكَ عَلَيَّ عَهْدُ اللَّهِ وَ مِيثَاقُهُ أَنْ لَا بَأْسَ عَلَيْكَ مِنِّي أَبَدًا مَا بَلَ بَحْرٌ صَوْفَةً، وَ إِنِّي لَكَ لِرَاعٍ، وَ إِنِّي عَنْكَ لَمُحَامٍ،

Ali^{asws} said: 'There is nothing which would make me^{asws} a bold one for the accursed, the sinners. But rather, it is your evil thinking with me^{asws} which has attributed to me^{asws} this position from you. If you are fearing my^{asws} side, then for you is a Pact of Allah^{azwj} upon me^{asws} and a covenant that there will be no problem upon you from me^{asws}, ever, for as long as there is dampness in the sea, and I^{asws} shall be a protector from you.

وَ لَكِنْ لَا يَنْفَعُنِي ذَلِكَ عِنْدَكَ، وَ أَمَّا قَوْلُكَ: إِنَّ فَقْدِي يَهْضُكَ .. فَكَلَّا أَنْ تُهَاضَ لِفَقْدِي مَا بَقِيَ لَكَ الْوَلِيدُ وَ مَرْوَانُ، فَقَامَ عُثْمَانُ فَخَرَجَ.

But that will not benefit me^{asws} with you. And as for your words that my^{asws} loss would shatter you, so never will you shatter due to my^{asws} loss for as long as Al-Waleed and Al-Marwan remain for you'. Usman stood up and went out.³⁵⁵

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا، عَنْ أَبِي سَعْدٍ الْإِيَّيِّ، قَالَ: وَ رَوَى فِي كِتَابِهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَقَعَ بَيْنَ عُثْمَانَ وَ عَلِيٍّ عَلَيْهِ السَّلَامُ كَلَامٌ، فَقَالَ عُثْمَانُ: مَا أَصْنَعُ إِنْ كَانَتْ فُرْشَتِي لَا تُحِبُّكُمْ وَ قَدْ قَتَلْتُمْ مِنْهُمْ يَوْمَ بَدْرٍ سَبْعِينَ كَأَنَّ وُجُوهَهُمْ شُوفُ الذَّهَبِ يُسْرِخُ أَنْفُهُمْ قَبْلَ شِفَاهِهِمْ؟!

And it is reported by Ibn Abi Al-Hadeed as well, from Abin Sa'ad Al-Abayy who said, '(Heated) talk occurred between Usman and Ali^{asws}. Usman said, 'What can I do if Qureysh do not love you (clan of Abdul Muttalib^{as}), and you have killed seventy of them on the day of (battle of) Badr, it is as if their faces are hooks of gold. Their noses (pride) are quick before their lips?!'³⁵⁶

قَالَ: وَ رَوَى الْمَذْكُورُ أَيْضًا، أَنَّ عُثْمَانَ لَمَّا نَقِمَ النَّاسُ عَلَيْهِ مَا نَقَمُوا، قَامَ مُتَوَكِّفًا عَلَى مَرْوَانَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ لِكُلِّ أُمَّةٍ أَفَةٌ هَذِهِ الْأُمَّةُ وَ عَاقِبَةُ هَذِهِ النِّعْمَةِ قَوْمٌ عَيَّابُونَ طَعَانُونَ يُظْهِرُونَ لَكُمْ مَا تُحِبُّونَ وَ يُسْرِوْنَ مَا تَكْرَهُونَ، طَعَامٌ مِثْلُ النَّعَامِ يَتَّبِعُونَ أَوَّلَ نَاعِيٍّ،

He said, 'And it is reported in the mentioned (book) as well – Usman, when the people avenged upon him what they avenged, he stood leaning upon Marwan and addressed the

³⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 f

³⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 g

people. He said, 'For every community that is a calamity, and a calamity of this community and calamity of these Bounties is a group of faulters, taunters, manifesting to you all what you love and are cheerful at what you are abhorring, a mob like that cattle, following the first caller.

وَلَقَدْ نَعْمُوا عَلَيَّ مَا نَعْمُوا عَلَى عُمَرَ فَمَعَهُمْ وَوَقَمَهُمْ، وَإِنِّي لَأَقْرَبُ نَاصِرًا وَأَعَزُّ نَفَرًا فَمَا لِي لَا أَفْعَلُ فِي فُضُولِ الْأَمْوَالِ مَا أَشَاءُ.

And you are vengeful upon me what vengeance they had upon Umar, so he suppressed them and swept them aside, and I am closer with help, and stronger in numbers. So why should I not do regarding the extra wealth whatever I so desire to?"³⁵⁷

وَرَوَى أَيْضًا، عَنِ الْمُؤَفِّقِيَّاتِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ عُثْمَانُ فِي كَلَامِهِ لِعَمَّارٍ بَعْدَ ذِكْرِهِ عَلَيْهِ السَّلَامُ: أَمَا إِنَّكَ مِنْ شَنَاةِنَا وَاتَّبَاعِهِمْ.

And it is reported as well, from (the book) Al-Muwaffiqaat' – From Ibn Abbas, 'Usman said in his speech to Ammar after his mentioning Ali^{asws}, 'But you are from our adversaries and their followers'".³⁵⁸

3- ج: رَوَى أَنَّ يَوْمًا مِنَ الْأَيَّامِ قَالَ عُثْمَانُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنَّكَ إِن تَرَبَّصْتَ بِي فَقَدْ تَرَبَّصْتَ بِمَنْ هُوَ خَيْرٌ مِنْكَ وَ مِنِّي، قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَمَنْ هُوَ خَيْرٌ مِنِّي؟ قَالَ: أَبُو بَكْرٍ وَ عُمَرُ. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: كَذَبْتَ أَنَا خَيْرٌ مِنْكَ وَ مِنْهُمَا، عَبْدُ اللَّهِ قَبْلَكُمْ وَ عَبْدُ اللَّهِ بَعْدَكُمْ.

(The book) 'Al-Ihtijaj' – On a day from the days, Usman said to Ali^{asws} Bin Abu Talib^{asws}, 'You^{asws}, if you^{asws} are pleased with me, so you^{asws} were pleased with the ones who were better than you^{asws} and me'. Ali^{asws} said: 'And who is the one better than me^{asws}?'. He said, 'Abu Bakr and Umar'. Ali^{asws} said: 'You are lying! I^{asws} am better than you and them both. I^{asws} worshipped Allah^{azwj} before you all and I^{asws} shall worship Him^{azwj} after you'".³⁵⁹

4- كا: عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنِ ابْنِ حُبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَاطٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ جَمَاعَةً مِنْ بَنِي أُمَيَّةٍ فِي إِمْرَةِ عُثْمَانَ اجْتَمَعُوا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي يَوْمٍ جُمُعَةٍ وَ هُمْ يُرِيدُونَ أَنْ يُزَوِّجُوا رَجُلًا مِنْهُمْ، وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَرِيبٌ مِنْهُمْ،

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ali Bin Raib,

'From Abu Abdullah^{asws} having said: "A group from the Clan of Umayyad, during the emirate of Usman, gathered together in the Masjid of Rasool-Allah^{saww} on the day of Friday, and they wanted to solemnise the marriage of a man from them, and Amir Al-Momineen^{asws} was nearby from them.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: هَلْ لَكُمْ أَنْ تُخْلَجَ عَلَيَّ السَّاعَةَ، نَسَّأَلُهُ أَنْ يُخْطَبَ بِنَا وَ يَتَكَلَّمَ فَإِنَّهُ يَخْلَجُ وَ يَعِينُ [يَعْنِي] بِالْكَلامِ؟، فَأَقْبَلُوا إِلَيْهِ، فَقَالُوا: يَا أَبَا الْحَسَنِ! إِنَّا نُرِيدُ أَنْ نُزَوِّجَ فُلَانًا فُلَانَةً وَ نَحْنُ نُرِيدُ أَنْ نُخْطَبَ، فَقَالَ: فَهَلْ تَنْتَظِرُونَ أَحَدًا؟.

³⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 h

³⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 i

³⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 3

Some of them said to the others, 'Is it ok with you all if we go to shame Ali^{asws} at this time, asking him^{asws} that he addresses us, and we would keep on talking, so he^{asws} would be thwarted from the speaking?' They agreed and came over to him^{asws} and they said, 'O Abu Al-Hassan^{asws}! We want to solemnize the marriage of so and so man to so and so woman, and we wanted that you^{asws} should address us'. He^{asws} said: 'Are you awaiting anyone (else)?' They said, 'No'.

فَقَالُوا: لَا، قَالَ: اللَّهُ مَا لَيْتَ حَتَّى قَالَ: الْحَمْدُ لِلَّهِ الْمُخْتَصَّ بِالتَّوْحِيدِ، الْمُقَدِّمِ بِالْوَعِيدِ، الْفَعَالِ لِمَا يُرِيدُ، الْمُحْتَجِّجِ بِالتَّوَرُّدُونَ خَلْقِهِ، ذِي الْأُفُقِ الطَّامِحِ، وَالْعِزِّ الشَّامِعِ، وَالْمُلْكِ الْبَازِخِ، الْمَعْبُودِ بِالْأَلَاءِ، رَبِّ الْأَرْضِ وَالسَّمَاءِ،

By Allah^{azwj}, it was not long until he^{asws} said: 'The Praise is for Allah^{azwj}, the One Particularised with the Oneness. He^{azwj} Proceeds with the Warning, the Doer of whatever He^{azwj} so Wants to, the One Veiled by the Light from His^{azwj} Creatures, The One with Lofty Horizons, and the Powerful Esteem, and the luxurious Kingdom worshipped for its Bounties, the Lord^{azwj} of the earth and the sky.

أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ، وَ فَضْلِ الْعَطَاءِ، وَ سَوَابِغِ النِّعْمَاءِ، وَ عَلَى مَا يَدْفَعُ رَبُّنَا مِنَ الْبَلَاءِ، حَمْدًا يَسْتَهْلِكُ لَهُ الْعِبَادُ، وَ يَنْمُو بِهِ الْبِلَادُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَ لَا يَكُونُ شَيْءٌ بَعْدَهُ،

I^{asws} Praise Him^{azwj} upon the beauty of the afflictions, and the Grace of the Grants, and the Opulent Bounties, and upon what our Lord^{azwj} has Defended us all from the afflictions; with a Praise which the servants are Permitted for and the cities thrive, and I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. There was never a thing before Him^{azwj} nor would, there be anything after Him^{azwj}.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَبْدُهُ وَ رَسُولُهُ اصْطَفَاهُ بِالتَّفْضِيلِ وَ هَدَى بِهِ مِنَ التَّضَلُّيلِ، اخْتَصَّهَ لِنَفْسِهِ، وَ بَعَثَهُ إِلَى خَلْقِهِ بِرِسَالَاتِهِ وَ بِكَلَامِهِ، يَدْعُوهُمْ إِلَى عِبَادَتِهِ وَ تَوْحِيدِهِ وَ الْإِقْرَارِ بِرُبوبِيَّتِهِ وَ التَّصْدِيقِ بِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، بَعَثَهُ عَلَى حِينِ قُبُورَةٍ مِنَ الرُّسُلِ، وَ صَدَفٍ عَنِ الْحَقِّ، وَ جَهَالَةٍ، وَ كُفْرٍ بِالْبَعْثِ وَ الْوَعِيدِ،

And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Chosen him^{saww} with the preference, and Guided by him^{saww} from the darkness, having Chosen him^{saww} Himself^{azwj}, and Sent him^{saww} to His^{azwj} creatures with His^{azwj} Message and with His^{azwj} Speech Inviting them to His^{azwj} worship, and His^{azwj} Oneness, and the acceptance with His^{azwj} Lordship, and the ratification with his^{saww} Prophet-hood having Sent him^{saww} after an interval from the Rasools^{as}, (to people) having turned away from the Truth and being ignorant with the Lord^{azwj} and disbelieved with the Sending and the Promised threat.

فَبَلَغَ رِسَالَاتِهِ، وَ جَاهَدَ فِي سَبِيلِهِ، وَ نَصَحَ لِأُمَّتِهِ، وَ عَبْدَهُ حَتَّى أَتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا،

He^{saww} delivered His^{azwj} Message and strived in His^{azwj} Way, and advised his^{saww} community and His^{azwj} servants until the conviction came to them. May Blessings be upon him^{saww} and his^{saww} Progeny^{asws}, and abundant greetings.

أَوْصِيَكُمْ وَ نَفْسِي بِتَقْوَى اللَّهِ الْعَظِيمِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَ لِلْمُتَّقِينَ الْمَخْرَجَ مِمَّا يَكْرَهُونَ، وَ الرِّزْقَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ، فَتَحَرَّوْا مِنَ اللَّهِ مُوَعِدَهُ، وَ اطْلُبُوا مَا عِنْدَهُ بِطَاعَتِهِ، وَ الْعَمَلَ بِمَحَابِبِهِ، فَإِنَّهُ لَا يُدْرِكُ الْحَيْرُ إِلَّا بِهِ، وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ، وَ لَا تُكْلَانِ فِيمَا هُوَ كَائِنٌ إِلَّا عَلَيْهِ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ:

I^{asws} hereby advise you all and myself^{asws} with the fear of Allah^{azwj} the Magnificent, for Allah^{azwj} Mighty and Majestic has Made the way out for the pious ones from what they are disliking, and the sustenance from where there are not reckoning. Therefore, accomplish from Allah^{azwj}, His^{azwj} Promise, and seek what is with Him^{azwj} with being obedient to Him^{azwj} and the deeds which He^{azwj} Loves, for the goodness cannot be realised except with Him^{azwj}, nor can it be attained, that which is with Him^{azwj}, except with being obedient to Him^{azwj}; and there is no reliance (for Protection) regarding what is going to transpire except upon Him^{azwj}, and there is neither Might nor Strength except with Allah^{azwj}.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَتَمَّ الْأُمُورَ وَ أَضَاهَا عَلَى مَقَادِيرِهَا فَهِيَ غَيْرُ مُتَنَاهِيَةٍ عَنْ بَحَارِهَا دُونَ بُلُوغِ غَايَاتِهَا فِيمَا قَدَّرَ وَ قَضَى مِنْ ذَلِكَ، وَ قَدْ كَانَ فِيمَا قَدَّرَ وَ قَضَى مِنْ أَمْرِ الْمُخْتَوَمِ وَ قَضَائِهِ الْمُبَرَّمَةِ مَا قَدْ تَشَعَّبَتْ بِهِ الْأَخْلَاقُ، وَ جَرَتْ بِهِ الْأَسْبَابُ مِنْ تَنَاهِي الْقَضَايَا بِنَا وَ بِكُمْ إِلَى حُضُورِ هَذَا الْمَجْلِسِ الَّذِي خَصَّنَا اللَّهُ وَ إِنَّا كُنَّا لِلَّذِي كَانَ مِنْ تَذَكُّرِنَا آلَاءَهُ وَ حُسْنِ بَلَايِهِ، وَ تَطَاهَرِ نِعْمَائِهِ،

Thereafter, Allah^{azwj} Endorsed the matters and Placed them upon their measurement, so it cannot be that they would end up in their flowing besides reaching its peak regarding what has been Measured (for it) and Judged from that. And it is such from what has been Measured and Judged, from His^{azwj} Definite matters and His^{azwj} Endorsed Judgement, what the successors^{asws} branched out with, and the causes flowed with; and a Judgement which reached conclusion is the Judgement with us^{asws} and you all to be present in this gathering which Allah^{azwj} has Specialised us^{asws} and you all from which we^{asws} would be mentioning Him^{azwj}, and the beauty of His^{azwj} Trials, and the manifestation His^{azwj} Bounties.

فَنَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ بَرَكَهَ مَا جَمَعَنَا وَ إِنَّا كُنَّا إِلَيْهِ، ثُمَّ إِنَّ فُلَانًا بَنَى فُلَانَةً بِنْتُ فُلَانٍ وَ هُوَ فِي الْحَسَبِ مَنْ قَدْ عَرَفْتُمُوهُ، وَ فِي النَّسَبِ مَنْ لَا يَجْهَلُونَهُ، وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَا قَدْ عَرَفْتُمُوهُ، فَرُدُّوْا خَيْرًا تُحَمَّدُوا عَلَيْهِ، وَ تُنْسَبُوا إِلَيْهِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ.

Thus, we^{asws} ask Allah^{azwj} for us^{asws} and for you all, for it being a Blessing, having Gathered us^{asws} and you to, and Drove us^{asws} and to you. Then, so and so male, son of so and so, and so and so female, daughter of so and so, and he is in the lineage which you have recognised and in the nobility which you are not ignorant of, and the dower having extended to him, what you have recognised, so may there be goodness be upon it and be linked to it. May Salawaat be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, 360

5- كا: عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: حَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَقَامَ بِمِثْنَى ثَلَاثًا يُصَلِّي رَكْعَتَيْنِ، ثُمَّ صَنَعَ ذَلِكَ أَبُو بَكْرٍ، ثُمَّ صَنَعَ ذَلِكَ عُمَرُ، ثُمَّ صَنَعَ ذَلِكَ عُثْمَانُ سِتِّ سِنِينَ ثُمَّ أَكْمَلَهَا عُثْمَانُ أَرْبَعًا، فَصَلَّى الظُّهْرَ أَرْبَعًا ثُمَّ تَمَارَضَ لِيَشُدَّ بِذَلِكَ بِدَعْتَهُ، فَقَالَ لِلْمُؤَدِّ: اذْهَبْ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَلْيُقِلْ لَهُ فَلْيُصَلِّ بِالنَّاسِ الْعَصْرَ،

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far^{asws} having said: 'The Prophet^{saww} performed Hajj. He^{saww} stayed in Mina for three (days), Praying two Cycles (shortened *Salaat*). Then Abu Bakr did that, and Umar did that. Then Usman did that for six years. Then Usman completed it as four. He Prayed Al-Zohr as four (Cycle). Then he fell sick due to that innovation. He said to the Muezzin (caller to the *Salaat*), 'Go to Ali^{asws}, and say to him^{asws}, and let him^{asws} Pray (lead) Al-Asr with the people'.

فَأَتَى الْمُؤَدُّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ الْعَصْرَ، فَقَالَ: لَا، إِذَنْ لَا أُصَلِّي إِلَّا رَكْعَتَيْنِ كَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَذَهَبَ الْمُؤَدُّ فَأَخْبَرَ عُثْمَانَ بِمَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ: أَذْهَبَ إِلَيْهِ وَ قُلْتُ لَهُ: إِنَّكَ لَسْتَ مِنْ هَذَا فِي شَيْءٍ، أَذْهَبَ فَصَلَّى كَمَا تُؤْمَرُ. قَالَ عَلِيٌّ: لَا وَاللَّهِ لَا أَفْعَلُ .. فَخَرَجَ عُثْمَانُ فَصَلَّى بِحِمِّ أَرْبَعًا،

The Muezzin came over to Ali^{asws} and said to him^{asws}, 'The commander of the faithful Usman orders you^{asws} that you^{asws} should Pray (lead) Al-Asr with the people'. But he^{asws} said: 'Then I^{asws} shall not Pray except for two Cycles just as Rasool-Allah^{saww} Prayed'. The Muezzin went and informed Usman with what Ali^{asws} had said. He said, 'Go to him^{asws}, and say to him^{asws}, 'You^{asws} are not in anything (choice) from this. Go and Pray just as you^{asws} are ordered to'. Ali^{asws} said: 'No, by Allah^{azwj}! I^{asws} will not do so'. Usman came out and Prayed four (Cycles) with them.

فَلَمَّا كَانَ فِي خِلَافَةِ مُعَاوِيَةَ وَ اجْتَمَعَ النَّاسُ عَلَيْهِ وَ قِيلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَجَّ مُعَاوِيَةَ فَصَلَّى بِالنَّاسِ بِمِثْلِ رَكْعَتَيْنِ الظُّهْرِ ثُمَّ سَلَّمَ، فَانْظَرَتْ بَنُو أُمَيَّةَ بَعْضُهُمْ إِلَى بَعْضٍ وَ تَقَيَّفَ وَ مَنْ كَانَ مِنْ شِيعَةِ عُثْمَانَ ثُمَّ قَالُوا: قَدْ قَضَى عَلَى صَاحِبِكُمْ وَ خَالَفَ وَ أَشْمَتَ بِهِ عَدُوَّهُ،

When it was the caliphate of Muawiya, and the people gathered to him and murdered Amir Al-Momineen^{asws}, Muawiya performed Hajj. He Prayed two Cycles of Al-Zohr with the people. Then he greeted (finished the *Salaat*). The Clan of Umayya looked at each other, as well as (the people of) Sakeef, and the ones who were the adherents of Usmaan. Then they said, 'It has been decided against your companion (Usman), and he has been opposed, and his enemies would gloat with it'.

فَقَامُوا فَدَخَلُوا عَلَيْهِ، فَقَالُوا: أَ تَذَرِي مَا صَنَعْتَ؟ مَا رِذْتُ عَلَى أَنْ قَصَصْتَ عَلَى صَاحِبِنَا، وَ أَشْمَتَ بِهِ عَدُوَّهُ، وَ رَغِبْتَ عَنْ صَنِيعِهِ وَ سُنَّتِهِ، فَقَالَ: وَنِلْكُمْ! أَمَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى فِي هَذَا الْمَكَانِ رَكْعَتَيْنِ وَ أَبُو بَكْرٍ وَ عُمرُ، وَ صَلَّى صَاحِبُكُمْ سِتَّ سِنِينَ كَذَلِكَ، فَتَأْمُرُونِي أَنْ أَدْعَ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا صَنَعَ أَبُو بَكْرٍ وَ عُمرُ وَ عُثْمَانُ قَبْلَ أَنْ يُحْدِثَ، فَقَالُوا: لَا وَاللَّهِ،

They stood up and went over to him, and they said, 'Do you know what you did? What you did increase upon, is that you judged against our companion (Usman), and his enemies would gloat with it, and turn away from his actions, and his way'. He said, 'Woe be unto you all! Are you not knowing that Rasool-Allah^{saww} Prayed two Cycles in this very place, and so did Abu Bakr, and Umar, and your companion (Usman) Prayed like that for six years? Now you are instructing me that I should leave the Sunnah of Rasool-Allah^{saww}, and what Abu Bakr did, and Umar, and Usman, before he innovated?'

مَا نَرْضَى عَنْكَ إِلَّا بِذَلِكَ!. قَالَ: فَأَقْبِلُوا إِلَيَّ مُتَّعِكُمْ وَ رَاجِعْ إِلَى سُنَّةِ صَاحِبِكُمْ، فَصَلَّى الْعَصْرَ أَرْبَعًا فَلَمْ تَزَلِ الْخُلَفَاءُ وَ الْأُمَرَاءُ عَلَى ذَلِكَ إِلَى الْيَوْمِ.

They said, 'No, by Allah^{azwj}! We are not pleased from you except with that'. He said, 'So I am hereby relieved with your interceding, and return to the way of your companion (Usman)'.

Then he Prayed Al-Asr as four (Cycles). Thereafter, the caliphs, and the emirs did not cease to be upon that until today”.³⁶¹

6- مع: الْمُكَتَّبُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَرَّاقِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَعِيدٍ، عَنْ فَضِيلِ بْنِ عَبْدِ الْوَهَّابِ، عَنْ يُونُسَ بْنِ أَبِي يَعْفُورٍ الْعَبْدِيِّ، عَنْ أَبِيهِ، عَنْ قَنْبَرٍ مَوْلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: دَخَلْتُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى عُثْمَانَ بْنِ عَفَّانَ فَأَحْبَبَ الْحُلُوءَ وَأَوْمَى إِلَيَّ عَلِيٌّ عَلَيْهِ السَّلَامُ بِالتَّنْحِي، فَتَنَحَيْتُ غَيْرَ بَعِيدٍ، فَجَعَلَ عُثْمَانُ يُعَاتِبُ عَلِيًّا عَلَيْهِ السَّلَامُ وَعَلِيٌّ عَلَيْهِ السَّلَامُ مُطْرِقًا، فَأَقْبَلَ عَلَيْهِ عُثْمَانُ، فَقَالَ: مَا لَكَ لَا تَقُولُ؟. فَقَالَ: إِنْ قُلْتُ لَمْ أَقُلْ إِلَّا مَا تَكْرَهُ، وَ لَيْسَ لَكَ عِنْدِي إِلَّا مَا تُحِبُّ.

(The book) ‘Ma’any Al Akhbar’ – Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from Muhammad Bin Ismail Bin Aban, from Abdullah Bin Abin Saeed, from Fuzeyl Bin Abdul Wahab, from Yunus Bin Abin Yafour Al Abdy, from his father,

‘From Qanbar a salve of Ali^{asws}, having said, ‘I entered with Ali^{asws} Bin Abu Talib^{asws} to see Usman Bin Affan. I loved to be alone, and Ali^{asws} gestured to me with being along. I went aside, not far, and Usman went on to fault Ali^{asws} and Ali^{asws} lowered his^{asws} head. Usman faced towards him^{asws} and said, ‘What is the matter you^{asws} are not speaking?’ He^{asws} said: ‘If I^{asws} speak, I^{asws} not be saying anything except what you dislike, and there isn’t anything for you with me^{asws} except what you don’t like’.³⁶²

7- نَهَج: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: إِنَّ بَيْنِي أُمِّيَّةً لَيُفَوَّقُونِي ثَرَاتُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَفْوِيقًا، وَ اللَّهُ لَيَنْ بَقِيَتْ هُمْ لَأَنْفُضْنَهُمْ نَفْضَ اللَّحَامِ الْوَدَامَ التَّزَيَّةَ.

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his^{asws}: ‘The clan of Umayya are giving me^{asws} the inheritance of Muhammad^{saww} bit by bit. By Allah^{azwj}! If I^{asws} were to remain alive for them, I^{saww} shall shake them off, like the shaking off the dust from the meat by the butcher’.³⁶³

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: اعْلَمْ أَنَّ أَصْلَ هَذَا الْخَبَرِ قَدْ رَوَاهُ أَبُو الْفَرَجِ الْأَصَفْهَانِيُّ فِي كِتَابِ الْأَغَانِي، بِإِسْنَادٍ رَفَعَهُ إِلَى حَرْبِ بْنِ حُبَيْشٍ، قَالَ: بَعَثَنِي سَعِيدُ بْنُ الْعَاصِ وَ هُوَ يَوْمَئِذٍ أَمِيرُ الْكُوفَةِ مِنْ قِبَلِ عُثْمَانَ بِحَدَايَا إِلَى أَهْلِ الْمَدِينَةِ، وَ بَعَثَ مَعِيَ هَدِيَّةً إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ كَتَبَ إِلَيْهِ: أَيُّ لَمْ أَبْعَثْ إِلَى أَحَدٍ أَكْثَرَ جَمًّا بَعَثْتُ بِهِ إِلَيْكَ، إِلَّا أَمِيرَ الْمُؤْمِنِينَ،

And Ibn Abi Al Hadeed said, ‘Know that the origin of this Hadeeth has been reported by Abu Al Faraj Al Asfahany in the book ‘Al Aghany’, by a chain raised to Harb Bin Hubeysh who said,

‘Saeed Bin Al-Aas sent me, and in those days, he was the governor of Al-Kufa from the direction of Usman, with (some) gifts to Ali^{asws}, and wrote to him^{asws}, ‘I have not sent to anyone more than what I am sending to you^{asws}, except for the commander of the faithful.

فَلَمَّا أَتَيْتُ عَلَيْهِ وَ قَرَأْتُ كِتَابَهُ قَالَ: لَشَدَّ مَا تَخْطُرُ [يَخْطُرُ] عَلَيَّ بُوَ أُمِّيَّةٍ ثَرَاتُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَمَا وَ اللَّهُ لَيَنْ وَلِيَّتُهَا لَأَنْفُضَنَّهَا نَفْضَ الْقَصَابِ الرَّابِ الْوَدَمَةَ.

³⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 5

³⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 6

³⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 a

When I came to Ali^{asws} and he^{asws} read his letter, he^{asws} said: 'The severest of what the clan of Umayya prohibited unto me^{asws} was the inheritance of Muhammad^{saww}. But, by Allah^{azwj}! If I^{asws} were to be in-charge of it, I^{asws} would shake them off like the butcher shakes off the dust from the meat".³⁶⁴

قَالَ: وَ حَدَّثَنِي بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ الْجَوْهَرِيُّ، عَنْ عُمَرَ بْنِ شَيْبَةَ، بِإِسْنَادِهِ ذَكَرَهُ فِي الْكِتَابِ أَنَّ سَعِيدَ بْنَ الْعَاصِ حَيْثُ كَانَ أَمِيرَ الْكُوفَةِ بَعَثَ مَعَ ابْنِ أَبِي عَائِشَةَ مَوْلَاهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِصِلَةٍ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَاللَّهِ لَا يَزَالُ غُلَامٌ مِنْ غِلْمَانِ بَنِي أُمَيَّةَ يَبْعَثُ إِلَيْنَا مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ* يَمِثِلُ قُوتِ الْأَزْمَلَةِ، وَاللَّهِ لَئِنْ بَقِيتُ لَأَنْفُضَنَّهَا كَمَا يَنْفُضُ الْفَصَّابُ الرِّبَابَ الْوُذْمَةَ.

He (Ibn Abi Al Hadeed) said, 'And it is narrated to me with that by Ahmad Bin Abdul Aziz Al Jowhary, from Umar Bin Shayba, by his chain mentioned in the book,

'Saeed Bin Al-Aas, when he was the governor of Al-Kufa, sent his slave Abi Ayesha to Ali^{asws} Bin Abu Talib^{asws} with financial aid. Ali^{asws} said: 'By Allah^{azwj}! Slaves from the slaves of the clan of Umayya have not ceased to be sent to us^{asws}, from what Allah^{azwj} had Legalised unto His^{azwj} Rasool^{saww} (war booty), similar to the sustenance of a widow. By Allah^{azwj}! If I^{asws} were to remain, I^{asws} will shake them off just as the butcher tends to shake off the dust off from the meat".³⁶⁵

8- نَهَجٌ: وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ وَقَدْ وَقَعَتْ مُشَاجَرَةٌ بَيْنَهُ وَ بَيْنَ عُثْمَانَ، فَقَالَ الْمُغَيَّرَةُ بْنُ الْأَخْنَسِ لِعُثْمَانَ: أَنَا أَكْفِيكَهُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلْمُغَيَّرَةِ: يَا ابْنَ اللَّعِينِ الْأَبْتَرِ، وَالشَّجَرَةُ الَّتِي لَا أَصْلَ لَهَا وَلَا فَرْعَ، أَنْتَ تَكْفِيَنِي؟! فَوَ اللَّهُ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ، وَلَا قَامَ مَنْ أَنْتَ مُنْهَضُهُ، اخْرُجْ عَنَّا أَبْعَدَ اللَّهُ نَوَاكَ، ثُمَّ أَلْبَغْ جُهْدَكَ فَلَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws}, and a quarrel had occurred between him^{asws} and Usman, so Al-Mugheira Bin Al-Akhnas said to Usman, 'I shall suffice him^{asws} for you'. Amir Al-Momineen^{asws} said to Al-Mugheira: 'O son of the accursed, the one without posterity, the tree (lineage) which there is no origin for it, nor any branch! You are going to be sufficient (to deal with) me^{asws}?! By Allah^{saww}! Allah^{azwj} will not Strengthen the one you help, nor will he (be able to) stand, the one you raise. Get out from us! May Allah^{azwj} Distance your intentions. Exert your utmost effort, for Allah^{azwj} will not Let you remain, if I^{asws} remain".³⁶⁶

9- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ قَالَهُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ رَحِمَهُمَا اللَّهُ وَقَدْ جَاءَهُ بِرِسَالَةٍ مِنْ عُثْمَانَ بْنِ عَفَّانَ وَ هُوَ مَحْضُورٌ بِشَأْنِهِ فِيهَا الْخُرُوجُ إِلَى مَالِهِ يَنْبَغُ لِيَقْلَ هَتْفُ النَّاسِ بِاسْمِهِ لِلْخِلَافَةِ بَعْدَ أَنْ كَانَ سَأَلَهُ مِثْلَ ذَلِكَ مِنْ قَبْلُ،

(The book) 'Nahj (Al-Balagah)' – From a speech of his^{asws} to Abdullah Bin Al-Abbas, and he had come to him^{asws} with a message from Usman Bin Affan, and he was besieged, asking him^{asws} for going out (on a military expedition) to his wealth at Yanbu, in order to reduce the shouting of the people by his^{asws} name for the caliphate, after having had asked him^{asws} similar to that from before.

³⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 b

³⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 c

³⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 8

فَقَالَ عَلَيْهِ السَّلَامُ: يَا ابْنَ عَبَّاسٍ! مَا يُرِيدُ عُثْمَانُ أَنْ يَجْعَلَني إِلَّا جَمَلًا نَاضِحًا بِالْغَرْبِ أَقْبَلَ وَ أَذْبَرَ، بَعَثَ إِلَيَّ أَنْ أَخْرُجَ .. بَعَثَ إِلَيَّ أَنْ أَقْدُمَ، ثُمَّ هُوَ الْآنَ يَبْعَثُ إِلَيَّ أَنْ أَخْرُجَ، وَاللَّهِ لَقَدْ دَفَعْتُ عَنْهُ حَتَّى خَشِيتُ أَنْ أَكُونَ آثِمًا.

He^{asws} said: 'O Ibn Abbas! Usman does not want except to make me^{asws} a water-drawing camel, coming and going. He had sent a message to me that I^{asws} should go out, (then) sends a message to me^{asws} to come back, then now he is sending a message to me^{asws} that I^{asws} should go out. By Allah^{azwj}! I^{asws} defended him until I^{asws} feared that I^{asws} would become a sinner".³⁶⁷

³⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 9

[29] باب كيفية قتل عثمان و ما احتج عليه القوم في ذلك و نسبه و تاريخه

CHAPTER 29 – MANNER OF THE KILLING OF USMAN AND WHAT THE PEOPLE ARGUED AGAINST HIM DURING THAT, AND HIS LINEAGE AND HIS HISTORY

1- مَا: الْمُفِيدُ، عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْبَرْزَازِ، عَنْ أَحْمَدَ بْنِ الصَّلْتِ، عَنْ صَالِحِ بْنِ أَبِي النَّجْمِ، عَنْ الْهَيْثَمِ بْنِ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ الْيَسَعِ، عَنْ الشَّعْبِيِّ، عَنْ صَعْصَعَةَ بْنِ صُوحَانَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ، قَالَ: دَخَلْتُ عَلَى عُثْمَانَ بْنِ عَفَّانٍ فِي نَفَرٍ مِنَ الْمِصْرِيِّينَ، فَقَالَ عُثْمَانُ: قَدَّمُوا رَجُلًا مِنْكُمْ يُكَلِّمُنِي، فَقَدَّمُونِي، فَقَالَ عُثْمَانُ: هَذَا...!، وَكَأَنَّهُ اسْتَحْدَثَنِي، فَقُلْتُ لَهُ: إِنَّ الْعِلْمَ لَوْ كَانَ بِالسِّنِّ لَمْ يَكُنْ لِي وَ لَا لَكَ فِيهِ سَهْمٌ، وَ لَكِنَّهُ بِالْتَّعْلَمِ.

(The book) 'Amaali' of sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid Al Maraghy, from Muhammad Bin Ahmad Al Bazzaz, from Ahmad Bin Al Salt, from Salih Bin Abi Al Najm, from Al Haysam Bin Adayy, from Abdullah Bin Al Yas'a, from al Shaie, from Sa'sa Bin Sowhan Al Abdy who said,

'I entered to see Usman Bin Affan among a number of Egyptians. Usman said, 'Forward a man from you to speak to me'. They forwarded me. Usman said, 'This one!' And it was as if he was considering me too young. I said to him, 'The knowledge, even if it was in China, there neither happens to be a share for me nor for you in it, but it is by the learning'.

فَقَالَ عُثْمَانُ: هَاتِ!..! فَقُلْتُ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِينَ إِنْ مَكَّنَّاكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ).

Usman said, 'Give!' I said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]**'.

فَقَالَ عُثْمَانُ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ؟! فَقُلْتُ لَهُ: فَمُرْ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ،

Usman said, 'Was this Verse Revealed regarding us?!' I said to him, 'Then enjoin with the god and forbid from the evil'.

فَقَالَ عُثْمَانُ: دَعْ ذَا، وَ هَاتِ مَا مَعَكَ. فَقُلْتُ لَهُ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ...) إِلَى آخِرِ الْآيَةِ.

Usman said, 'Leave that, and give what is with you'. I said to him, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. [22:40]** – up to the end of the Verse'.

فَقَالَ عُثْمَانُ: وَ هَذِهِ أَيْضًا فِينَا نَزَلَتْ؟! فَقُلْتُ لَهُ: فَأَعْطِنَا بِمَا أَخَذْتَ مِنَ اللَّهِ تَعَالَى.

Usman said, 'And this as well, was it Revealed regarding us?!' I said to him, 'Then give us what you have taken from Allah^{azwj} the Exalted'.

فَقَالَ عُثْمَانُ: يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّمْعِ وَالطَّاعَةِ وَإِنَّ يَدَ اللَّهِ عَلَى الْجُمَاعَةِ، وَإِنَّ الشَّيْطَانَ مَعَ الْقَدِّ فَلَا تَسْمَعُوا إِلَى قَوْلِ هَذَا، فَإِنَّ هَذَا لَا يَدْرِي مَنْ اللَّهُ؟ وَلَا أَتَيْنَ اللَّهَ؟

Usman said, 'O you people! Upon you is with the listening and the obeying, and that the Hand of Allah^{azwj} is upon the congregation, and the Satan^{la} is with the individual. So, do not be listening to the words of this one, for this one does not know, who is Allah^{azwj}? Nor, where is Allah^{azwj}?'

فَقُلْتُ لَهُ: أَمَّا قَوْلُكَ عَلَيْكُمْ بِالسَّمْعِ وَالطَّاعَةِ، فَإِنَّكَ تُرِيدُ مِنَّا أَنْ نَقُولَ غَدًا: (رَبُّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُفِّرْنَا فَاذْهَبْنَا السَّبِيلَ)،

I said to him, 'As for your words, 'Upon you is with the listening and the obeying', so you want from us that we should be saying tomorrow, **'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67].**

وَأَمَّا قَوْلُكَ: إِنِّي لَا أَدْرِي مَنْ اللَّهُ، فَإِنَّ اللَّهَ رَبُّنَا وَرَبُّ آبَائِنَا الْأَوَّلِينَ، وَأَمَّا قَوْلُكَ: إِنِّي لَا أَدْرِي أَتَيْنَ اللَّهَ؟، فَإِنَّ اللَّهَ تَعَالَى بِالْمُرْصَادِ.

Ans as for your words that I do not know who is Allah^{azwj}, so Allah^{azwj} is our Lord^{azwj} and Lord^{azwj} of our forefathers, the former ones. And as for your words that I do not know where is Allah^{azwj}, so Allah^{azwj} the Exalted is lying in wait'.

قَالَ: فَغَضِبَ وَأَمَرَ بِصَرْفِنَا وَغَلَقَ الْأَبْوَابَ دُونَنَا.

He (the narrator) said, 'He (Usman) got angered and ordered with our leaving and he closed the doors upon us'.³⁶⁸

2- مَعَ: الْقَطَّانُ، عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ، عَنِ ابْنِ حَبِيبٍ، عَنْ حَسَّانَ بْنِ عَلِيٍّ الْمَدَائِنِيِّ، عَنِ الْعَبَّاسِ بْنِ مُكْرَمٍ، عَنْ سَعْدِ الْحُفَّافِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: كَتَبَ عُثْمَانُ بْنُ عَفَّانٍ حِينَ أُحِيطَ بِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ، فَقَدْ جَاوَزَ الْمَاءَ الرَّبِّيَّ، وَبَلَغَ الْحَزَامَ الطَّبِيبِيَّ، وَتَجَاوَزَ الْأَمْرُ بِی قُدْرَةٍ، وَطَمِعَ فِيَّ مَنْ لَا يَدْفَعُ عَنْ نَفْسِهِ، فَإِنْ كُنْتُ مَأْكُولًا فَكُنْ خَيْرَ آكِلٍ، وَإِلَّا فَأَذْرِكُنِي وَلَمَّا أَمَرْتُ.

(The book) 'Ma'any Al Akhbaar' – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Hassan Bin Ali Al Madainy, from Al Abbas Bin Mukram, from Sa'ad Al Khaffaf, from Al Asbagh Bin Nubata who said,

'Usman Bin Affan, when he was surrounded with, wrote to Ali^{asws} Bin Abu Talib^{asws}, 'As for after, the water has exceeded the limit and the belt has tightened, and the matter has exceeded its measurement with me, and he is coveting regarding me, one who cannot defend from himself. So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart!'³⁶⁹

3- ب: مُحَمَّدُ بْنُ عِيسَى، عَنِ الْقَدَّاحِ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ، قَالَ: لَمَّا حَصَرَ النَّاسُ عُثْمَانَ جَاءَ مَرْوَانَ بْنُ الْحَكَمِ إِلَى عَائِشَةَ وَ قَدْ تَجَهَّزَتْ لِلْحَجِّ -، فَقَالَ: يَا أَيُّهَا الْمُؤْمِنِينَ! إِنَّ عُثْمَانَ قَدْ حَصَرَهُ النَّاسُ فَلَوْ تَزَكَّتِ الْحُجَّ وَ أَصْلَحَتِ أَمْرُهُ كَانَ النَّاسُ يَسْتَمِعُونَ مِنْكَ، فَقَالَتْ: قَدْ أُوجِبْتُ الْحُجَّ وَ شَدَّدْتُ غَرَائِرِي،

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Al Qaddah,

³⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 1

³⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 2

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When the people besieged Usman, Mawran Bin Al-Hakam came to Ayesha, and she had already prepared for the Hajj. He said, 'O mother of the believers! Usman, the people have besieged him. If you could leave the Hajj and correct his affairs, the people would be listening from you'. She said, 'The Hajj is Obligatory and I have made up my mind'.

قَوْلِي مَرَوَانُ وَ هُوَ يَقُولُ:

حَتَّى إِذَا اضْطَرَمَّتْ أَلْجَدَمُ

خَرَقَ قَيْسٌ عَلَى الْبَلَادِ

Marwan turned around and he was saying (a couplet), 'A house of the city is burning upon me to the extent when it is inflamed, so I am going to Hajj'.

فَسَمِعَتْهُ عَائِشَةُ، فَقَالَتْ: تَعَالِ، لَعَلَّكَ تَطُنُّ أَيْ فِي شَكٍّ مِنْ صَاحِبِكَ، وَ اللَّهُ لَوَدِدْتُ أَنَّكَ وَ هُوَ فِي غَرَارَتَيْنِ مِنْ غَرَارِي مَخِيطٌ عَلَيْكُمَا تُعْطَانِ فِي الْبَحْرِ حَتَّى تَمُوتَا.

I heard Ayesha and she said, 'Come! Perhaps you think I am in doubt from your companion. By Allah^{azwj}! I would love it if you and he were in two sewers from the sewers the cover having been sewn upon you two, plunging into the sea until you both die"³⁷⁰.

4- سر: موسى بن بكر، عن المفضل، عن أبي جعفر عليه السلام، قال: إِنَّ فُلَانًا وَ فُلَانًا عَصَبَانَا حَقْنَا وَ قَسَمَاهُ بَيْنَهُمْ، فَرَضُوا بِذَلِكَ عَنْهُمَا، وَ إِنَّ عُمَانَ لَمَّا مَنَعَهُمْ وَ اسْتَأْثَرَ عَلَيْهِمْ غَضَبُوا لَأَنْفُسِهِمْ.

(The book) 'Mustatarfaat Al Saraair' – Musa Bin Bakr, from Al Mufazzal,

'From Abu Ja'far^{asws} having said: 'So and so (Abu Bakr) and so and so (Umar) both usurped our^{asws} rights and distributed it between them. They (people) were pleased with that from them, and when Usman deprived them and preferred (clan of Umayya) over them, they were angered for themselves"³⁷¹.

5- قب: نَقَلَتِ الْمُزَجَّجَةُ، عَنْ أَبِي الْجَهْمِ الْعَدَوِيِّ وَ كَانَ مُعَادِيًا لِعَلِيِّ عَلَيْهِ السَّلَامُ-، قَالَ: خَرَجْتُ بِكِتَابِ عُمَانَ وَ الْمِصْرِيُّونَ قَدْ نَزَلُوا بِذِي خَشَبٍ إِلَى مُعَاوِيَةَ وَ قَدْ طَوَيْتُهُ طَيًّا لَطِيفًا وَ جَعَلْتُهُ فِي قِرَابٍ سَيْفِي، وَ قَدْ تَنَكَّبْتُ عَنِ الطَّرِيقِ وَ تَوَخَّيْتُ سَوَادَ اللَّيْلِ حَتَّى كُنْتُ بِجَانِبِ الْجَرْفِ، إِذَا رَجُلٌ عَلَى جِلْدٍ مُسْتَقْبِلِي وَ مَعَهُ رَجُلَانِ يَمْشِيَانِ أَمَامَهُ

(The book) 'Manaqib' of Ibn Shehr Ashub – Al-Murji'a transmitted from Abi Al-Jaham, and he was hostile to Ali^{asws}, said, 'I went out with the letter of Usman and the Egyptians had descended at Zil Khashab to Muawiya, and I had folded it with a subtle folding and made it to be in the sheath of my sword, and I got lost on the road and was facing the darkness of the night, until I was by the cliff facing me and with him were two men, walking in front of him.

فَإِذَا هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَدْ أَتَى مِنْ نَاحِيَةِ الْبَدْوِ فَأَتَيْتَنِي وَ لَمْ أَتَيْنُهُ حَتَّى سَمِعْتُ كَلَامَهُ، فَقَالَ: أَيْنَ تُرِيدُ يَا صَخْرُ؟. قُلْتُ: الْبَدْوُ، فَأَدْعُ الصَّخَابَةَ. قَالَ: فَمَا هَذَا الَّذِي فِي قِرَابٍ سَيْفِكَ؟. قُلْتُ: لَا تَدْعُ مِرَاحَكَ أَبَدًا ثُمَّ جَرْتَهُ [جُرْتُهُ].

³⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 3

³⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 4

There, it was Ali^{asws} Bin Abu Talib^{asws} who had come from the area of the Bedouins. He^{asws} confirmed me and I could not confirm (it was) him^{asws} until I heard his^{asws} speech. He^{asws} said: 'Where are you intending, O Sakhr?' I said, 'Al-Badwa'. He^{asws} called his^{asws} companions. He^{asws} said: 'So what is which is in the sheath of your sword?' I said, 'You will not leave your^{asws} joking, ever!' Then I took it off".³⁷²

6- ج: الكَاتِبُ، عَنِ الرَّعْمَرَانِيِّ، عَنِ الثَّقَفِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَلَوِيِّ، عَنِ يَحْيَى بْنِ الْمُغِيرَةِ، عَنْ سَلَمَةَ بْنِ الْفَضْلِ، عَنْ عَلِيِّ بْنِ صَبِيحٍ الْكِنْدِيِّ، عَنْ أَبِي يَحْيَى مَوْلَى مُعَاذِ بْنِ عُمَرَ الْأَنْصَارِيِّ، قَالَ: إِنَّ عُثْمَانَ بْنَ عَفَّانَ بَعَثَ إِلَى الْأَوْقَمِ بْنِ عَبْدِ اللَّهِ وَكَانَ خَازِنَ بَيْتِ مَالِ الْمُسْلِمِينَ، فَقَالَ لَهُ: أَسْلِفْنِي مِائَةَ أَلْفِ دِرْهَمٍ. فَقَالَ لَهُ الْأَوْقَمُ: أَكْتُبُ عَلَيْكَ بِهَا صَكًّا لِلْمُسْلِمِينَ. قَالَ: وَمَا أَنْتَ وَذَلِكَ؟ لَا أُمُّ لَكَ! إِنَّمَا أَنْتَ خَازِنٌ لَنَا.

(The book) 'Majaalis' of Sheykh Al Mufeed – From Al Zafrani, from Al Hassan Bin Ali Al Luluie, from Yahya Bin Al Mugheira, from Salama Bin Al Fazl, from Ali Bin Sabeeh Al Kindy, from Abi Yahya a slave of Muaz Bin Jabal Al Ansari who said,

'Usman Bin Affan send a message to Al-Arqam Bin Abdullah, and he was a treasurer of the public treasury of the Muslims. He said to him, 'Advance one hundred thousand, thousand Dirhams to me'. Al-Arqam said to him, 'I shall write a deed with it for the Muslims'. He said, 'And what have you to do with that? May there be no mother for you! But rather, you are a treasurer for us'.

قَالَ: فَلَمَّا سَمِعَ الْأَوْقَمُ ذَلِكَ خَرَجَ مُبَادِرًا إِلَى النَّاسِ، فَقَالَ: أَيُّهَا النَّاسُ! عَلَيْكُمْ بِمَالِكُمْ فَإِنِّي ظَنَنْتُ أَنِّي خَازِنُكُمْ وَ لَمْ أَعْلَمْ أَنِّي خَازِنُ عُثْمَانَ بْنَ عَفَّانَ حَتَّى الْيَوْمِ، وَ مَضَى فَدَخَلَ بَيْتَهُ،

He (the narrator) said, 'When Al-Arqam heard that he went out rushing to the people. He said, 'O you people! Upon you is with your wealth for I think I am your treasurer and I did not know that I am a treasurer of Usman Bin Affan until today', and he went and entered his house.

فَبَلَغَ ذَلِكَ عُثْمَانَ، فَخَرَجَ إِلَى النَّاسِ حَتَّى دَخَلَ الْمَسْجِدَ ثُمَّ رَفَعَ الْمِنْبَرَ، وَ قَالَ: أَيُّهَا النَّاسُ! إِنَّ أَبَا بَكْرٍ كَانَ يُؤْثِرُ بَنِي تَيْمٍ عَلَى النَّاسِ، وَ إِنَّ عُمرَ كَانَ يُؤْثِرُ بَنِي عَبْدِ اللَّهِ عَلَى كُلِّ النَّاسِ، وَ إِنِّي أُؤْثِرُ وَ اللَّهِ - بَنِي أُمَيَّةَ عَلَى مَنْ سِوَاهُمْ، وَ لَوْ كُنْتُ جَالِسًا بِبَابِ الْجَنَّةِ ثُمَّ اسْتَطَعْتُ أَنْ أُدْخِلَ بَنِي أُمَيَّةَ جَمِيعًا الْجَنَّةَ لَفَعَلْتُ، وَ إِنَّ هَذَا الْمَالُ لَنَا، فَإِنْ اخْتَجَعْنَا إِلَيْهِ أَخَذْنَاهُ وَ إِنْ رَغِمَ أَنْفٌ أَقُولُ!.

That reached Usman, and he came out to the people until he entered the Masjid, then he ascended the pulpit and said, 'O you people! Abu Bakr was preferring the clan of Taym over the people, and Umar was preferring the clan of Adayy over all of the people, and by Allah^{azwj}, I prefer the clan of Umayya over the ones besides them, and if I were to sit at the door of Paradise, then I have the capacity to enter the clan of Umayya in their entirety, into the Paradise, I would do so, and this wealth is for us. So, if we are argued to it, I shall sieze him, and even if it rubs the noses of the people!'

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ: مَعَاشِرَ الْمُسْلِمِينَ! اشْهَدُوا أَنَّ ذَلِكَ مُرْغَمٌ لِي.

Ammar Bin Yasser, may Allah^{azwj} have Mercy on him, said, 'Community of Muslims! Be witness that, that is a coercion to me'.

³⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 5

فَقَالَ عُثْمَانُ: وَ أَنْتَ هَاهُنَا، ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ يَتَوَطَّئُهُ بِرِجْلَيْهِ حَتَّى غَشِيَ عَلَى عَمَّارٍ وَ اخْتُمِلَ وَ هُوَ لَا يَعْقِلُ إِلَى بَيْتِ أُمِّ سَلَمَةَ، فَأَعْظَمَ النَّاسُ ذَلِكَ، وَ بَقِيَ عَمَّارٌ مُعْمًى عَلَيْهِ لَمْ يُصَلِّ يَوْمَئِذٍ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ،

Usman said, 'And you be over here!' Then he descended from the pulpit trampling him with his legs until there was unconsciousness upon Ammar, and he was carried off and he had no awareness, to the house of Umm Salama^{ra}. The people considered that grievous, and Ammar remained with unconsciousness upon him. He did not pray Salat on that day, Al-Zohrn, and Al-Asr, and Al-Maghrib.

فَلَمَّا أَفَاقَ قَالَ: الْحَمْدُ لِلَّهِ، فَقَدِمَا أَوْذِيتُ فِي اللَّهِ، وَ أَنَا أَحْتَسِبُ مَا أَصَابَنِي فِي حَنْبِ اللَّهِ، بَيْنِي وَ بَيْنَ عُثْمَانَ الْعَدْلُ الْكَرِيمُ يَوْمَ الْقِيَامَةِ.

When he woke up, he said, 'The Praise is for Allah^{azwj}. For long I have been hurt for the Sake of Allah^{azwj}, and I reckon what has afflicted me is for the Side of Allah^{azwj}. Between me and Usman is the Just, the Benevolent, on the Day of Qiyamah'.

قَالَ: وَ بَلَغَ عُثْمَانُ أَنَّ عَمَّاراً عِنْدَ أُمِّ سَلَمَةَ، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: يَا هَذِهِ الْجُمَاعَةُ فِي بَيْتِكَ مَعَ هَذَا الْفَاجِرِ، أَخْرِجْهُمْ [أَخْرِجِيهِمْ] مِنْ عِنْدِكَ.

He (the narrator) said, 'And it reached Usman that Ammar was with Umm Salama^{ra}, so he sent a message to her^{ra}. He said, 'From what this group is in your^{ra} house along with this immoral one, expel them from your^{ra} presence'.

فَقَالَتْ: وَ اللَّهُ مَا عِنْدَنَا مَعَ عَمَّارٍ إِلَّا بِنْتَاهُ، فَاجْتَنِبْنَا يَا عُثْمَانُ وَ اجْعَلْ سَطْوَتَكَ حَيْثُ شِئْتَ، وَ هَذَا صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَجُودُ بِنَفْسِهِ مِنْ فِعَالِكَ،

She^{ra} said, 'By Allah^{azwj} There is no one with us with Ammar except his two daughters, so stay away from us, O Usman, and make your attack to be where you like to, and this one is a companion of Rasool-Allah^{saww}, trying find his breath due to your deed'.

قَالَ: فَتَدِمَ عُثْمَانُ عَلَى مَا صَنَعَ فَبَعَثَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ يَسْأَلُهُمَا أَنْ يَأْتِيَا عَمَّاراً فَيَسْأَلَاهُ أَنْ يَسْتَغْفِرَ لَهُ، فَأَتِيَا عَلَيْهِمَا، فَرَجَعَا إِلَيْهِ فَأَخْبَرَاهُ، فَقَالَ عُثْمَانُ: مِنْ حُكْمِ اللَّهِ يَا بَنِي أُمَيَّةَ يَا فِرَاشَ النَّارِ وَ دُبَابَ الطَّمَعِ، شَغَعْتُمْ عَلَيَّ، وَ آلَيْتُمْ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

He (the narrator) said, 'Usman regretted upon what he had done, so he sent a message to Talha and Al-Zubeyr, asking them to go to Ammar and ask him to forgive him. They came to him but he refused to them. They returned to him and informed him. Usman said, 'From a Judgment of Allah^{azwj}, O clan of Umayya, O spreaders of fire and greedy flies! You have brought disgrace unto me, and pained upon the companions of Rasool-Allah^{saww}!'

ثُمَّ إِنَّ عَمَّاراً رَحِمَهُ اللَّهُ صَلَحَ مِنْ مَرَضِهِ فَخَرَجَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ دَخَلَ نَاعِي أَبِي ذَرٍّ عَلَى عُثْمَانَ مِنَ الرَّبَذَةِ، فَقَالَ: إِنَّ أَبَا ذَرٍّ مَاتَ بِالرَّبَذَةِ وَجِداً وَ دَفَنَهُ قَوْمٌ سَفَرٌ،

Then Ammar, may Allah^{azwj} have Mercy on him, recovered from his illness and went out to the Masjid of Rasool-Allah^{saww}. While he was like that when an obituarist of Abu Zarr^{ra} entered to see Usman, from Al-Rabza. He said, 'Abu Zarr^{ra} had died at Al-Rabza, lonely, and a group of travellers buried him^{ra}'.

فَاسْتَرْجِعْ عُثْمَانَ وَ قَالَ: رَحِمَهُ اللَّهُ. فَقَالَ عَمَّارٌ: رَحِمَ اللَّهُ أَبَا ذَرٍّ مِنْ كُلِّ أَنْفُسِنَا. فَقَالَ لَهُ عُثْمَانُ: وَ إِنَّكَ هُنَاكَ بَعْدَ مَا بَرَأْتَ أ تَرَانِي نَدِمْتُ عَلَى تَسِيرِي إِثَاءً؟! قَالَ لَهُ عَمَّارٌ: لَا وَ اللَّهُ، مَا أَظُنُّ ذَلِكَ.

Usman said, 'We are from Allah^{azwj} and are returning to Him^{azwj}', and said, 'May Allah^{azwj} have Mercy on him^{ra}'. Ammar^{ra} said, 'May Allah^{azwj} have Mercy on Abu Zarr^{ra} from all of us'. Usman said to him, 'And you are over here are having disavowed. Do you see me regretting upon my journeying him^{ra}?!' No, by Allah^{azwj}! I did not think that'.

قَالَ: وَ أَنْتَ أَيْضاً فَالْحَقُّ بِالْمَكَانِ الَّذِي كَانَ فِيهِ أَبُو ذَرٍّ فَلَا تَبْرَحْهُ مَا حَيَّيْنَا. قَالَ عَمَّارٌ: أَفْعَلُ، فَوَ اللَّهُ لِمُحَاوَرَةِ السَّبَاعِ أَحَبُّ إِلَيَّ مِنْ مُجَاوَرَتِكَ.

He said, 'And you, as well! Join up with the place which Abu Zarr^{ra} used to be in, and do not leave it for as long as we live'. Ammar said, 'I shall do so. By Allah^{azwj}! The vicinity of the predators is more beloved to me than being a neighbour of yours'.

قَالَ: فَتَهَيَّأْ عَمَّارٌ لِلْخُرُوجِ وَ جَاءَتْ بَنُو مَخْزُومٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَسَأَلُوهُ أَنْ يَقُومَ مَعَهُمْ إِلَى عُثْمَانَ لِيَسْتَنْزِلَهُ عَنْ تَسِيرِ عَمَّارٍ، فَقَامَ مَعَهُمْ فَسَأَلَهُ فِيهِمْ وَ رَفَقَ بِهِ حَتَّى أَجَابَهُ إِلَى ذَلِكَ.

He (the narrator) said, 'Ammar prepared for the going out, and the clan of Makhzum came to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and asked him^{asws} to stand with them against Usman in order to descend him from (his decision to) expel Ammar. He^{asws} stood with them and asked him among them, and he^{asws} was friendly with him until he responded to him^{asws}, to that'³⁷³.

7- حَا: عَلِيُّ بْنُ مُحَمَّدٍ الْكَاتِبِ، عَنِ الرَّعْفَرِيِّ، عَنِ الثَّقَفِيِّ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ، عَنْ سُفْيَانَ، عَنْ فَصِيلِ بْنِ الزُّبَيْرِ، عَنْ فَتَوَةَ بْنِ مُجَاشِعٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: جَاءَتْ عَائِشَةُ إِلَى عُثْمَانَ، فَقَالَتْ لَهُ: أَعْطِنِي مَا كَانَ يُعْطِينِي أَبِي وَ عُمَرُ بْنُ الْخَطَّابِ! فَقَالَ: لَمْ أَجِدْ لَكَ مَوْضِعاً فِي الْكِتَابِ وَ لَا فِي السُّنَّةِ، وَ إِنَّمَا كَانَ أَبُوكَ وَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيَانِيكَ بِطَبِيبَةٍ مِنْ أَنْفُسِهِمَا، وَ أَنَا لَا أَفْعَلُ.

(The book) 'Majaalis' of sheykh Al Mufeed – Ali Bin Muhammad the scribe, from Al Zafrani, from Al Saqafi, from Al Hassan Bin Al Husayn Al Ansari, from Sufyan, from Fuzeyl Bin Al Zubeyr, from Farwah Bin Mujashie,

'From Abu Ja'far^{asws} having said: 'Ayesha came to Usman and said to him, 'Give me what my father and Umar Bin Al-Khattab used to give me!' He said, 'I cannot find any place for you, neither in the Book or in the Sunnah, and rather your father and Uman Bin Al-Khattab were giving you both (including Hafsa) through the goodness from their own selves, and I will not do so'.

قَالَتْ: فَأَعْطِنِي مِيرَاثِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ لَهَا: أَوْ لَمْ تَحْسَبِي أَنَّكَ وَ مَالِكُ بْنُ أَوْسٍ التَّضَرِّيُّ فَشَهِدْتُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يُورِثُ حَتَّى مَنَعْتُمَا فَاطِمَةَ مِيرَاثِهَا، وَ أَبْطَلْتُمَا حَقَّهَا، فَكَيْفَ تَطْلُبِينَ الْمِيرَاثَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟!

She said, 'Then give me my inheritance from Rasool-Allah^{saww}'. He said to her, 'Or did you two not reckon, you and Malik Bin Aws Al-Nazry, and you both testified that Rasool-Allah^{azwj} did not leave any inheritance until (Syeda) Fatima^{asws} was deprived of her^{asws} inheritance, and her^{asws} right was invalidated? So, how come today you are seeking an inheritance from the Prophet^{saww}?!'

³⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 6

فَرَكْنَتْهُ وَانْصَرَفَتْ، وَكَانَ عُثْمَانُ إِذَا خَرَجَ إِلَى الصَّلَاةِ أَخَذَتْ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى قَصَبَةٍ فَرَفَعَتْهُ عَلَيْهَا، ثُمَّ قَالَتْ: إِنَّ عُثْمَانَ قَدْ خَالَفَ صَاحِبَ هَذَا الْقَمِيصِ وَتَرَكَ سُنَّتَهُ.

She left him, and went away. And it so happened that whenever Usman used to go out to the Salat, she would take a shirt of Rasool-Allah^{saww} upon a reed and raise it upon it, then she would say, 'Usman has opposed the owner of this shirt and neglected his^{saww} Sunnah!'³⁷⁴

أَقُولُ: رَوَى فِي كَشْفِ الْغُمَّةِ نَحْوًا مِنْ ذَلِكَ، وَزَادَ فِي آخِرِهِ: فَلَمَّا آذَنَهُ صَعِدَ الْمِنْبَرُ، فَقَالَ: إِنَّ هَذِهِ الزُّعْرَاءُ عَدُوَّةُ اللَّهِ ضَرَبَ اللَّهُ مَثَلَهَا وَ مَثَلَ صَاحِبَتِهَا حَفْصَةَ فِي الْكِتَابِ: (امْرَأَتُ نُوحٍ وَ امْرَأَتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا). إِلَى قَوْلِهِ: (وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ) ،

I (Majlisi) am saying, 'It is reported in (the book) 'Kashf Al-Ghumma' approximate from that, and there is an increase in its end, 'When she (Ayesha) hurt him, he (Usman) ascended the pulpit and said, 'This woman of little hair is an enemy of Allah^{azwj}. Allah^{azwj} has Struck her example and an example of her companion Hafsa in the Book: **the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them**, - up to His^{azwj} Words: **so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10]**'.

فَقَالَتْ لَهُ: يَا نَعْتَالُ! يَا عَدُوَّ اللَّهِ! إِنَّمَا سَمَّاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِاسْمِ نَعْتَالِ الْيَهُودِيِّ الَّذِي بِالْيَمَنِ، فَلَاعَنْتَهُ وَ لَاعَنَهَا، وَ حَلَقْتَ أَنْ لَا تُسَاكِنَهُ بِمَصْرٍ أَبَدًا، وَ خَرَجْتَ إِلَى مَكَّةَ.

She said to him, 'O No'sal! O enemy of Allah^{azwj}! But rather Rasool-Allah^{saww} named you with the name 'No'sal' the Jew who is as Al-Yemen, so you cursed him and cursed them, and you swore that you will not settle him at Egypt, ever!', and she went to Makkah'.

ثُمَّ قَالَ: قَدْ تَقَلَّ ابْنُ أَعْتَمٍ صَاحِبُ الْفُتُوحِ أَنَّهَا قَالَتْ: اقْتُلُوا نَعْتَالًا قَتَلَ اللَّهُ نَعْتَالًا، فَلَقَدْ أَبْلَى سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ هَذِهِ ثِيَابُهُ لَمْ تَبْلُ، وَ خَرَجْتَ إِلَى مَكَّةَ.

Then he (the narrator) said, 'Ibn Aseem, author of (the book) 'Futouh' has transmitted that she said, 'Kill No'sal! May Allah^{azwj} Kill No'sal, for he has eroded a Sunnah of Rasool-Allah^{azwj}, and this here is his^{saww} cloth, not decayed yet' – and she went out to Makkah'.

قَالَ: وَ رَوَى غَيْرُهُ أَنَّهُ لَمَّا قُتِلَ جَاءَتْ إِلَى الْمَدِينَةِ فَلَقِيَهَا فُلَانٌ فَسَأَلَتْهُ عَنِ الْأَمْوَالِ فَخَبَّرَهَا وَ أَنَّ النَّاسَ اجْتَمَعُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَتْ: وَ اللَّهُ لِأَطَالَيْنَّ بِدَمِهِ. فَقَالَ لَهَا: وَ أَنْتِ حَرَصْتِ عَلَى قَتْلِهِ. قَالَتْ: إِنَّهُمْ لَمْ يَقْتُلُوهُ حَيْثُ قُتِلَ وَ لَكِنْ تَرَكَوهُ حَتَّى تَابَ وَ نَفِيَ مِنْ دُنُوبِهِ وَ صَارَ كَالسَّبِيكِ وَ قَتَلُوهُ.

He said (in the book) 'Kashf Al-Ghumma' – And it is reported by other that when he (Usman) was killed, she (Ayesha) came to Al-Medina, and so and so met her. She asked him about the wealth and he informed her that the people had united upon Ali^{asws}. She said, 'By Allah^{azwj}! I shall seek his (Usman's) blood'. He said to her, 'And you are greedy upon killing

³⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 a

him'. She said, 'They did not kill him when I said, but they left him until he repented and was cleaned from his sins and became like the ingot, and they killed him''³⁷⁵

8- مَا: أَخَذَ بِنُ مُحَمَّدٍ بِنِ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ الْحَافِظِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمَرَ الْأَنْصَارِيُّ، قَالَ: لَمَّا نَزَلَ الْمَصْرِيُّونَ بِعُثْمَانَ بْنِ عَفَّانٍ فِي مَرَّتِهِمُ الثَّانِيَةِ دَعَا مَرْوَانَ بْنَ الْحَكَمِ فَاسْتَشَارَهُ، فَقَالَ لَهُ: إِنَّ الْقَوْمَ لَيْسَ هُمْ لِأَخِيهِ أَطَوَّعَ مِنْهُمْ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَهُوَ أَطَوَّعَ النَّاسِ فِي النَّاسِ، فَابْعَثْهُ إِلَيْهِمْ فَلْيُعْطِهِمُ الرِّضَا وَلْيَأْخُذْ لَكَ عَلَيْهِمُ الطَّاعَةَ، وَ يُحَذِّرْهُمْ الْفِتْنَةَ،

(The book) 'Amaali' of sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah the memoriser, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Bin Abdullah, from Abdullah Bin Muhammad bin Abdullah, from his father, from Abdullah Bin Abu Bakr,

'From Abu Ja'far^{asws} having said: 'It was narrated to me^{asws} by Abdul Rahman Bin Abi Umra Al-Ansari who said, 'When the Egyptians descened with Usman Bin Affan for their second time, he called Marwan Bin Al-Hakam and consulted him. He said to him, 'There isn't anyone they are more obedient to than to Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the most obeyed of the people among the people. So, send him^{asws} to them, and let him^{asws} please them and let him^{asws} take upon them the obedience to you, and caution them of the fitna (discord)'.

فَكَتَبَ عُثْمَانُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: سَلَامٌ عَلَيْكَ، أَمَا بَعْدُ، فَإِنَّهُ قَدْ جَارَ السَّيْلُ الرُّبِّيَّ، وَ بَلَغَ الْحِزَامُ الطُّبْيِيَّ، وَ ارْتَفَعَ أَمْرُ النَّاسِ بِي فَوْقَ قَدْرِهِ، وَ طَمِعَ فِيَّ مَنْ كَانَ يَعْجُزُ عَنْ نَفْسِهِ،

Usman wrote to Ali^{asws}, 'Greetings be unto you^{asws}. As for after, the flood has exceeded the limit, and the belt has tightened, and the matter of the people has raised with me above its measurement, and he is coveting regarding me, one who was unable from himself'.

فَأَقْبَلَ عَلَيَّ أَوْ لِي، وَ تَمَثَّلَ:

وَ إِلَّا فَأَذْرَنِي وَ لَمَّا أَمَرْتُ

فَإِنْ كُنْتُ مَأْكُولًا فَكُنْ خَيْرَ آكِلٍ

وَ السَّلَامُ.

He turned toward me or to me and gave an example (in a couplet)' So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart! And the greetings'.

فَجَاءَهُ عَلِيُّ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَبَا الْحَسَنِ! أَنْتَ هَؤُلَاءِ الْقَوْمَ فَادْعُهُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: نَعَمْ، إِنَّ أُعْطِيتَنِي عَهْدَ اللَّهِ وَ مِيثَاقَهُ عَلَى أَنْ تَقِيَهُ هُمْ بِكُلِّ شَيْءٍ أُعْطِيتَهُ عَنْكَ. فَقَالَ: نَعَمْ،

Ali^{asws} came to him. He said, 'O Abu Al-Hassan^{asws}! These people (besiegers) have come, so call them to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}. He^{asws} said: 'Yes, if they give me a Pact of Allah^{azwj} and His^{azwj} Covenant upon that you will fulfil for them with everything I^{asws} give on your behalf'. He said, 'Yes'.

³⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 b

فَأَخَذَ عَلَيْهِ عَهْدًا غَلِيظًا، وَ مَشَى إِلَى الْقَوْمِ فَلَمَّا دَنَا مِنْهُمْ قَالُوا: وَرَاءَكَ. قَالَ: لَا. قَالُوا: وَرَاءَكَ. قَالَ: لَا، فَجَاءَ بَعْضُهُمْ لِيَدْفَعُ بِي صَدْرِي، فَقَالَ الْقَوْمُ بَعْضُهُمْ لِبَعْضٍ: سُبْحَانَ اللَّهِ! أَتَاكُمْ ابْنُ عَمِّ رَسُولِ اللَّهِ يَعْزِضُ كِتَابَ اللَّهِ .. اسْمَعُوا مِنْهُ وَ اقْبَلُوا، قَالُوا: تَضْمَنُ لَنَا كَذَلِكَ؟. قَالَ: نَعَمْ،

He took a solemn oath upon him^{asws}, and he^{asws} walked to the people. When he^{asws} was closed from them, they said, 'Turn around!' He^{asws} said: 'No'. They said, 'Turn around!' He^{asws} said: 'No'. So, one of them went on to push him in his^{asws} chest. The group said to each other, 'Glory be to Allah^{azwj}! The son^{asws} of an uncle^{as} of Rasool-Allah^{saww} has come to you, listen from him^{asws} and accept'. They said, 'Will you^{asws} guarantee for us like that?' He^{asws} said: 'Yes'.

فَأَقْبَلَ مَعَهُ أَشْرَافُهُمْ وَ وُجُوهُهُمْ حَتَّى دَخَلُوا عَلَى عُثْمَانَ فَعَاتَبُوهُ، فَأَجَابَهُمْ إِلَى مَا أَحْبَبُوا، فَقَالُوا: اكْتُبْ لَنَا عَلَى هَذَا كِتَابًا، وَ لِيَضْمَنَ عَلَيَّ عَنكَ مَا فِي الْكِتَابِ. قَالَ: اكْتُبُوا أَلَيَّ شَيْئًا،

Their noble ones and their faces came with him^{saww} until they entered to see Usman and admonished him. He answered them to what they loved. They said, 'Write for us a letter upon this, and let Ali^{asws} guarantee on your behalf of what is in the letter'. He said, 'They write whatever you like to'.

فَكُتِبُوا بَيْنَهُمْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا كَتَبَ عَبْدُ اللَّهِ عُثْمَانُ أَمِيرُ الْمُؤْمِنِينَ لِمَنْ نَعَمَ عَلَيْهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ، أَنَّ لَكُمْ عَلَيَّ أَنْ أَعْمَلَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَنَّ الْمَحْرُومَ يُعْطَى، وَ أَنَّ الْخَائِفَ يُؤْمِنُ، وَ أَنَّ الْمُنْفِيَ يُرَدُّ، وَ أَنَّ الْمُبْعُوثَ لَا يُجْمَرُ، وَ أَنَّ الْفَيْءَ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ،

They wrote between them – 'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what the servant of Allah^{azwj} Usman, the commander of the faithful write for the ones who are vengeance upon him, from the Momineen and the Muslims. For you, upon me, is that I shall act by the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and that the deprived one would be given, and that the fearful would be granted security, and the exiled one would be returned, and the envoy would not be frozen (suspended), and the war booty will not become an earnings between the rich.

وَ عَلَيَّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ضَامِنٌ لِلْمُؤْمِنِينَ وَ الْمُسْلِمِينَ عَلَى عُثْمَانَ الْوَفَاءَ لَهُمْ عَلَى مَا فِي الْكِتَابِ، وَ شَهِدَ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ وَ سَعْدُ بْنُ مَالِكٍ وَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ أَبُو أَيُّوبَ بْنُ زَيْدٍ، وَ كَتَبَ فِي ذِي الْقَعْدَةِ سَنَةِ خَمْسٍ وَ عَشْرِينَ،

And Ali^{asws} Bin Abu Talib^{asws} is a guarantor for the Momineen and the Muslims upon Usman for the loyalty for them upon what is in the book'. And it was witnessed by Al-Zubeyr Bin Al-Awwam, and Talha Bin Al-Zubeyr Bin Ubeyrullah, and Sa'ad Bin Malik, and Abdullah Bin Umar, and Abu Ayoub Bin Zayd, and it was written during Zil Qadah of the year twenty five.

فَأَخَذُوا الْكِتَابَ ثُمَّ انْصَرَفُوا، فَلَمَّا نَزَلُوا أُيْلَةَ إِذَا هُمْ بِرَاكِبٍ فَأَخَذُوهُ، فَقَالُوا: مَنْ أَنْتَ؟. قَالَ: أَنَا رَسُولُ عُثْمَانَ إِلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: بَعْضُهُمْ لِبَعْضٍ لَوْ فَتَشْنَاهُ لَيَلَّا يَكُونُ قَدْ كَتَبَ فِينَا، فَفَتَشَوْهُ فَلَمْ يَجِدُوا مَعَهُ شَيْئًا،

They took the letter then they left. When they descended at Eilat, they were with a rider. They seized him and said, 'Who are you?' He said, 'I am a messenger of Usman to Abdullah Bin Sa'ad'. They said to each other, 'If we were to search him, perhaps he has written regarding us. They searched him but they could not find anything with him.

فَقَالَ كِنَانَةُ بْنُ بَشْرِ النَّجِيبِيِّ: انْظُرُوا إِلَى أَدَوَاتِهِ فَإِنَّ لِلنَّاسِ حَيًّا، فَإِذَا قَارُورَةٌ مَخْتُومَةٌ بِمُومٍ، فَإِذَا فِيهَا كِتَابٌ إِلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ: إِذَا جَاءَكَ كِتَابِي هَذَا فَاقْطَعْ أَيْدِي الثَّلَاثَةِ مَعَ أَرْجُلِهِمْ، فَلَمَّا قَرَأُوا الْكِتَابَ رَجَعُوا حَتَّى أَتَوْا عَلِيًّا عَلَيْهِ السَّلَامُ، فَأَتَاهُ فَدَخَلَ عَلَيْهِ، فَقَالَ: اسْتَعْتَبَكَ الْقَوْمُ فَأَعْتَبْتَهُمْ ثُمَّ كَتَبْتَ هَذَا كِتَابَكَ نَعْرِفُهُ؟!، الْخَطُّ الْخَطُّ، وَالْحَاتَمُ الْحَاتَمُ،

Kinana Bin Bishr al Najibi said, 'Look at his tools, for there is a means for the people'. There was a glass sealed with wax, and therein was a letter to Abdullah Bin Sa'd, 'When this letter of mine comes to you, then cut the hands of three along with their legs'. When they read the letter, they returned until they came to Ali^{asws}. He^{asws} came and entered to see him (Usman) and said: 'The people had reprimanded you, and you admonished them, then you wrote this letter of yours we recognised?! The handwriting is the handwriting, and the seal is the seal'.

فَخَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ مُغَضَّبًا وَ أَقْبَلَ النَّاسُ عَلَيْهِ، فَخَرَجَ سَعْدٌ مِنَ الْمَدِينَةِ فَلَقِيَهُ رَجُلٌ فَقَالَ: يَا أَبَا إِسْحَاقَ! أَيْنَ تُرِيدُ؟. قَالَ: إِنِّي فَرَرْتُ بِدِينِي مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، وَ أَنَا الْيَوْمَ أَهْرَبُ بِدِينِي مِنَ الْمَدِينَةِ إِلَى مَكَّةَ.

Ali^{asws} went out angrily and the people came back to him^{asws}. Sa'ad went out from Al-Medina and a man met him. He said, 'O Abu Is'haq! Where are you intending?' He said, 'I had fled due to my religion from Makkah to Al-Medina, and today I am fleeing due to my religion from Al-Medina to Makkah'.

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ لِعَلِيِّ عَلَيْهِمَا السَّلَامُ حِينَ أَحَاطَ النَّاسُ بِعُثْمَانَ -: اخْرُجْ مِنَ الْمَدِينَةِ وَ اعْتَزِلْ، فَإِنَّ النَّاسَ لَا بُدَّ لَهُمْ مِنْكَ، وَ إِنَّهُمْ لَا يَأْتُونَكَ وَ لَوْ كُنْتُ بِصَنْعَاءَ، وَ أَخَافُ أَنْ يُقْتَلَ هَذَا الرَّجُلُ وَ أَنْتَ حَاضِرُهُ.

And Al-Hassan^{asws} Bin Ali^{asws} said to Ali^{asws} when the people had surrounded Usman: 'Shall I^{asws} exit from Al-Medina and isolate, for the people, there is no escape for them from you^{asws}, and they will come to you^{asws} and even if you^{asws} were at Sana'a (in Al-Yemen), and I^{asws} fear that this man will be killed while you^{asws} are present'.

فَقَالَ: يَا بُنَيَّ! أَخْرُجْ عَنْ دَارِ هِجْرَتِي، وَ مَا أَطْلُ أَحَدًا يَخْتَرِي عَلَى هَذَا الْقَوْلِ كُلِّهِ،

He^{asws} said: 'O my^{asws} son^{asws}! Go out from the house of my^{asws} emigration, and I^{asws} do not think anyone would be audacious upon this word, all of it'.

وَ قَامَ كِنَانَةُ بْنُ بَشْرِ، فَقَالَ: يَا عَبْدَ اللَّهِ! أَقِمْ لَنَا كِتَابَ اللَّهِ، فَإِنَّا لَا نَرْضَى بِالْقَوْلِ دُونَ الْفِعْلِ، قَدْ كَتَبْتَ وَ أَشْهَدْتَ لَنَا شُحُودًا وَ أَعْطَيْتَنَا عَهْدَ اللَّهِ وَ مِيثَاقَهُ،

And Kinana Bin Bishr stood up and said, 'O servant of Allah^{azwj}! Establish the Book of Allah^{azwj} for us, for we are not pleased with the words without the deeds, and you had written and witnesses had witnessed for us, and you had given us a Pact of Allah^{azwj} and His^{azwj} Covenant'.

فَقَالَ: مَا كَتَبْتُ بَيْنَكُمْ كِتَابًا، فَقَامَ إِلَيْهِ الْمُغِيرَةُ بْنُ الْأَخْنَسِ وَ ضَرَبَ بِكِتَابِهِ وَجْهَهُ وَ خَرَجَ إِلَيْهِمْ عُثْمَانُ لِيُكَلِّمَهُمْ، فَصَعِدَ الْمُنْبَرُ، فَرَفَعَتْ عَائِشَةُ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَادَتْ: أَيُّهَا النَّاسُ! هَذَا قَمِيصُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَبَلْ وَ قَدْ غَيَّرْتُ سُنَّتَهُ،

He said: 'I did not write any letter between you'. Al-Mugheira Bin Al-Akhnas stood up to him and struck his face with his letter, and Usman came out to them in order to speak to them. He ascended the pulpit. Ayesha raised a shirt of Rasool-Allah^{saww} and called out, 'O you people! This is a shirt of Rasool-Allah^{saww}! It has not decayed yet and his^{saww} Sunnah has been changed!'

فَنَهَضَ النَّاسُ وَكَثُرَ اللَّعْطُ وَحَصَبُوا عُثْمَانَ حَتَّى نَزَلَ مِنَ الْمِنْبَرِ وَدَخَلَ بَيْتَهُ، فَكَتَبَ نُسْخَةً وَاجَدَهُ إِلَى مُعَاوِيَةَ وَ عَبْدِ اللَّهِ بْنِ عَامِرٍ، أَمَّا بَعْدُ: فَإِنَّ أَهْلَ السَّفْهِ وَ الْبَغْيِ وَ الْغُدُوانَ مِنْ أَهْلِ الْعِرَاقِ وَ مِصْرَ وَ الْمَدِينَةِ أَخَاطُوا بِدَارِي وَ لَنْ يُرْضِيَهُمْ مِثِّي دُونَ خَلْعِي أَوْ قَتْلِي، وَ أَنَا مُلَاقِي اللَّهِ قَبْلَ أَنْ تُتَابِعَهُمْ عَلَى شَيْءٍ مِنْ ذَلِكَ فَأَعْيُونِي.

The people stood up and the clamour was a lot, and they pelted Usman with gravel until he descended from the pulpit and entered his house. He wrote one copy to Muawiya and Abdullah Bin Aamir, 'As for after, the foolish people and the rebels, and the aggressive ones from the people of Al-Iraq and Egypt and Al-Medina have surrounded my house and nothing will please them besides dethroning me or killing me, and I shall meet Allah^{azwj} before I follow them upon anything from that, so assist me'.

فَلَمَّا بَلَغَ كِتَابُهُ ابْنَ عَامِرٍ، قَامَ وَ قَالَ: أَيُّهَا النَّاسُ! إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ذَكَرَ أَنَّ شِرْذِمَةً مِنْ أَهْلِ مِصْرَ وَ الْعِرَاقِ نَزَلُوا بِسَاحَتِهِ فَدَعَاهُمْ إِلَى الْحَقِّ فَلَمْ يُجِيبُوا، فَكَتَبَ إِلَيَّ أَنْ أُبْعَثَ إِلَيْهِ مِنْكُمْ دَوِي الرَّأْيِ وَ الدِّينِ وَ الصَّلَاحِ لَعَلَّ اللَّهَ أَنْ يَدْفَعَ عَنْهُ ظُلْمَ الظَّالِمِ وَ غُدُوانَ الْمُعْتَدِي. فَلَمْ يُجِيبُوهُ إِلَى الْخُرُوجِ.

When his letter reached Ibn Aamir, he stood up and said, 'O you people! The commander of the faithful Usman mentioned that a squad from the people of Egypt and Al-Iraq have descended in his courtyard. He called them to the truth but they did not answer, and he has written to me to send to him from you all, the one with the opinion, and the religion, and the correctness, perhaps Allah^{azwj} will Defend him from the injustice of the unjust ones, and the aggression of the aggressors'. But they did not answer him to go out.

ثُمَّ إِنَّهُ قِيلَ لِعَلِّي عَلَيْهِ السَّلَامُ إِنَّ عُثْمَانَ قَدْ مَنَعَ الْمَاءَ فَأُمِرَ بِالرَّوَايَا فَعُكِمَتْ، وَ جَاءَ النَّاسُ عَلَيَّ عَلَيْهِ السَّلَامُ فَصَاحَ بِحِمِّ صَاحِبَةٍ انْفَرَجُوا.. فَدَخَلَتْ الرَّوَايَا،

Then it was said to Ali^{asws}, 'Usman has been prevented the water, so instruct with the water quenchers'. He^{asws} tightened his^{asws} cloth, and Ali^{asws} came to the people and shouted at them such a shout, they made way'. The water quenchers entered.

فَلَمَّا رَأَى عَلِيٌّ عَلَيْهِ السَّلَامُ اجْتِمَاعَ النَّاسِ دَخَلَ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَ هُوَ مُتَكِّئٌ عَلَى وَسَائِدٍ-، فَقَالَ: إِنَّ الرَّجُلَ مُتَمَوِّلٌ فَاْمْنَعُوهُ. فَقَالَ: أَمْ وَ اللَّهِ دُونَ أَنْ تُعْطِيَ بَنُو أُمَيَّةَ الْحَقَّ مِنْ أَنْفُسِهِمَا.

When Ali^{asws} saw the gathering of the people, he^{asws} went to Talha Bin Ubeydullah, and he was reclining upon pillows. He^{asws} said: 'The man will be killed, so grant him security'. He said, 'Or, by Allah^{azwj}, without the clan of Umayya giving the right from themselves?'³⁷⁶

9- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ لَمَّا اجْتَمَعَ النَّاسُ عَلَيْهِ وَ شَكُّوا مَا تَقْصِدُهُ عَلَى عُثْمَانَ، وَ سَأَلُوهُ لِمَ خَاطَبْتَهُ عَنْهُمْ وَ اسْتَعْتَابَهُ لَهُمْ، فَدَخَلَ عَلَيْهِ، فَقَالَ: إِنَّ النَّاسَ وَرَائِي وَ قَدْ اسْتَسْفَرُونِي بَيْنَكَ وَ بَيْنَهُمْ، وَ وَ اللَّهِ مَا أَذْرِي مَا أَقُولُ لَكَ؟،

³⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 8

(The book) 'Nahj (Al-Balaghah)' – From a speech of his^{asws} when the people had gathered to him^{asws} and complained of what they wanted to avenge upon Usman, and they asked him^{asws} to address him on their behalf and admonish him for them. He^{asws} entered to see him and said: 'The people are behind me and they have made me^{asws} an ambassador between you and them, and by Allah^{azwj}, I^{asws} do not know what I^{asws} should be saying to you?

مَا أَعْرِفُ شَيْئًا يُجْهَلُهُ وَلَا أَذُكُّ عَلَى أَمْرٍ لَا تَعْرِفُهُ، إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَنُخْبِرَكَ عَنْهُ وَلَا خَلَوْنَا بِشَيْءٍ فَنُبَلِّغُكَهُ، وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا، وَسَمِعْتَ كَمَا سَمِعْنَا، وَصَحِبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا صَحَبْنَا،

I^{asws} do not know of anything you are ignorant of, nor can I^{asws} upon any matter you do not know. You know what we know. We have not preceded you to anything, so we would be informed of it, not are you empty of anything so we would be delivering it to you. And you have seen just as what we saw, and heard just as what we had heard, and you had accompanied Rasool-Allah^{saww} just as we had accompanied.

وَمَا ابْنُ أَبِي قُحَافَةَ وَلَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ، وَأَنْتَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَشَيْخَةٍ رَحِمَ مِنْهُمَا، وَقَدْ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا،

And neither was Abu Qohafa (Abu Bakr) nor Ibn Al-Khattab (Umar) foremost with acting by the truth than you are, and you are closer to Rasool-Allah^{saww} in connection than both of them, and you have attained from being his^{saww} son in law what they both had not attained.

قَالَ اللَّهُ .. اللَّهُ فِي نَفْسِكَ فَإِنَّكَ وَاللَّهِ مَا تُبْصِرُ مِنْ عَمِّي وَلَا تُعْلَمُ مِنْ جَهْلٍ، وَإِنَّ الطَّرِيقَ لَوَاضِحَةٌ وَإِنَّ أَعْلَامَ الدِّينِ لَقَائِمَةٌ، فَاعْلَمْ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ هُدًى وَهَدًى فَأَقَامَ سُنَّةَ مَعْلُومَةٍ وَأَمَاتَ بِدْعَةَ جَهْلٍ، وَإِنَّ السُّنَنَ لَكَثِيرَةٌ لَهَا أَعْلَامٌ، وَإِنَّ الْبِدْعَ لَطَاهِرَةٌ لَهَا أَعْلَامٌ،

So, Allah^{azwj}, Allah^{azwj} regarding yourself, for you, by Allah^{azwj} cannot see out of blindness, nor do you learn out of ignorance, and the road is clear and the markings of the Religion have been established. Know that the most superior servant of Allah^{azwj} in the Presence of Allah^{azwj} is a just Imam^{asws}, guided and guiding, so he^{asws} establishes the known Sunnahs and kills off the unknown innovations, and that the Sunnah has radiant markings for it, and the innovation, the markings are apparent for it.

وَإِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ حَائِزٌ ضَلَّ وَضَلَّ بِهِ، فَأَمَاتَ سُنَّةَ مَاخُودَةٍ وَأَخْيَا بِدْعَةَ مَتْرُوكَةٍ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ فَيُلْقَى فِي جَهَنَّمَ فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى، ثُمَّ يَرْتَبُطُ فِي قَعْرِهَا،

And the evilest of the people in the Presence of Allah^{azwj} is a tyrannical imam (leader), straying one, and straying others with him. He kills off the taken Sunnahs and revives the neglected innovations; and I^{asws} have heard Rasool-Allah^{saww} saying: 'They will come with the tyrannical leader on the Day of Qiyamah and there wouldn't be any helper for him nor any excuses, and he would be thrown into Hell and he would circle in it just as the mill turns around, then he would end up to its bottom.

وَإِنِّي أَنشُدُكَ اللَّهَ أَنْ تَكُونَ إِمَامَ هَذِهِ الْأُمَّةِ الْمَقْتُولِ، فَإِنَّهُ كَانَ يُقَالُ يُقْتَلُ فِي هَذِهِ الْأُمَّةِ إِمَامٌ يَفْتَحُ عَلَيْهَا الْقَتْلَ وَالْقِتَالَ إِلَى يَوْمِ الْقِيَامَةِ، وَ تَلْسُسُ أُمُورِهَا عَلَيْهَا وَ يَبْتُ الْفِتَنَ فِيهَا فَلَا يُبْصِرُونَ الْحَقَّ مِنَ الْبَاطِلِ يُوجُونَ فِيهَا مَوْجاً وَ يَمْزُجُونَ فِيهَا مَرْجاً، فَلَا تَكُونَنَّ لِمَرْوَانَ سَيِّمَةً يَسُوفُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السَّنِّ وَ تَقْضِي الْعُمُرِ.

And I adjure you with Allah^{azwj} from becoming the killed leader of this community, for it will happen, it would be said, 'A leader of this community has been killed, the killing and the fighting has been opened upon it up to the Day of Qiyamah', and their affairs would get confusing upon them, and fitna would be resurrected in it. They will not be (able to) see the truth from the falsehood, wavering in it in waves, and get shaken in it with a shaking. Do not become ushered, driven by Marwan wherever he so desires after the majestic Sunnah and expiring the life'.

فَقَالَ لَهُ عُثْمَانُ: كَلَّمَ النَّاسَ فِي أَنَّ يُوجَلُونِي حَتَّى أَخْرَجَ إِلَيْهِمْ مِنْ مَطَالِبِهِمْ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا كَانَ بِالْمَدِينَةِ فَلَا أَجَلَ فِيهِ، وَ مَا عَابَ فَأَجَلُهُ وَصُولُ أَمْرِكَ إِلَيْهِ.

Usman said to him^{asws}, 'Speak to the people to respite me until I bring out their grievances to them redressed'. Ali^{asws} said: 'Whatever has happened at Al-Medina, so no, there is no respiting in it, and whatever is hidden (other areas), so its term is the arrival of your orders to it'.³⁷⁷

10- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ: عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: كُنْتُ مَعَ عُثْمَانَ وَ هُوَ مَخْصُورٌ، فَلَمَّا عَرَفَ أَنَّهُ مَقْتُولٌ بَعَثَنِي وَ عَبْدَ الرَّحْمَنِ بْنِ أَزْهَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ اسْتَوَلَى طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ عَلَى الْأَمْرِ—، فَقَالَ: انْطَلِقَا فَمَقُولَا لَهُ: أَمَا إِنَّكَ أَوَّلَى بِالْأَمْرِ مِنْ ابْنِ الْحَصْرَمِيِّ فَلَا يَغْلِبَنَّكَ عَلَى أُمَّةِ ابْنِ عَمِّكَ.

(The book) 'Al Kafiya Fi Ibtal Tawbah Al Khatiya' – From Muhammad Bin Is'haq, from Abu Ja'far, from his father, from Abdullah Bin Ja'far who said,

'I was with Usman and he was besieged. When he realised that he would be killed, he sent me and Abdul Rahman Bin Azhar to Amir Al-Momineen^{asws}, and made Talha Bin Ubeydullah to be in-charge upon the command. We went and said to him^{asws}, 'But, you are foremost with the command that Ibn Al-Hasramiya, so do not let the son of your^{asws} uncle overcome you upon the community'.³⁷⁸

وَ عَنْ الْفَضِيلِ بْنِ وَكَيْنَ [دُكَيْنَ]، عَنْ فِطْرِ، عَنْ عِمْرَانَ الْحِزَاعِيِّ، عَنْ مَيْسَرَةَ بْنِ جَدِيرٍ، قَالَ: كُنْتُ عِنْدَ الزُّبَيْرِ عِنْدَ أَخْجَارِ الزَّيْتِ وَ هُوَ آجِدٌ بِيَدِي، فَأَتَاهُ رَجُلٌ يَشْتَدُّ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ! إِنَّ أَهْلَ الدَّارِ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَ الْمَاءِ، فَسَمِعْتُهُ يَقُولُ: دَبُّوا بِهَا دَبُّوْا: (وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلِ أَنْ يَكُونُوا فِي شَكٍّ مُرِيبٍ).

(The book 'Al Kafiya') – And from Al Fuzeyl Bin Wakeen, from Fitr, from Imran Al Khuzai, from Maysarah Bin Jadeer who said,

'I was in the presence of Al-Zubeyr by olive rocks, and he held my hand and went to a well-built man. He said, 'O Abu Abdullah! The people of this house have a barrier between them and the water'. I heard him saying, 'They managed with it, they managed, **And a barrier**

³⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 9

³⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 a

would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]”³⁷⁹.

وَعَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: قِيلَ لَطَلْحَةَ: هَذَا عُثْمَانُ قَدْ مَنَعَ الطَّعَامَ وَالشَّرَابَ، فَقَالَ: إِنَّمَا تُعْطِينِي بَنُو أُمَيَّةَ الْحَقُّ مِنْ أَنْفُسِهِمْ، وَإِلَّا فَلَا.

(The book ‘Al Kafiya’) – And from Ismail Bin Abi Khalid, from Qays Bin Abi Hazim who said,

‘It was said to Talha, ‘This is Usman who has been prevented the food and drink’. He said, ‘Either the clan of Umayya give me the right from their own selves, or else, no”³⁸⁰.

وَعَنْ مُحَمَّدِ بْنِ فَضَيْلِ بْنِ عَزْوَانَ، عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: رَأَيْتُ طَلْحَةَ يُرَامِي فِي أَهْلِ الدَّارِ وَهُوَ فِي حَرَقَةٍ وَعَلَيْهِ الدَّرْعُ وَقَدْ كَفَرَ عَلَيْهَا بِقَبَاءٍ فَهُمْ يُرَامُونَهُ فَيُخْرِجُونَهُ مِنَ الدَّارِ ثُمَّ يَخْرُجُ فَيُرَامِيهِمْ حَتَّى دَخَلَ عَلَيْهِ مِنْ قِبَلِ دَارِ ابْنِ حَزْمٍ فَقُتِلَ.

(The book ‘Al Kafiya’) – And from Muhammad Bin Fuzeyl Bin Gazwan, from Zayd Bin Abi Ziyad, from Abdul Rahma Bin Abi Layli who said,

‘I saw Talha shooting arrows among the people of the house and he was in a black cloth, and upon him was the shield, and he (Usman) had atoned upon it. They were shooting arrows at him, and they were bringing him out from the house. Then he came out and shot arrows at them until they entered towards him from the direction of the house of Ibn Hazam and he (Usman) was killed”³⁸¹.

وَعَنْ مُوسَى بْنِ مُصَيْطِرٍ، عَنِ الْأَعْمَشِيِّ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ الْمَدِينَةَ فَبَدَأْنَا بِطَلْحَةَ، فَخَرَجَ مُشْتَمِلًا بِعُطِيفَةٍ لَهُ حُمْرَاءَ، فَذَكَرْنَا لَهُ أَمْرَ عُثْمَانَ فَصَبَحَ الْقَوْمُ، فَقَالَ: قَدْ كَادَ سَفَهَاؤُكُمْ أَنْ يَغْلِبُوا حُلَمَاءَكُمْ عَلَى الْمُنْطِقِ،

(The book ‘Al Kafiya’) – And from Musa Bin Museytar, from Al Amsh, from Masrouq who said,

‘I entered Al-Medina and we began with Talha. He came out with a velvet cloth having redness in it. The people shouted. He said, ‘Your foolish ones have almost overcoming your forbearing ones upon the talking’.

قَالَ: أَجِئْتُكُمْ مَعَكُمْ بِحُطْبٍ وَإِلَّا فَخُذُوا هَاتَيْنِ الْحُزْمَتَيْنِ فَادْهَبُوا بِمَا إِلَى بَابِهِ، فَخَرَجْنَا مِنْ عِنْدِهِ وَآتَيْنَا الزُّبَيْرَ، فَقَالَ مِثْلَ قَوْلِهِ، فَخَرَجْنَا حَتَّى أَتَيْنَا عَلِيًّا عَلَيْهِ السَّلَامُ عِنْدَ أَحْجَارِ الرَّيْتِ فَذَكَرْنَا أَمْرَهُ، فَقَالَ: اسْتَبَيُّوا الرَّجُلَ وَلَا تَعْجَلُوا، فَإِنْ رَجَعَ بِمَا هُوَ عَلَيْهِ وَتَابَ فَأَقْبَلُوا مِنْهُ.

(Then) he said, ‘Will you come with firewood or else take these two bundles and go with these to his door (of Usman)’. We went out from his presence and came to Al-Zubeyr. He said similar to his words. We went out until we came to Ali^{asws} at the olive rocks and we mentioned his (Usman’s) matter. He^{asws} said: ‘You are killing the man and do not be hasty, for if he retracts from what he is upon and repents, then accept from him”³⁸².

³⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 b

³⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 c

³⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 d

³⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 e

وَعَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبِي أَرَوَى [رَوَى] أَنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ اسْتَوَلَى عَلَى أَمْرِ عُثْمَانَ وَ صَارَتْ الْمَفَاتِيحُ بِيَدِهِ، وَ أَخَذَ لِقَاحًا كَانَتْ لِعُثْمَانَ، وَ أَخَذَ مَا كَانَ فِي دَارِهِ، فَمَكَثَ بِذَلِكَ ثَلَاثَةَ أَيَّامٍ.

(The book 'Al Kafiya') – Is'had Bin Rashid, from Abdul Hameed Bin Abdul Rahman, 'My father reported,

'Talha Bin Ubeydullah was in-charge of the matter of Usman and the keys (of the treasury) came to be in his hand, and he took a camel which was for Usman, and took whatever was in his house. He remained with that for three days".³⁸³

11- د: فِي الثَّامِنِ عَشَرَ مِنْ ذِي الْحِجَّةِ مِنْ سَنَةِ خَمْسٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ قُتِلَ عُثْمَانُ بْنُ عَفَّانَ بْنِ الْحَكَمِ بْنِ أَبِي الْعَاصِ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ الْأُمَوِيِّ،

(The book) 'Al-Adad Al Qawiya Fil Al-Makhawif Al-Yawmiya' – During the eighteenth of Zilhajj of the year thirty-five from the Emigration, Usman Bin Affan Bin Al-Hakam Bin Abin Al-Aas Bin Abd Shams Bin Abd Manaf Bin Qusay Al-Amawiy was killed.

كُنِيَئُهُ: أَبُو عَمْرٍو، وَ أَبُو عَبْدِ اللَّهِ، وَ أَبُو لَيْلَى، مَوْلِدُهُ فِي السَّنَةِ السَّادِسَةِ بَعْدَ الْفِيلِ بَعْدَ مِيلَادِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِقَلِيلٍ.

His teknonym was Abu Amro, and Abu Abdullah, and Abu Layli. His birth was during the six after the (year of the) elephant, after the milad of Rasool-Allah^{saww}, by a little.

مُدَّةُ وَلَايَتِهِ اثْنَتَا عَشْرَةَ سَنَةً إِلَّا أَيَّامًا، قُتِلَ بِالسَّيْفِ وَ لَهُ يَوْمَئِذٍ اثْنَانِ وَ ثَمَانُونَ سَنَةً، وَ قِيلَ: سِتُّ وَ ثَمَانُونَ سَنَةً، وَ أُخْرِجَ مِنَ الدَّارِ وَ أُلْقِيَ عَلَى بَعْضِ مَزَابِلِ الْمَدِينَةِ لَا يُقْدِمُ أَحَدٌ عَلَى مُوَارَاتِهِ خَوْفًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، حَتَّى اخْتِيلَ لِدَفْنِهِ بَعْدَ ثَلَاثِ، فَأُجِدَ سِرًّا قَدْفِنَ فِي حَشٍّ كَوَكَبٍ، وَ هِيَ مَقْبَرَةٌ كَانَتْ لِلْيَهُودِ بِالْمَدِينَةِ، فَلَمَّا وَلَّى مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَصَلَهَا بِمَقَابِرِ أَهْلِ الْإِسْلَامِ.

The term of his governance was of twelve years except a few days. He was killed by the sword, and for him on that day were eighty-two years, and it is said, eighty-six years; and he (his body) was brought out from the house and thrown upon one of the rubbish dumps of Al-Medina. No one came forward to bury him fearing from the Emigrants and the Helpers, until (his family) came craftily to bury him after three (days). He was taken secretly and buried in Hash Kowkab, and it was a graveyard for the Jews of Al-Medina. When Muawiya Bin Abu Sufyan became ruler, he connected it with the graves of the people of Al-Islam.

وَ فِي هَذَا الْيَوْمِ يَعْنِيهِ بَايَعَ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَعْدَ عُثْمَانَ، وَ رَجَعَ الْأَمْرُ إِلَيْهِ فِي الظَّاهِرِ وَ الْبَاطِنِ، وَ اتَّفَقَتْ الْكَافَّةُ عَلَيْهِ طَوْعًا بِالِاخْتِيَارِ،

And during this day exactly the people pledged allegiance to Amir Al-Momineen^{asws} after Usman, and the command returned to him^{asws}, in the apparent and the hidden, and the generality were concordant upon it, willingly, with the choice.

وَ فِي هَذَا الْيَوْمِ فَلَجَ مُوسَى بْنُ عِمْرَانَ مِنَ السَّحَرَةِ، وَ أَخَذَى اللَّهُ عَزَّ وَ جَلَّ فِرْعَوْنَ وَ جُنُودَهُ مِنَ أَهْلِ الْكُفْرِ وَ الضَّلَالِ، وَ فِيهِ جَحَى اللَّهُ تَعَالَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مِنَ النَّارِ وَ جَعَلَهَا بَرْدًا وَ سَلَامًا كَمَا نَطَقَ بِهِ الْقُرْآنُ،

And during this day Musa^{as} Bin Imran^{as} came out from the desert and Allah^{azwj} Mighty and Majestic Debased Pharaoh^{la} and his^{la} army from the people of Kufr and the straying; and

³⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 f

during it Allah^{azwj} the Exalted Rescued Ibrahim^{as} from the fire and Made it to be cool and safe just as the Quran has Spoken with it.

وَفِيهِ نَصَبَ مُوسَى بْنُ إِيمَرَانَ وَصِيَّهُ يُوشَعَ بْنَ نُونٍ وَ نَطَقَ بِفَضْلِهِ عَلَى رُؤُوسِ الْأَشْهَادِ، وَ فِيهِ أَظْهَرَ عِيسَى وَصِيَّهُ شَمْعُونَ الصَّفَا، وَ فِيهِ أَشْهَدَ سُلَيْمَانَ
بُنْ دَاوُدَ عَلَيْهِمَا السَّلَامَ سَائِرَ رَعِيَّتِهِ عَلَى اسْتِخْلَافِ آصَفَ وَصِيَّهُ عَلَيْهِ السَّلَامَ،

And during it Musa^{as} Bin Imran^{as} nominated his^{as} successor^{as} Yoshua Bin Noon^{as} and spoke of his^{as} merits upon the heads of the public; and during it Isa^{as} manifested his^{as} successor^{as} Shamoun Al-Saffa^{as}; and during it Suleyman Bin Dawood^{as} got the rest of his^{as} citizens to witness the caliphate of Aasif^{as}, his^{as} successor^{as}.

وَفِيهِ نَصَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُمَيْرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ وَ دَلَّ عَلَى فَضْلِهِ بِالْآيَاتِ وَ الْبَيِّنَاتِ، وَ هُوَ يَوْمٌ كَثِيرُ الْبَرَكَاتِ.

And during it Rasool-Allah^{saww} had nominated Amir Al-Momineen^{asws} and pointed upon his^{asws} merits with the Verses and the proofs, and it is a day of a lot of Blessings".³⁸⁴

12- **حَتَّى:** قُتِلَ عُثْمَانُ بْنُ عَفَّانَ وَ هُوَ ابْنُ إِحْدَى وَ ثَمَانِينَ سَنَةً، وَ وَلِيَ الْأَمْرَ اثْنَتَيْ عَشْرَةَ سَنَةً.

(The book) Al-Ikhtisaas' – Usman Bin Affan was killed when he was of eighty-one years, and he was in charge of the command for twelve years'.³⁸⁵

أَقُولُ: قَالَ ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ: عُثْمَانُ بْنُ عَفَّانَ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ الْقُرَشِيِّ الْأُمَوِيُّ، يُكْنَى: أَبَا عَبْدِ
اللَّهِ، وَ أَبَا عَمْرٍو، وَ وُلِدَ فِي السَّنَةِ السَّادِسَةِ بَعْدَ الْفِيلِ،

I (Majlisi) am saying, 'Ibn Abdul Birr said in (the book) 'Al-Istiyaab' – Usman Bin Affan Bin Abin Al-Aas Bin Umayya Bin Abd Shams Bin Abd Manaf Bin Qusay Al Qureyshi Al Amawy. He was teknonymed as Abu Abdullah, and Abu Amro; and he was born during the six after the (year of the) elephant.

أُمُّهُ أَرْوَى بِنْتُ كَرْيَزَ بْنِ رَبِيعَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ، وَ أُمُّهَا الْيَتِيمَاءُ أُمُّ حَكِيمٍ بِنْتُ عَبْدِ الْمُطَّلِبِ عَمُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَ آلِهِ، وَ رَوَّجَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَأَبُو] ابْنَتَيْهِ رَقِيَّةً ثُمَّ أُمُّ كُلْثُومٍ وَاحِدَةً بَعْدَ أُخْرَى.

~~His mother is Arwa daughter of Kareyz Bin Habeeb Bin Abd Shams Bin Abd Manaf Bin Qusay. And her mother was Al-Bayza Umm Hakeem daughter of Abdul Muttalib^{as}, his uncle was Rasool-Allah^{saww}. Rasool-Allah^{saww} his^{saww} two daughters to him, Ruqaiyya^{as}, then Umm Kulsoom^{as}, one after another.~~

~~وَ بَوَّعَ لَهُ بِالْإِلَافَةِ يَوْمَ النَّبِيِّ قُرَّةَ الْعُجْرَمِ سَنَةً أَرْبَعَ وَ عَشْرِينَ بَعْدَ ذُنُوبِ عُمَرَ بْنِ الْمُطَّلِبِ بِقِلَافَةِ أَيَّامٍ بِاجْتِمَاعِ النَّاسِ عَلَيْهِ، وَ قُتِلَ بِالْمَدِينَةِ يَوْمَ الْجُمُعَةِ
لِثَمَانٍ عَشْرَةٍ أَوْ سِتِّينَ عَشْرَةَ خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةً ثَمَسَ وَ ثَلَاثِينَ مِنَ الْمِحْرَةِ.~~

~~And the caliphate was pledged to him one the day of Saturday in the beginning of Muharram of the year twenty four, after the burial of Umar Bin Al-Khattab by three days, by the unison of the people upon it; and he was killed at Al Medina on the day of Friday on the~~

³⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 11

³⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 a

eighteenth or seventeenth of Zil Hijjah of the year thirty five from the Emigration.³⁸⁶ (This is not a Hadith)

وَقَالَ الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: قُتِلَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ.

And Al-Mo'tamir said, from his father, from Abi Usman Al-Nahdy, 'He was killed in the middle of the days of Al Tashreek (11th, 12th and 13th of Zilhajj)'.³⁸⁷ (This is not a Hadith)

وَقَالَ ابْنُ إِسْحَاقَ: قُتِلَ عُثْمَانُ عَلَى رَأْسِ إِحْدَى عَشْرَةِ سَنَةٍ وَ أَحَدَ عَشَرَ شَهْرًا وَ اثْنَيْنِ وَ عَشْرِينَ يَوْمًا مِنْ مَقْتَلِ عُمَرَ بْنِ الْخَطَّابِ. وَ عَلَى رَأْسِ خَمْسِ وَ عَشْرِينَ مِنْ مُتَوَقُّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

And Ibn Is'haq said, 'Usman was killed upon the beginning of ten years and eleven months and twenty-two days from the killing of Umar Bin Al Khattab, and in the beginning of twenty-five (years) from the expiry of Rasool-Allah^{sawww}'.³⁸⁸ (This is not a Hadith)

وَقَالَ الْوَاقِدِيُّ: وَ حَاصِرُهُ تِسْعَةً وَ أَرْبَعِينَ يَوْمًا، وَ قَالَ الزُّبَيْرُ: حَاصِرُهُ شَهْرَيْنِ وَ عَشْرِينَ يَوْمًا، وَ كَانَ أَوَّلُ مَنْ دَخَلَ عَلَيْهِ الدَّارَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ لَهُ: دَعْنِي يَا ابْنَ أَخِي فَوَ اللَّهُ لَقَدْ كَانَ أَبُوكَ يُكْرِمُهَا، فَاسْتَحْيَ وَ خَرَجَ،

And Al Waqidy (wahabi imam) said, 'And they besieged him for forty-nine days, and Al Zubeyr said, 'They besieged him for two months and twenty days'. And the first one to enter to see him in the house was Muhammad Bin Abu Bakr. He grabbed him by the beard and said to him, 'Leave it, O son of my brother! By Allah^{azwj}, your father used to honour it'. He was embarrassed and went out. (This is not a Hadith)

ثُمَّ دَخَلَ رُوْمَانُ بْنُ أَبِي سِرْحَانَ رَجُلًا قَصِيرًا مَحْدُودَ عِدَادُهُ فِي مُرَادٍ، وَ هُوَ مِنْ ذِي أَصْبَحٍ مَعَهُ خَنْجَرٌ فَاسْتَقْبَلَهُ بِهِ وَ قَالَ: عَلَى أَيِّ دِينٍ أَنْتَ يَا نَعْمَلُ؟ فَقَالَ عُثْمَانُ: لَسْتُ بِنَعْمَلٍ، وَ لَكِنِّي عُثْمَانُ بْنُ عَفَّانَ، وَ أَنَا عَلَى مِلَّةِ إِبْرَاهِيمَ خَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Then Rowman Bin Abi Sirhan entered, being a blue-eyed man, short, limited worship in purpose, and he was from the ones with brightness, with him was a dagger, and he faced him (Usman) with it and said, 'Upon which religion are you, O No'sal?' Usman said, 'I am not No'sal, but I am Usman Bin Affan, and I am upon the Religion of Ibrahim^{as}, upright, a Muslim, and I am not from the Polytheists'. (This is not a Hadith)

قَالَ: كَذَبْتَ، وَ ضَرَبَهُ عَلَى صُدْغِهِ الْأَيْسَرِ فَقَتَلَهُ، فَخَرَّ، وَ أَدْخَلَتْهُ امْرَأَتُهُ نَائِلَةً بَيْنَهَا وَ بَيْنَ ثِيَابِهَا، وَ كَانَتْ امْرَأَةً حَسِيمَةً، وَ دَخَلَ رَجُلٌ مِنْ أَهْلِ مِصْرَ مَعَهُ السَّيْفُ مُصْلَتًا، فَقَالَ: وَ اللَّهُ لَا قُطْعَانَ أَنْفَهُ، فَعَالَجَ الْمَرْءَ فَكَشَفَ عَنْ ذِرَاعَيْهَا وَ قَبَضَتْ عَلَى السَّيْفِ فَقَطَعَ إِبْهَامَهَا،

He said, 'You are lying!' And he struck him upon his left temple and killed him. He fell down, and his wife Nailah covered him between her and her clothes, and she was a large woman; and a man from the people of Egypt entered having a sword with him, unsheathed. He said, 'By Allah^{azwj}! I will cut off his nose'. The wife uncovered from her forearms and grabbed upon the (blade of the) sword, and her thumb was cut.

³⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 b

³⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 c

³⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 d

فَقَالَتْ لِغُلَامٍ عُثْمَانُ يُقَالُ لَهُ: رَبَّاحٌ وَ مَعَهُ سَيْفٌ عُثْمَانُ: أَعِنِّي عَلَى هَذَا وَ أَخْرِجْهُ عَنِّي، فَضَرَبَتْهُ الْغُلَامُ بِالسَّيْفِ فَقَتَلَتْهُ، وَ أَقَامَ عُثْمَانُ يَوْمَهُ ذَلِكَ مَطْرُوحاً إِلَى اللَّيْلِ فَحَمَلَهُ رِجَالٌ عَلَى بَابٍ لِيَدْفِنُوهُ فَعَرَضَ لَهُمْ نَاسٌ لِيَمْنَعُوهُمْ مِنْ دَفْنِهِ، فَوَجَدُوا قَبْراً قَدْ كَانَ حُفِرَ لِعَبْدٍ فَدَفَنُوهُ فِيهِ، وَ صَلَّى عَلَيْهِ جُبَيْرُ بْنُ مُطْعِمٍ.

She said to a slave of Usman called Rabah, and with him was a sword of Usman, 'Assist me upon this one and expel him from me!' The slave struck him with the sword and killed him; and Usman stayed during that day of his, knocked down, up to the night. (Some) men at the door carried him in order to bury him, but people objected to them preventing them from burying him. They found a grave to have already been dug for someone else, and they buried him in it; and Jubey Bin Mut'am prayed Salat upon him'.

وَ أَكْثَرُهُمْ يَرَوِي أَنَّ قَطْرَةً أَوْ قَطْرَاتٍ مِنْ دَمِهِ سَقَطَتْ عَلَى الْمُصْحَفِ عَلَى قَوْلِهِ: (فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ).

And most of them have reported that a drop, or drops from his blood fell upon the Parchment (Quran) upon His^{azwj} Words: **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**".³⁸⁹ (This is not a Hadith)

وَ رُوِيَ أَنَّهُ قَتَلَهُ رَجُلٌ مِنْ أَهْلِ مِصْرَ يُقَالُ لَهُ: جَبَلَةُ بْنُ الْأَيْهَمِ، ثُمَّ طَافَ بِالْمَدِينَةِ ثَلَاثًا يَقُولُ: أَنَا قَاتِلُ نَعْتَلٍ.

And it is reported that he was killed by a man from the people of Egypt call Jabalah Bin Al Ayham. Then he circled around Al Medina for three (says) saying, 'I am the killer of No'sal!'

وَ قِيلَ: فَلَمَّا دَفَنُوهُ غَيَّبُوا قَبْرَهُ.

And it is said, 'When they had buried him, they obliterated his grave'".³⁹⁰ (This is not a Hadith)

³⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 e

³⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 f

[30] باب تبيري أمير المؤمنين عليه السلام عن دم عثمان و عدم إنكاره أيضا

CHAPTER 30 – DISAVOWING BY AMIR AL-MOMINEEN^{asws} FROM THE BLOOD OF USMAN AND DID NOT DENY IT AS WELL

1- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي قَتْلِ عُثْمَانَ: لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِرًا، غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَ مَنْ خَذَلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي،

(The book) 'Nahj (Al-Balagh)' – From a speech of his^{asws} regarding the killing of Usman: 'Had I^{asws} ordered with it (killing of Usman), I would have been a killer, or (if I^{asws} had) prohibited from it, I^{asws} would have been a helper (of Usman), (therefore) the one who helped him (Usman) is neither able to say to the one who abandoned him that 'I am better than him', nor the one who abandoned is not able to saying to his helpers, 'He is better than me'.

وَ أَنَا جَامِعٌ لَكُمْ أَمْرَهُ، اسْتَأْذَنَ فَأَسَاءَ الْأَثَرَةَ، وَ جَزَعْتُمْ فَأَسَاءْتُمْ الْجَزَعَ، وَ لِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْذِنِ وَ الْجَازِعِ.

And I^{asws} shall summarise his matter for you all. He (Usman) preferred (was prejudicial), and evil was his preferring, and you were alarmed, and evil was the alarm, and for Allah^{azwj} is the Judgment to occur regarding the preferred and the one rewarded (by Usman)".³⁹¹

2- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ لَمَّا بَلَغَهُ أَتْهَامُ بَنِي أُمَيَّةَ لَهُ بِالْمُشَارَكَةِ فِي دَمِ عُثْمَانَ: أَوْ لَمْ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهَا بِي عَنْ قَتْلِي؟، أَمَا وَزَعِ الْجَهْلُ سَابِقِي عَنْ تَهْمَتِي؟ وَ لَمَّا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغَ مِنْ لِسَانِي،

(The book) 'Nahj (Al-Balagh)' – From a speech of his^{asws} when it reached him^{asws} the accusations of the clan of Umayya to him^{asws} with the participation in (shedding) blood of Usman: 'Or didn't the knowledge of the clan of Umayya regarding me^{asws} prevent them from accusing me^{asws}? Didn't the ignoramuses not give out my^{asws} precedence from accusing me? And what Allah^{azwj} had Advised them with is more eloquent than my^{asws} tongue.

أَنَا حَاجِبُ الْمَارِقِينَ، وَ خَصِيمُ الْمُتَرَاتِبِينَ، عَلَى كِتَابِ اللَّهِ تَعَالَى تُغْرَضُ الْأَمْثَالُ، وَ بِمَا فِي الصُّدُورِ يُجَازَى الْعِبَادُ.

I^{asws} am a contender to the deviants, and a disputer to the suspicious, upon the Book of Allah^{azwj} the Exalted, presenting the parables, and the servants would be Recompensed with what is in the chests".

رُوي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ تَعَالَى: (هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ) ، فَقَالَ: عَلِيٌّ وَ حَمْزُهُ وَ عُبَيْدُهُ وَ عُتْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ

³⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 1

It is reported from the Prophet^{saww} having been asked about Words of the Exalted: **These are two disputants disputing regarding their Lord [22:19]**, he^{saww} said: ‘Ali^{asws} and Hamza^{as} and Ubeyda (against), Utba, and Shayba and Al-Waleed’.³⁹²

3- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ بَعْدَ مَا بُويعَ بِالْخِلَافَةِ وَ قَالَ لَهُ قَوْمٌ مِنَ الصَّحَابَةِ: لَوْ عَاقَبْتَ قَوْمًا مِنْ أَجْلِ عَلِيٍّ عُثْمَانَ.

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his^{asws} after he^{asws} had been pledged to with the caliphate, and a group of the companions said to him^{asws}, ‘If you^{asws} would punish a people from the ones who assaulted upon Usman’.

فَقَالَ عَلَيْهِ السَّلَامُ: يَا إِخْوَانَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ، وَلَكِنْ كَيْفَ لِي بِقُوَّةِ الْقَوْمِ الْمُحْلِبِينَ عَلَى حَدِّ شَوْكِهِمْ، يَمْلِكُونَنَا وَلَا تَمْلِكُهُمْ، وَ هَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ، وَ التَّقَتْ إِلَيْهِمْ أَعْرَابُكُمْ، وَ هُمْ جَالَاكُمْ يَسُومُونَكُمْ مَا شَاءُوا، وَ هَلْ تَرَوْنَ مَوْضِعًا لِقُدْرَةٍ عَلَى شَيْءٍ تُرِيدُونَهُ؟

He^{asws} said: ‘O brothers! I^{asws} am not ignorant of what you are knowing, but how can it be for me^{asws} with strength while the group of assaulters are at the peak of their positions. They are controlling us and we are not controlling them, and here they are, your slaves have risen with them, and your Bedouins have turned to them, and there are in your midst poisoning you all whatever they desire to, and do you see any place for power upon something you are intending?’

إِنَّ هَذَا الْأَمْرَ أَفْرَجَ جَاهِلِيَّةٍ، وَ إِنَّ هَؤُلَاءِ الْقَوْمَ مَادَّةٌ، إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حَرَّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرُونَ، وَ فِرْقَةٌ تَرَى مَا لَا تَرُونَ، وَ فِرْقَةٌ لَا تَرَى لَا هَذَا وَ لَا هَذَا،

Surely, this matter is a matter of the pre-Islamic period, and these people are well supported. The people from this matter, when they move upon affairs, would be a sect viewing what you are viewing, and a sect would be viewing what you are not viewing, and a sect not neither viewing this nor this.

فَاصْبِرُوا حَتَّى يَهْدِيَ النَّاسُ، وَ تَقَعَ الْقُلُوبُ مَوَاقِعَهَا، وَ تُؤَخَّذَ الْحُقُوقُ مُسَمَّحَةً، فَاهْدَؤُوا عَنِّي، وَ انْظُرُوا مَا ذَا يَأْتِيكُمْ بِهِ أَمْرِي، وَ لَا تَفْعَلُوا فَعْلَةً تُضْعِفُ قُوَّةً وَ تُسْقِطُ مَنَّةً، وَ تُورِثُ وَهْنًا وَ ذِلَّةً، وَ سَأْمِسُكُمُ الْأَمْرَ مَا اسْتَمْسَكْتُ، وَ إِذَا لَمْ أَجِدْ بُدَاءً فَاجِرِ الدَّوَاءِ الْكَبِيرِ.

Therefore, be patient until the people calm down and the hearts fall in their places, and the rights can be taken more easily. So, calm down from me and await what my^{asws} command would be coming to you with, and do not do any deed shattering (your) strength and you fall down weak, and you will inherit weakness and disgrace, and I^{asws} shall withhold the command for as long as I^{asws} can withhold, and I^{asws} do not find any escape, so the last call would be the iron (battle)’.³⁹³

4- مَا: أَبُو عَمْرٍو، عَنْ ابْنِ عُقْدَةَ، عَنْ أَحْمَدَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ أَبِي الْعَالِيَةِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ شَاءَ النَّاسُ قُضِيَ لَكُمْ خَلْفَ مَقَامِ إِبْرَاهِيمَ فَحَلَفْتُ لَهُمْ بِاللَّهِ مَا قَتَلْتُ عُثْمَانَ وَ لَا أَمَرْتُ بِقَتْلِهِ، وَ لَقَدْ نَهَيْتُهُمْ فَعَصَوْنِي.

(The book) ‘Amaali’ of sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Ahmad Bin Abin Al Aaliya, from Mujahid, from Ibn Abbas,

³⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 2

³⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 3

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'If the people so desired, I^{asws} can stand for them behind the standing place of Ibrahim^{as} and swear an oath for them with Allah^{azwj} that I^{asws} neither killed Usman nor did I^{asws} instruct with his killing, and I^{asws} had (actually) forbidden them, but they disobeyed me^{asws}''³⁹⁴.

قَب: رُوِيَ أَنَّ أَصْحَابَ أَمِيرِ الْمُؤْمِنِينَ كَانُوا فِرْقَتَيْنِ: إِحْدَاهُمَا: اعْتَقَدُوا أَنَّ عُثْمَانَ قُتِلَ مَظْلُوماً وَ يَتَوَلَّاهُ وَ يَتَبَرَّأُ مِنْ أَعْدَائِهِ، وَ الْآخَرَى وَ هُمْ جُمْهُورُ أَهْلِ الْحَرْبِ وَ أَهْلِ الْغَنَاءِ وَ الْبَأْسِ اعْتَقَدُوا أَنَّ عُثْمَانَ قُتِلَ لِأَخْذَاتٍ أَوْجَبَتْ عَلَيْهِ الْقَتْلَ، وَ مِنْهُمْ مَنْ يُصَرِّحُ بِتَكْفِيرِهِ،

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – It is reported that the companions of Amir Al-Momineen^{asws} were two groups. One of them believed that Usman had been killed unjustly and they befriended him and disavowed from his enemies; and the other, and they were the assembly of the war and the people of riches and prowess. They believed that Usman was killed for his innovations and the killing was Obligated upon him, and from them was one who declared him a Kafir.

وَ كُلٌّ مِنْ هَاتَيْنِ الْفِرْقَتَيْنِ تَزْعُمُ أَنَّ عَلِيّاً عَلَيْهِ السَّلَامُ مُوَافِقٌ لَهُ عَلَى رَأْيِهِ، وَ كَانَ يَعْلَمُ أَنَّهُ مَتَى وَافَقَ إِحْدَى الطَّائِفَتَيْنِ بَايَنَتَهُ الْآخَرَى وَ أَسْلَمَتْهُ، وَ تَوَلَّتْ عَنْهُ وَ خَذَلَتْهُ، فَكَانَ يَسْتَعْمِلُ فِي كَلَامِهِ مَا يُوَافِقُ كُلَّ وَاحِدَةٍ مِنَ الطَّائِفَتَيْنِ.

And all these two group claimed that Ali^{asws} was concordant to it upon its view, and he^{asws} knew, whenever he^{asws} concorded with one of the two groups, the other turned away from him^{asws} and abandoned him^{asws}. So, he^{asws} was utilising in his^{asws} speeches what was in accordant to each one of the two groups''³⁹⁵.

³⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 4

³⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 5

[31] باب ما ورد في لعن بني أمية و بني العباس و كفرهم

CHAPTER 31 – WHAT HAS BEEN REPORTED REGARDING CURSING THE CLAN OF UMACYA AND CLAN OF AL-ABBAS AND THEIR KUFR

الآيات:

The Verses –

إبراهيم: (وَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ).

(Surah) Ibrahim^{as}: **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26].**

و قال تعالى: (أَمْ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ يَفْسُ الْقُرْآنِ).

And the Exalted Said: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29].**

الإسراء: (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ لُحُوفُهُمْ قَمًا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا).

(Surah) Al-Asra'a: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60].**

Notes: -

وَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: نَحْنُ وَ اللَّهُ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ بِهَا عَلَيَّ عِبَادِهِ، وَ بِنَا يَفُوزُ مَنْ قَارَ.

And from Al-Sadiq^{asws} having said: 'By Allah^{azwj}! We are the Favour of Allah^{azwj} which He^{azwj} has Favoured with upon His^{azwj} servants, and through us succeeds the one who succeeds"³⁹⁶.

فَرُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ ابْنِ عَبَّاسٍ وَ ابْنِ جُبَيْرٍ وَ مُجَاهِدٍ وَ الصَّحَّاحِ، أَنَّهُمْ كَفَّارُ فُرَيْشٍ كَذَّبُوا نَبِيَّهُمْ وَ نَصَبُوا لَهُ الْحُزْبَ وَ الْعِدَاوَةَ.

³⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 Note 1

It is reported from Amir Al-Momineen^{asws} and Ibn Abbas and Ibn Jubeyr, and Mujahid, and Al-Zahhak, 'They (clan of Umayya) are the Kafirs of Qureysh. They belied their Prophet^{saww} and established the war against him^{saww} and the enmity'.³⁹⁷

وَسَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ هَذِهِ الْآيَةِ، فَقَالَ: هُمَا الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو أُمَيَّةَ وَ بَنُو الْمُغَيْرَةِ، فَأَمَّا بَنُو أُمَيَّةَ فَمُتَّعُوا إِلَى حِينٍ، وَ أَمَّا بَنُو الْمُغَيْرَةِ فَكَفَّيْتُمُوهُمْ يَوْمَ بَدْرٍ.

And a man asked Amir Al-Momineen^{asws} about these Verses. He^{asws} said: 'These two are the immoral ones of Qureysh, the clan of Umayya and clan of Al-Mugheira. As for the clan of Umayya, they were let to enjoy for a while, and as for the clan of Al-Mugheira, so I^{asws} had sufficed them on the day of (battle of) Badr'.³⁹⁸

1- نَهَجٌ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ لِي أُمَيَّةً مَرُوداً يَجْرُونَ فِيهِ، وَ لَوْ قَدْ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمْ الضَّبَاعُ لَعَلَّيْتُهُمْ.

(The book) 'Nahj (Al-Balagh)' – Amir Al-Momineen^{asws} said: 'For the clan of Umayya there is a fixed term they are being joyful in it, and if they differ regarding what is between them, then the hyena were to plot with them, it would overpower them'.³⁹⁹

2- ل: ابْنُ الْمُتَوَكَّلِ، عَنْ مُحَمَّدٍ الْعَطَّارِ، عَنِ الْأَشْعَرِيِّ، عَنِ ابْنِ عِيسَى، عَنْ أَبِي الْعَبَّاسِ جَرِيرِ الْبَجَلِيِّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: لِلْكَفْرِ جَنَاحَانِ: بَنُو أُمَيَّةَ وَ آلُ الْمُهَلَّبِ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ash'ary, from Ibn Isa, from Abu Al Abbas Jareer Al Bajaly, from Muhammad Bin Is'haq, from his father,

'From Abu Abdullah^{asws} having said: 'For the Kufr, there are two wings – the clan of Umayya and the family of Al-Muhallab'.⁴⁰⁰

3- فس: (الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَسْتَعُوزَ عَنْهُمْ الْعِرَّةُ فَإِنَّ الْعِرَّةَ لِلَّهِ جَمِيعًا)، قَالَ: نَزَلَتْ فِي بَنِي أُمَيَّةَ، حَيْثُ خَالَفُوهُمْ عَلَى أَنْ لَا يَزِدُّوا الْأَمْرَ فِي بَنِي هَاشِمٍ، ثُمَّ قَالَ: يَتَّعُوزَ عَنْهُمْ الْعِرَّةُ يَعْنِي الْمُؤَدَّةَ.

Tafseer Al-Qummi - **Those who are taking the Kafirs for guardians besides the Momineen. Are they seeking the honour with them? Then all Honour is for Allah [4:139].** He said, 'It was Revealed regarding the clan of Umayya when they opposed upon that they will not let the command returned to the Clan of Hashim. The He^{azwj} Said: '**Are they seeking the honour with them?** – meaning the strength'.

وَقَوْلُهُ: (وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ) قَالَ: آيَاتُ اللَّهِ هُمُ الْأُيَمَّةُ عَلَيْهِمُ السَّلَامُ.

And His^{azwj} Words: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until**

³⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 Note 2

³⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 Note 3

³⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 1

⁴⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 2

they engage in a discussion other than it; [4:140]. He said, 'Signs of Allah^{azwj}, they^{asws} are the Imms^{asws},⁴⁰¹ (Not a Hadeeth)

4- فس: (وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَ لَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَ نَكُونُ مِنَ الْمُؤْمِنِينَ) ، قَالَ: نَزَلَتْ فِي بَنِي أُمَيَّةَ، ثُمَّ قَالَ: (بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ) ، قَالَ: مِنْ عَدَاوَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ (وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ).

Tafseer Al-Qummi - **And if only you could see when they would be paused upon the Fire, they would say, 'Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27].** He said, 'It was Revealed regarding the clan of Umayya. Then He^{azwj} Said: **And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]**'.⁴⁰² (Not a Hadeeth)

5- فس: جَعَفَرُ بْنُ أَحْمَدَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ، عَنْ أَبِي حَمْرَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ) ، قَالَ عَلَيْهِ السَّلَامُ: نَزَلَتْ فِي بَنِي أُمَيَّةَ، فَهُمْ أَشَرُّ خَلْقِ اللَّهِ، هُمُ الَّذِينَ كَفَرُوا فِي بَاطِنِ الْقُرْآنِ فَهُمْ لَا يُؤْمِنُونَ.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abin Hamza,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Surely, the vilest of animals in the Presence of Allah are those who are committing Kufr, and they will not believe [8:55].** He^{asws} said: 'It was Revealed regarding the clan of Umayya. They are the evilest creatures of Allah^{azwj} **who are committing Kufr, - in the esoteric of the Quran, and they will not believe [8:55]**'.⁴⁰³

6- شي، تفسير العياشي: عَنْ جَابِرٍ، عَنْهُ عَلَيْهِ السَّلَامُ مِثْلَهُ.

Tafseer Al-Ayyashi – From Jabir, 'From him^{asws} – similar to it.'⁴⁰⁴

7- فس: (وَ مَثَلُ كُلِّ مَلِيمةٍ خَبِيثةٍ كَشَجَرَةٍ خَبِيثةٍ اجْتَنَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ) فِي رِوَايَةِ أَبِي الْجَارُودِ، قَالَ: كَذَلِكَ الْكَافِرُونَ لَا تَصْعَدُ أَعْمَالُهُمْ إِلَى السَّمَاءِ، وَ بَنُو أُمَيَّةَ لَا يَذْكُرُونَ اللَّهَ فِي مَجْلِسٍ وَ لَا فِي مَسْجِدٍ وَ لَا تَصْعَدُ أَعْمَالُهُمْ إِلَى السَّمَاءِ إِلَّا قَلِيلٌ مِنْهُمْ.

Tafseer Al-Qummi - **And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26].** In a reported of Abu Al-Jaroud, he (Abu Ja'far^{asws}) said, 'Like that are the Kafirs, their deeds do not ascend to the sky. And the clan of Umayya were not mentioning Allah^{azwj} in any gathering, nor in any Masjid, nor did their deeds ascend to the sky, except for a few of them'.⁴⁰⁵

8- فس: أَبِي، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: (أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا) ، قَالَ: نَزَلَتْ فِي الْأَفْجَرَيْنِ مِنْ قُرَيْشٍ بَنِي أُمَيَّةَ وَ بَنِي الْمُغِيرَةِ، فَأَمَّا بَنُو الْمُغِيرَةِ فَقَطَعَ اللَّهُ دَارَهُمْ، وَ أَنَا بَنُو أُمَيَّةَ فَمَتَّعُوا إِلَى حِينٍ.

⁴⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 3

⁴⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 4

⁴⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 5

⁴⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 6

⁴⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 7

Tafseer Al Qummi – My father, from Ibn Abin Umeyr, from Usman Bin Isa,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]**, he^{asws} said: ‘It was Revealed regarding them (enemies of Ahl Al-Bayt^{asws}). ‘It was Revealed regarding the most immoral ones of the Qureysh – the clan of Umayya and the clan of Al-Mugheira. As for the clan of Al-Mugheira, so Allah^{azwj} Cut-off their tail (posterity) on the Day of Badr, and as for the clan of Umayya, so they are enjoying for a while’.

ثُمَّ قَالَ: وَ تَحْتَ وَ اللَّهُ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا يُغَوِّرُ مَنْ فَازَ.

Then he^{asws} said: ‘And by Allah^{azwj}, we^{asws} are the Favour of Allah^{azwj} which He^{azwj} has Favoured with upon His^{azwj} servants, and through us^{asws} succeeds the one who succeeds’.⁴⁰⁶

9- **فس:** (وَ سَكَتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ) يَعْنِي مَنْ هَلَكُوا مِنْ بَنِي أُمَيَّةَ: (وَ تَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَ ضَرَبْنَا لَكُمْ الْأَمْثَالَ) (وَ قَدْ مَكَرُوا مَكْرَهُمْ وَ عِنْدَ اللَّهِ مَكْرُهُمْ وَ إِنْ كَانَ مَكْرُهُمْ لِتَرُولٍ مِنْهُ الْجِبَالُ)، قَالَ: مَكْرٌ بَيْنِي فَلَانٍ.

Tafseer Al-Qummi - **And you dwelt in the abodes of those who were unjust to themselves**, - meaning the ones from the clan of Umayya who died - **and it is clear to you how We Dealt with them, and We Struck the examples for you [14:45] And they had plotted their plots, but their plots are with Allah, and even though their plots were such that the mountains would have moved from it [14:46]**. He said, ‘Plots of the clan of Umayya’.⁴⁰⁷ (Not a Hadeeth)

10- **فس:** قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ: (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرْتِنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ)، قَالَ: نَزَلَتْ لَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي نَوْمِهِ كَأَنَّ فُرُودًا تَصْعَدُ مِنْبَرَهُ فَسَاءَهُ ذَلِكَ وَ عَمَّهُ عَمًّا شَدِيدًا فَأَنْزَلَ اللَّهُ: (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرْتِنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ) هُمْ لِيَعْمَهُوا فِيهَا (وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ) كَذَلِكَ نَزَلَتْ، وَ هُمْ بَنُو أُمَيَّةَ.

Tafseer Al-Qummi – Ali Bin Ibrahim said, regarding His^{azwj} Words: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran [17:60]**, he said, ‘It was Revealed to what the Prophet^{saww} saw in his^{saww} dream as if monkeys had ascended his^{saww} pulpit. That worsened him^{saww} and he^{saww} gloomy with severe gloom. So, Allah^{azwj} Revealed: **and We did not Make the dream which We Showed you except as a Trial for the people, - for them to be blinded in it - and the Accursed tree in the Quran [17:60]**, like that is was Revealed, and they are the clan of Umayya’.⁴⁰⁸ (Not a Hadeeth)

11- **فس:** (فَكَبَّكِبُوا فِيهَا هُمْ وَ الْغَاوُونَ) فِي خَيْرٍ هُمْ بَنُو أُمَيَّةَ، وَ الْغَاوُونَ بَنُو فَلَانٍ (قَالُوا وَ هُمْ فِيهَا يَخْتَصِمُونَ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ) يَقُولُونَ لِمَنْ تَعْبُوهُمْ: أَطَعْنَاكُمْ كَمَا أَطَعْنَا اللَّهَ فَصِرْتُمْ أَزْنَابًا.

Tafseer Al-Qummi - **So they would be flung into it, they and the straying ones [26:94]**, in a report, they are clan of Umayya, and the straying ones are clan of so and so (Al-Abbas), **They**

⁴⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 8

⁴⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 9

⁴⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 10

would be saying while they quarrel therein, [26:96] 'By Allah! We were in clear error, [26:97] When we equated you all with Lord of the Worlds [26:98], saying to the ones who they followed, 'We obeyed you just as we obeyed Allah^{azwj} and you became lords'.⁴⁰⁹ (Not a Hadeeth)

12- فس: مُحَمَّدُ الْحَمِيرِ [الْحَمَيْرِيُّ]، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ مَعًا، عَنْ مُحَمَّدِ بْنِ يَسَارٍ، عَنْ الْمُنْخَلِ بْنِ خَلِيلٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (وَ كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ) يَعْنِي بَنِي أُمَيَّةَ.

Tafseer Al Qummi – Muhammad Bin Al Himeyri, from his father, from Muhammad Bin Al Husayn and Muhammad Bin Abdul Jabbar both together, from Muhammad Bin Yasaar, from Al Munakhal Bin Khaleel, from Jabir,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]**, meaning the clan of Umayya".⁴¹⁰

13- كَتَبَ: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ ابْنِ عُقْدَةَ، عَنْ الْحَسَنِ بْنِ الْقَاسِمِ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ الْمُعَلَّى، عَنْ فَضِيلِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ عُمَرَ بْنِ مَيْمُونٍ، عَنْ عَبَّادَةَ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ: (الْمُغْلَبَةِ الرُّومُ). هِيَ فِينَا وَ فِي بَنِي أُمَيَّةَ.

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqdah, from Al Hassan Bin Al Qasim, from Ali Bin Ibrahim Bin Al Moalla, from Fuzeyl Bin Is'haq, from Yaquoub Bin Shuayb, from Imran Bin Maysham, from Abaya,

'From Ali^{asws} having said: 'The Words of Mighty and Majestic: **Alif Lam Meem [30:1] The Romans are defeated [30:2]** – it is regarding us^{asws} and clan of Umayya".⁴¹¹

14- كَتَبَ: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بصيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ (الْمُغْلَبَةِ الرُّومُ). قَالَ: هُمْ بَنُو أُمَيَّةَ، وَ إِنَّمَا أَنْزَلَهَا اللَّهُ: (الْمُغْلَبَةِ الرُّومُ) بَنُو أُمَيَّةَ (فِي أَدْنَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيِّغُلِبُونَ فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدِ وَ يُؤْمِعُ يَوْمَهُ الْمُؤْمِنُونَ بَنَصْرِ اللَّهِ) عِنْدَ قِيَامِ الْقَائِمِ عَلَيْهِ السَّلَامُ.

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Hassan Bin Muhammad Bin Jamhour Al Amy, from his father, from Ja'far Bin Bashir, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the interpretation of **Alif Lam Meem [30:1] The Romans are defeated [30:2]**. He^{asws} said: 'They are clan of Umayya, and rather Allah^{azwj} Revealed it as: **Alif Lam Meem [30:1] The Romans are defeated [30:2] clan of Umayya, In a nearby land, and they (Persians), after their victory, would be defeated [30:3] Within a few years. For Allah is the Command from before and from afterwards, and on that day the Momineen shall rejoice [30:4] With the Help of Allah. [30:5]**, at the rising of Al-Qaim^{asws}".⁴¹²

15- فس: (إِنَّ الَّذِينَ كَفَرُوا) يَعْنِي بَنِي أُمَيَّةَ (يُأْدَوْنَ لَمَقْصُ اللَّهِ أَكْبَرُ مِنْ مَقْصُكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ) يَعْنِي إِلَى وَلَايَةِ عَلِيِّ عَلَيْهِ السَّلَامُ (فَتَكْفُرُونَ).

⁴⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 11

⁴¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 12

⁴¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 13

⁴¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 14

Tafseer Al-Qummi - ***Surely, those who commit Kufr*** – meaning the clan of Umayya - ***would be Called out to: ‘Your despising Allah when you were called to the Eman*** – meaning to the Wilayah of Ali^{asws} - ***so you committed Kufr [40:10]’***.⁴¹³

16- ل: عَمَّارُ بْنُ الْحُسَيْنِ الْأَسْرُوشِيُّ رَضِيَ اللَّهُ عَنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَصْمَةَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الطَّبْرِيِّ، عَنْ الْحُسَيْنِ بْنِ أَبِي شُجَاعٍ الْبَجَلِيِّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْحَنْفِيِّ، عَنْ يَحْيَى بْنِ هَاشِمٍ، عَنْ مُحَمَّدٍ بْنِ جَابِرٍ، عَنْ صَدَقَةَ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ مَالِكٍ، قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: يَا أَبَا عَبْدِ اللَّهِ! حَدِّثْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (هَذَا يَوْمُ خُصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ) ،

(The book) ‘Al Khisaal’ – Ammar Bin Al Husayn Al Asroushy, from Ali Bin Muhammad Bin Ismah, from Ahmad Bin Muhammad Al Tabari, from Al Hassan Bin Abu Shuja’a Al Bajali, from Ja’far Bin Abdullah Al Hanafi, from Yahya Bin Hashim, from Muhammad Bin Jabir, from Sadaqah Bin Saeed, from Al Nazar Bin Malik who said,

‘I said to Al-Husayn^{asws} Bin Ali^{asws}, ‘O Abu Abdullah^{asws}! Narrate to me about the Words of Allah^{azwj} Mighty and Majestic: ***These are two disputants disputing regarding their Lord [22:19]***’.

قَالَ: نَحْنُ وَ بَنُو أُمَيَّةَ اخْتَصَمْنَا فِي اللَّهِ عَزَّ وَجَلَّ، قُلْنَا: صَدَقَ اللَّهُ، وَ قَالُوا: كَذَبَ اللَّهُ، فَتَحْنُ وَ إِتَاهُمُ الْخُصْمَانِ يَوْمَ الْقِيَامَةِ.

He^{asws} said: ‘Us^{asws} and the clan of Umayya, are disputants regarding Allah^{azwj} Mighty and Majestic. We^{asws} say: ‘Allah^{azwj} is Truthful’, and they say, ‘Allah^{azwj} is a liar’. So we^{asws} and they would be disputing (each other) on the Day of Qiyamah’’.⁴¹⁴

17- ل: الْقَطَّانُ، عَنِ ابْنِ زَكْرِيَّا، عَنِ ابْنِ حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْقُسَيْبِ الرَّزْقِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ، قَالَ: إِنَّ لِلنَّارِ سَبْعَةَ أَبْوَابٍ: بَابٌ يَدْخُلُ مِنْهُ فِرْعَوْنُ وَ هَامَانَ وَ قَارُونَ، وَ بَابٌ يَدْخُلُ مِنْهُ الْمُشْرِكُونَ وَ الْكُفَّارُ يَمْنَنَ لَمْ يُؤْمِنُوا بِاللَّهِ طَرَفَةً عَيْنٍ،

(The book) ‘Al Khisaal’ – From Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fuzeyl Al Zurqy,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘For the Fire (Hell) there are seven doors – A door from which would be entering Pharaoh^{la}, and Haman^{la}, and Qaroun^{la}; and a door from which would be entering the Polytheists, and the Kafirs, from the ones who did not believe in Allah^{azwj} for the blink of an eye;

وَ بَابٌ يَدْخُلُ مِنْهُ بَنُو أُمَيَّةَ هُوَ هُمْ خَاصَّةً لَا يُزَاحِمُهُمْ فِيهِ أَحَدٌ، وَ هُوَ بَابٌ لَطَى، وَ هُوَ بَابٌ سَقَرٌ، وَ هُوَ بَابُ الْهَوَايَةِ تَهْوِي بِهِمْ سَبْعِينَ خَرِيفاً، فَكُلَّمَا هَوَى بِهِمْ سَبْعِينَ خَرِيفاً قَصَّارَ بِهِمْ قُوَّةً فَذِفَ بِهِمْ فِي أَعْلَاهَا سَبْعِينَ خَرِيفاً، ثُمَّ هَوَى بِهِمْ كَذَلِكَ سَبْعِينَ خَرِيفاً، فَلَا يَزَالُونَ هَكَذَا أَبَداً خَالِدِينَ مُخْلِدينَ،

And a door from which would be entering the clan of Umayya. It is for them in particular. No one will be crowding them in it, and it is the door of ‘Lazza’, and it is the door of ‘Saqr’, and it is the door of ‘Al-Hawiya’, collapsing with them for seventy autumns. Every time it collapses with them for seventy autumns, it becomes an outburst with them and throws them to its top for seventy autumns, then it collapses with them. Like that it would be for seventy autumns. They will not cease to be like that forever, being in it eternally.

⁴¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 15

⁴¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 16

وَبَابٌ يَدْخُلُ فِيهِ مُبْعُضُونَ وَ مُحَارِبُونَ وَ خَادِلُونَ، وَ إِنَّهُ لَأَعْظَمُ الْأَبْوَابِ وَ أَشَدُّهَا حَرًّا.

And a door in which would enter the ones who hated us^{asws}, and battled us^{asws}, and abandoned us^{asws}, and it is the largest of the doors and severest in heat’.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ الرَّزْقِيُّ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْبَابُ الَّذِي ذَكَرْتَ عَنْ أَبِيكَ عَنْ جَدِّكَ عَلَيْهِمَا السَّلَامُ أَنَّهُ يَدْخُلُ مِنْهُ بَنُو أُمَيَّةَ، يَدْخُلُهُ مَنْ مَاتَ مِنْهُمْ عَلَى الشِّرْكِ أَوْ مِمَّنْ أَدْرَكَ مِنْهُمْ الْإِسْلَامَ.

Muhammad Bin Al-Fuzeyl Al-Zurqy (the narrator) said, ‘I said to Abu Abdullah^{asws}, ‘The door which you^{asws} mentioned from your^{asws} father^{asws}, from your^{asws} grandfather^{asws} that the clan of Umayya would be entering from it, would they be entering, the ones from them who died upon the shirk (association) or from the ones who came across Al-Islam?’

فَقَالَ: لَا أَمَّ لَكَ! أَلَمْ تَسْمَعْهُ يَقُولُ: وَ بَابٌ يَدْخُلُ مِنْهُ الْمُشْرِكُونَ وَ الْكُفَّارُ، فَهَذَا الْبَابُ يَدْخُلُ فِيهِ كُلُّ مُشْرِكٍ وَ كُلُّ كَافِرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ،

He^{asws} said: ‘May there be no mother for you! Didn’t you hear him^{asws} saying: ‘And there is a door from which would be entering the Polytheists, and the Kafirs’? So, this is the door in which would enter every Polytheist and every Kafir, not believing in the Day of Reckoning.

وَ هَذَا الْبَابُ الْآخَرُ الَّذِي يَدْخُلُ مِنْهُ بَنُو أُمَيَّةَ إِنَّهُ هُوَ لِأَبِي سُفْيَانَ وَ مُعَاوِيَةَ وَ آلِ مَرْوَانَ خَاصَّةً يَدْخُلُونَ مِنْ ذَلِكَ الْبَابِ فَتَحَطِّمُهُمُ النَّارُ حَطْمًا لَا تُسْمَعُ لَهُمْ فِيهَا وَاعِيَةٌ وَ لَا يَحْيَوْنَ فِيهَا وَ لَا يَمُوتُونَ.

And this other door is the one from which would enter the clan of Umayya, because it is for Abi Sufyan, and Muawiya, and progeny of Marwan in particular. They would be entering from that door. The Fire would destroy them without delay. No discussion of them would be heard in it. Neither will they be living in it nor will they be dying’.⁴¹⁵

18- مَا: الْمُفِيدُ، عَنِ الْجُعَابِيِّ، عَنِ الْفَضْلِ بْنِ الْحَبَابِ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأُبَلِيِّ، عَنِ أَبِي خَالِدٍ الْأَسَدِيِّ، عَنِ أَبِي بَكْرٍ بْنِ عِيَّاشٍ، عَنِ صَدَقَةَ بْنِ سَعِيدٍ الْحَنْفِيِّ، عَنِ جَمْعِ بْنِ عُمَيْرٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: انْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى الْعَقَبَةِ، فَقَالَ: لَا يُجَاوِزُهَا أَحَدٌ،

(The book) ‘Amaali’ of sheykh Al-Tusi – Al Mufeed, from Al Jiany, from Al Fazl Bin Al Hubab, from Al Husayn Bin Abdullah Al Ubuly, from Abu Khalid Al Asady, from Abu Bakr Bin Ayyash, from Sadaqa Bin Saeed Al Hanafi, from Jumie Bin Umeyr who said, ‘I heard Abdullah Bin Umar Bin Al Khattab saying,

‘Rasool-Allah^{saww} ended up to Al-Aqaba. He^{saww} said: ‘No one should exceed it’. Al-Hakam Bin Al-Aas twisted his mouth in mockery with him^{asws}. Rasool-Allah^{saww} said: ‘One who buys a milk-laden sheep so he would be with the choice’.

فَعَوَّجَ الْحَكَمُ بْنُ أَبِي الْعَاصِ فَمَهْمُ مُسْتَهْزِئًا بِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ اشْتَرَى شَاءَ مُصْرَرًا فَهُوَ بِالْخِيَارِ، فَعَوَّجَ الْحَكَمُ فَمَهْمُ قَبْضَرٍ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَدَعَا عَلَيْهِ، فَصُرِعَ شَهْرَيْنِ ثُمَّ أَفَاقَ، فَأَخْرَجَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْمَدِينَةِ طَرِيدًا وَ نَقَاهَا عَنْهَا.

⁴¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 17

Al-Hakam twisted his mouth and the Prophet^{saww} saw him doing it, and he^{saww} supplicated against him. He had epilepsy (unconscious) for two months, then woke up. The Prophet^{saww} threw him out from Al-Medina, expelling and exiling him from it”.⁴¹⁶

19- مَا: الْمُفِيدُ، عَنِ الْمَرَاغِي، عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ هَارُونَ بْنِ سَعِيدٍ، قَالَ: صَلَّى بِنَا الْوَلِيدُ بْنُ عُقْبَةَ بِالْكُوفَةِ صَلَاةَ الْعَدَاةِ وَكَانَ سَكْرَانًا فَتَعَيَّ فِي الثَّانِيَةِ مِنْهَا، وَزَادَنَا رُكْعَةً أُخْرَى، وَنَامَ فِي آخِرِهَا، فَأَخَذَ رَجُلٌ مِنْ بَكْرِ بْنِ وَاثِلٍ خَاتَمَهُ مِنْ يَدِهِ،

(The book) ‘Amaali’ of sheykh Al Tusi – From Al Maragy, from Al Abbas Bin Al waleed, from Al Husayn Bin Saeed, from his father, from Haroun Bin Saeed who said,

‘Al-Waleed Bin Uqba prayed Salat (leading) us at Al-Kufa, the morning Salat, and he was intoxicated. He sang during the second (Cycle) from it and increased us by another Cycle, and he fell asleep in its end. A man from Bakr Bin Wail took his ring from his hand.

فَقَالَ فِيهِ عِلْبَاءُ السُّدُوسِي:

<p>تَكَلَّمَ فِي الصَّلَاةِ وَزَادَ فِيهَا وَ فَاحَ الْحُمْرُ عَنْ سِرِّ الْمُصَلِّي أَزِيدُكُمْ عَلَى أَنْ تَحْمِدُونِي</p>	<p>مُجَاهَرَةً وَ عَالَنَ بِالنِّفَاقِ وَ نَادَى وَ الْجَمِيعُ إِلَى افْتِرَاقِ فَمَا لَكُمْ وَ مَا لِي مِنْ خَلَاقِ.</p>
--	---

Ilba’a Al Sadousy said (a poem) regarding him, ‘He spoke during the Salat and increased in it openly, and announced the hypocrisy, and the wine came out from the veil of the praying one, and everyone called to the separation. I shall increase you upon it if you praise me, so what is there for you and for me from the inventing’”.⁴¹⁷

20- ل: ابْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ مُوسَى الدَّقَّاقِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ دَاوُدَ الْحَنْظَلِيِّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْجُعْفِيِّ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي الطُّفَيْلِ غَامِرِ بْنِ وَائِلَةَ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَعَنَ أَبَا سُفْيَانَ فِي سَبْعَةِ مَوَاطِنَ فِي كُلِّهِنَّ لَا يَسْتَطِيعُ إِلَّا أَنْ يَلْعَنَهُ: أَوَّلُهُنَّ: يَوْمَ لَعَنَهُ اللَّهُ وَ رَسُولُهُ وَ هُوَ خَارِجٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مُهَاجِرًا وَ أَبُو سُفْيَانَ جَاءَ مِنَ الشَّامِ، فَوَقَعَ فِيهِ أَبُو سُفْيَانَ يَسْبُهُ وَ يُوعِدُهُ، وَ هَمَّ أَنْ يَبْطِشَ بِهِ فَصَرَفَهُ اللَّهُ عَنْ رَسُولِهِ.

(The book) ‘Al Khisaal’ – Ibn Musa, from Muhammad Bin Musa Al Daqqaq, from Ahmad Bin Muhammad Bin Dawood Al Hanzaly, from Al Husayn Bin Abdullah Al Jufy, from Al Hakam Bin Miskeen, from Abu Al Jaroud, from Abin Al Tufayl Aamir Bin Wasila who said,

‘Rasool-Allah^{saww} cursed Abu Sufyan in seven placed, during each of these he^{saww} had no leeway except cursing him. The first of these is on the day Allah^{azwj} and His^{azwj} Rasool^{saww} cursed him and he^{saww} was going out from Makkah to Al-Medina, emigrating, and Abu Sufyan came from Syria. Abu Sufyan came and reviled (bad mouthed) him^{saww} and threatening him^{saww} and thought of assaulting him^{saww}. Allah^{azwj} Turned him away from His^{azwj} Rasool^{saww}.

وَ الثَّانِيَةُ: يَوْمَ الْعَبْرِ، إِذَا طَرَدَهَا لِيُخْرِجَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَلَعَنَهُ اللَّهُ وَ رَسُولُهُ.

⁴¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 18

⁴¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 19

And the second, on the day of the caravan, when he sent it away in order to protect it from Rasool-Allah^{saww}, so Allah^{azwj} and His^{azwj} Rasool^{saww} cursed him.

وَالثَّالِثَةُ: يَوْمَ الْحُدَيْبِيَّةِ، قَالَ أَبُو سُفْيَانَ: اغْلُ هُبَلُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُ أَغْلَى وَ أَجَلُّ. فَقَالَ أَبُو سُفْيَانَ: لَنَا عُزَى وَ لَا عُزَى لَكُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُ مَوْلَانَا وَ لَا مَوْلَى لَكُمْ.

And the third is on the day of (battle of) Ohad. Abu Sufyan said, 'Hobal (an idol) is highest!' Rasool-Allah^{saww} said: 'Allah^{azwj} is more Exalted and Majestic!' Abu Sufyan said, 'For us is Uzza (an Idol) and there is no Uzza for you'. Rasool-Allah^{saww} said: 'Allah^{azwj} is our Master^{azwj}, and there is no Master for you!'

وَالرَّابِعَةُ: يَوْمَ الْحُنْدَقِ، يَوْمَ جَاءَ أَبُو سُفْيَانَ فِي جَمْعِ قُرَيْشٍ فَرَدَّهُمُ اللَّهُ بِعَظِيمِهِمْ لَمْ يَنَالُوا خَيْرًا، وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ آيَتَيْنِ فِي سُورَةِ الْأَحْزَابِ، فَسَمَّى أَبُو [أَنَا] سُفْيَانَ وَ أَصْحَابَهُ كُفَّارًا، وَ مُعَاوِيَةُ يَوْمَئِذٍ مُشْرِكٌ عَدُوٌّ لِلَّهِ وَ لِرَسُولِهِ.

And the fourth is on the day of Khandaq. One day Abu Sufyan came among a group of Qureysh, but Allah^{azwj} Repulsed them **in their rage. They did not attain any good, [33:25]**, and Allah^{azwj} Mighty and Majestic Revealed two Verses in Surah Al-Ahzaab and Named Abu Sufyan and his companions as Kafirs, and on that day Muawiya was a **Mushrik** (Polytheist), an enemy of Allah^{azwj} and His^{azwj} Rasool^{saww}.

وَالْخَامِسَةُ: يَوْمَ الْحُدَيْبِيَّةِ، وَ الْهُدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَ صَدَّ مُشْرِكُو قُرَيْشٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْمَسْجِدِ الْحَرَامِ وَ صَدُّوا بُذْنَهُ أَنْ تَبْلُغَ الْمَنْحَرَ، فَرَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَطْفُ بِالْكَعْبَةِ وَ لَمْ يَقْضِ نُسُكَهُ، فَلَعَنَهُ اللَّهُ وَ رَسُولُهُ.

And the fifth is on the day of Al-Hudaybiya: **and prevented the sacrificial animal to reach its place. [48:25]**, and the Polytheists of Qureysh blocked Rasool-Allah^{saww} from the Sacred Masjid and blocked his^{saww} sacrificial animal to reach the slaughtering place. Rasool-Allah^{saww} returned and did not perform Tawaaf of the Kabah and did not fulfil his^{saww} rituals. So, Allah^{azwj} and His^{azwj} Rasool^{saww} cursed him.

وَالسَّادِسَةُ: يَوْمَ الْأَحْزَابِ، يَوْمَ جَاءَ أَبُو سُفْيَانَ بِجَمْعِ قُرَيْشٍ وَ عَامِرُ بْنُ الطُّفَيْلِ بِجَمْعِ هَوَازِنَ، وَ عُيَيْنَةُ بْنُ حَصَيْنٍ بِعَطْفَانَ، وَ وَعَدَهُمْ قُرَيْظَةُ وَ النَّضِيرُ أَنْ يَأْتَوْهُمْ فَلَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْقَادَةَ وَ الْأَتْبَاعَ، وَ قَالَ: أَمَّا الْأَتْبَاعُ فَلَا تُصِيبُ اللَّغْنَةُ مُؤْمِنًا، وَ أَمَّا الْقَادَةُ فَلَيْسَ فِيهِمْ مُؤْمِنٌ وَ لَا نَجِيبٌ وَ لَا نَاجٍ.

And the sixth is one the day of the (battle of) Al-Ahzaab. One day Abu Sufyan came with a group of Qureysh, and Aamir Bin Al-Tufayl gathered the Hawazin, and Uayyana Bin Husayn was at Gatfan, and the (clans of) Qureyza and Al-Nuzeyr had promised them that they would come to them. Rasool-Allah^{saww} cursed the guides and the followers and said, 'As for the followers, a believer will not be afflicted by the curse, and as for the guides, there is no believer among them, nor any nobleman, nor anyone attaining salvation'.

وَالسَّابِعَةُ: يَوْمَ حَمَلُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْعَقَبَةِ، وَ هُمْ اثْنَا عَشَرَ رَجُلًا مِنْ بَنِي أُمَيَّةَ وَ خَمْسَةٌ مِنْ سَائِرِ النَّاسِ، فَلَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ عَلَى الْعَقَبَةِ غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَاقِيهِ وَ سَائِقِيهِ وَ قَائِدِيهِ.

And the seventh is on the day they attacked upon Rasool-Allah^{saww} at Al-Aqaba, and they were twelve men from the clan of Umayya, and five from the rest of the people. Rasool-

Allah^{saww} cursed the ones upon Al-Aqaba who changed (the course of) the Prophet^{saww}, and his^{saww} camel, and his^{saww} usher, and his^{saww} camel guide”.⁴¹⁸

21- ل: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الصُّغَرِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّغَفَرِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبِي بَكْرٍ بْنِ شَيْبَةَ، عَنْ أَبِي عَسَّانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرْثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ الرَّيْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ أَبَا سُفْيَانَ رَكِبَ بَعِيرًا لَهُ وَ مُعَاوِيَةُ يُقَوِّدُهُ وَ يَزِيدُ يَسُوقُ بِهِ، فَلَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الرَّكَّابَ وَ الْقَائِدَ وَ السَّائِقَ.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Al Saqar, from Muhammad Bin Ja'far Al Zafrany, from Abu Al Ahows, from Abu Bakr Bin Shayba, from Abu Gassan, from Humeid Bin Abdul Rahman, from Al Amsh, from Amro Bin Murrah, from Abdullah Bin Al Hars, from Abdullah Bin Malik Al Zubeydi, from Abdullah Bin Amro,

'Abu Sufyan rode a camel of his and Muawiya was guiding it and Yazeed was ushering it. Rasool-Allah^{saww} cursed the rider, and the guider, and the usher”.⁴¹⁹

22- ص: بِإِسْنَادٍ إِلَى الصَّدُوقِ، بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ، قَالَ: دَخَلَ أَبُو سُفْيَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمًا، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ؟. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنْ شِئْتَ أَخْبَرْتُكَ قَبْلَ أَنْ تَسْأَلَنِي.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, by his chain to Ibn Abbas who said,

'Abu Sufyan entered to see the Prophet^{saww} one day. He said, 'O Rasool-Allah^{saww}! I want to ask you^{saww} about something'. He^{saww} said: 'If you like I^{saww} can inform you before you even ask me^{saww}'.

قَالَ: افْعَلْ. قَالَ: أَرَدْتُ أَنْ تَسْأَلَ عَنْ مَبْلَغِ عُمْرِي؟. فَقَالَ: نَعَمْ يَا رَسُولَ اللَّهِ (ص). فَقَالَ: إِنِّي أَعِيشُ ثَلَاثًا وَ سِتِينَ سَنَةً. فَقَالَ: أَشْهَدُ أَنَّكَ صَادِقٌ. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: بِلِسَانِكَ دُونَ قَلْبِكَ.

He said, 'Do it'. He^{asws} said: 'You want to ask me^{saww} about the extent of my^{saww} life-span?' He said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{saww} shall live for sixty-three years'. He said, 'I testify you^{saww} are truthful'. He^{saww} said: 'By your tongue, besides your heart'.

قَالَ ابْنُ عَبَّاسٍ: وَ اللَّهُ مَا كَانَ إِلَّا مُنَافِقًا، قَالَ: وَ لَقَدْ كُنَّا فِي تَخْلُوفٍ فِيهِ أَبُو سُفْيَانَ وَ قَدْ كُفَّ بَصَرُهُ وَ فِينَا عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَذَّنَ الْمُؤَدِّدُ، فَلَمَّا قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ أَبُو سُفْيَانَ: هَاهُنَا مَنْ يُخْتَشَمُ؟. قَالَ وَاحِدٌ مِنَ الْقَوْمِ: لَا.

Ibn Abbas said, 'By Allah^{azwj}! He was not, except a hypocrite. We were in a gathering wherein was Abu Sufyan, and he had shut his eyes, and among us was Ali^{asws}. The Muezzin proclaimed the Azaan. When he said, 'I testify that Muhammad^{saww} is Rasool-Allah^{saww}!' Abu Sufyan said, 'Is there anyone with decency over here?' One of the group said, 'No'.

فَقَالَ: لِلَّهِ دُرُّ أَحْيَى بَنِي هَاشِمٍ، انْظُرُوا أَيْنَ وَضَعَ اسْمُهُ؟. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَسَخَنَ اللَّهُ عَيْنَكَ يَا أَبَا سُفْيَانَ، اللَّهُ فَعَلَ ذَلِكَ بِقَوْلِهِ عَزَّ مِنْ قَائِلٍ: (و) وَفَعْنَا لَكَ دِحْرَكَ. فَقَالَ أَبُو سُفْيَانَ: أَسَخَنَ اللَّهُ عَيْنَ مَنْ قَالَ لِي لَيْسَ هَاهُنَا مَنْ يُخْتَشَمُ.

He said, 'For the Sake of Allah^{azwj}! My brother of the Clan of Hashim^{as} has turned. Look where he^{saww} has placed his^{saww} own name?' Ali^{asws} said: 'May Allah^{azwj} Overheat your eyes,

⁴¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 20

⁴¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 21

O Abu Sufyan! Allah^{azwj} has Done that, by the Words of the Mighty from a speaker: **And We Raised your Zikr for you? [94:4]**. Abu Sufyan said, 'May Allah^{azwj} Overheat the eyes of the one says to me, 'There isn't anyone here with decency'''.⁴²⁰

23- شي، تفسير العياشي: عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ: (فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ ...) قَالَ: لَمَّا نَزُّوا وَلَايَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ قَدْ أَمَرُوا بِهَا (أَخَذْنَاَهُمْ بَعْتَهُ إِذَا هُمْ مُبْلِسُونَ) قَالَ: نَزَلَتْ فِي وَلَدِ الْعَبَّاسِ

Tafseer Al Ayyashi – From Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj}: **But when they forgot what they had been Reminded with, [6:44]**. He^{asws} said: 'When they neglected the Wilayah of Ali^{asws}, and although they had been Commanded with it. **We Seized them suddenly, so then they were in despair [6:44]**. He^{asws} said: 'It was Revealed regarding the sons of Al-Abbas'''.⁴²¹

24- شي، تفسير العياشي: عَنْ مَنْصُورِ بْنِ يُوسُفَ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ: (فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ ...) إِلَى قَوْلِهِ: (فَإِذَا هُمْ مُبْلِسُونَ) قَالَ: أَخَذَ بَنِي أُمَيَّةَ بَعْتَهُ وَ يُؤْخَذُ بَنُو الْعَبَّاسِ جَهْرَةً.

Tafseer Al Ayyashi – From Mansour Bin Yunus, from a man,

'From Abin Abdullah^{asws} regarding Words of Allah^{azwj}: **But when they forgot what they had been Reminded with, [6:44]** – up to His^{azwj} Words: **so then they were in despair [6:44]**. He^{asws} said: 'The clan of Umayya were seized suddenly, and the clan of Abbas, openly'''.⁴²²

25- شي، تفسير العياشي: عَنْ مُسْلِمِ الْمَشُوفِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (وَ أَخْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ) ، قَالَ: هُمَا الْأَفْجَرَانِ مِنْ فُرَيْشٍ: بَنُو أُمَيَّةَ وَ بَنُو الْمُغَيْرَةِ.

Tafseer Al Ayyashi – From Muslim Al Mashouf,

'From Ali^{asws} Bin Abu Talib^{asws} regarding His^{azwj} Word: **and released their people into the abode of perdition? [14:28]**. They are the two immoral ones of Qureysh – clan of Umayya and clan of Al-Mugheira'''.⁴²³

26- شي، تفسير العياشي: عَنْ جَرِيرٍ، عَنْ سَمْعٍ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً) هُمْ لِيَعْمَهُوا فِيهَا (وَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ) يَعْنِي بَنِي أُمَيَّةَ.

Tafseer Al Ayyashi – From Jareer, from the one who heard,

'Abu Ja'far^{asws}: **and We did not Make the dream which We Showed you except as a Trial** – for them to be blinded in it - **and the Accursed tree in the Quran; [17:60]**, means clan of Umayya'''.⁴²⁴

⁴²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 22

⁴²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 23

⁴²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 24

⁴²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 25

⁴²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 26

27- شي، تفسير العياشي: عَنْ عَلِيِّ بْنِ سَعِيدٍ، قَالَ: كُنْتُ بِمَكَّةَ، فَقَدِمَ عَلَيْنَا مَعْرُوفُ بْنُ خَرْبُودَ، فَقَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ لِعُمَرَ: يَا أَبَا حَفْصٍ! أَلَا أُخْبِرُكَ بِمَا نَزَلَ فِي بَنِي أُمَيَّةَ؟ قَالَ: بَلَى. قَالَ: فَإِنَّهُ نَزَلَ فِيهِمْ: (وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ). فَغَضِبَ عُمَرُ، وَ قَالَ: كَذَبْتَ، بَنُو أُمَيَّةَ خَيْرٌ مِنْكَ وَ أَوْصَلُ لِلرَّحِمِ.

Tafseer Al Ayyashi – From Ali Bin Saeed who said, ‘I was at Makkah and Marouf Bin Kharbuz arrive to us. He said,

‘Abu Abdullah^{asws} said to me: ‘Ali^{asws} said to Umar: ‘O Abu Hafsa! Shall I inform you with what has been Revealed regarding the clan of Umayya?’ He said, ‘It has been Revealed regarding them: **and the Accursed tree in the Quran; [17:60]**. Umar got angry and said, ‘You^{asws} are lying! The clan of Umayya are better than you^{asws} and more connecting with the relatives’⁴²⁵.

28- شي، تفسير العياشي: عَنْ الْحَلْبِيِّ، عَنْ زُرَّارَةَ وَ هُمَرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالُوا: سَأَلْنَاهُ عَنْ قَوْلِهِ: (وَمَا جَعَلْنَا الشُّرُؤِيَّةَ الَّتِي ارْتَنَّاكَ ...) ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرَى أَنَّ رَجُلًا عَلَى الْمَنَابِرِ وَ يَزْدُونُ النَّاسَ ضَلَالًا زُرْفًا وَ زُفْرًا، وَ قَوْلِهِ: (وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ) قَالَ: هُمْ بَنُو أُمَيَّةَ.

Tafseer Al Ayyashi – From Al Halby, from Zurara and Humran and Muhammad Bin Muslim, they said,

‘We asked him^{asws} about His^{azwj} Words: **and We did not Make the dream which We Showed you [17:60]**. He^{asws} said: ‘Rasool-Allah^{saww} saw that there were men upon the pulpit and they were returning the people to straying - Zureyq (Abu Bakr) and Zufer (Umar)’. And His^{azwj} Words: **and the Accursed tree in the Quran; [17:60]**. He^{asws} said: ‘They are clan of Umayya’⁴²⁶.

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ رَأَى رَجُلًا مِنْ نَارٍ عَلَى مَنَابِرٍ وَ يَزْدُونُ النَّاسَ عَلَى أَعْقَابِهِمُ الْقَهْقَرَى، وَ لَسْنَا نُسَمِّي أَحَدًا.

And in another report from him^{asws}: ‘Rasool-Allah^{saww} had seen men from fire upon pulpits, and they were returning the people upon their heels, backwards, and we^{asws} are not naming anyone’⁴²⁷.

وَ فِي رِوَايَةٍ سَلَامِ الْجُعْفِيِّ، عَنْهُ أَنَّهُ قَالَ: إِنَّا لَا نُسَمِّي الرِّجَالَ بِأَسْمَائِهِمْ وَ لَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَأَى قَوْمًا عَلَى مِنْبَرِهِ يُضِلُّونَ النَّاسَ بَعْدَهُ عَنِ الصِّرَاطِ الْقَهْقَرَى.

And in a report of Salam Al Jufy, from him,

‘He^{asws} said: ‘We^{asws} are not naming the men by their names, but Rasool-Allah^{saww} had seen a people upon his^{saww} pulpit straying the people after him^{asws} from the straight path, backwards’⁴²⁸.

⁴²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 27

⁴²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 a

⁴²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 b

⁴²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 28 c

29- شي، تفسير العياشي: عَنْ قَاسِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا حَاسِرًا خَرِينًا، فَقِيلَ لَهُ: مَا لَكَ يَا رَسُولَ اللَّهِ؟! فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ صِبْيَانًا بَنِي أُمَيَّةٍ يَرْقُونَ عَلَى مَنبَرِي هَذَا، فَقُلْتُ: يَا رَبِّي! مَعِيَ؟ فَقَالَ: لَا، وَ لَكِنْ بَعْدَكَ.

Tafseer Al Ayyashi – From Qasim Bin Suleyman,

‘From Abu Abdullah^{asws} having said: ‘One day Rasool-Allah^{saww} woke up said, grieving. It was said to him^{asws}, ‘What is the matter with you^{saww}, O Rasool-Allah^{saww}?’ He^{saww} said: ‘I^{saww} saw at night children of the clan of Umayya ascending upon this pulpit of mine, so I^{saww} said: ‘O my^{saww} Lord^{azwj}! With me^{saww}?’ He^{azwj} Said: “No, but after you^{saww}!”’⁴²⁹

30- شي، تفسير العياشي: عَنْ أَبِي الطُّفَيْلِ، قَالَ: كُنْتُ فِي مَسْجِدِ الْكُوفَةِ، فَسَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ وَ نَادَاهُ ابْنُ الْكَوَّاءِ وَ هُوَ فِي مُؤَخَّرِ الْمَسْجِدِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ: (وَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ) ، فَقَالَ: الْأَفْجَرَانِ مِنْ فُرَيْشٍ وَ مِنْ بَنِي أُمَيَّةٍ.

Tafseer Al Ayyashi – From Abu Al Tufeyl who said,

‘I was in the Masjid of Al-Kufa and I heard Ali^{asws} saying, and he^{asws} was upon the pulpit, and Ibn Al-Kawa had called out to him^{asws}, and he was at the back end of the Masjid. He said, ‘O Amir Al-Momineen^{asws}! Inform me about the Words of Allah^{azwj}: **and the Accursed tree in the Quran; [17:60]**!’ He^{asws} said: ‘The two immoral ones of Qureysh (Abu Bakr and Umar), and from the clan of Umayya’.⁴³⁰

31- شي، تفسير العياشي: عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ ...) ، قَالَ: أَرَى رِجَالًا مِنْ بَنِي تَيْمٍ وَ عَدِيٍّ عَلَى الْمَنَابِرِ يَرْقُونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرَى.

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseer,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **and We did not Make the dream which We Showed you [17:60]**. He^{asws} said: ‘He^{saww} saw men from the clans of Taym (Abu Bakr’s clan) and Adayy (Umar’s clan) upon the pulpit returning the people from the straight path, backwards’.

قُلْتُ: (وَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ). قَالَ: هُمْ بَنُو أُمَيَّةَ، يَقُولُ اللَّهُ: (وَ نُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا).

I said, ‘**and the Accursed tree in the Quran; [17:60]**’. He^{asws} said: ‘They are clan of Umayya. Allah^{azwj} Says: **and We Scared them, but it did not increase them except in great transgression [17:60]**’.⁴³¹

32- شي، تفسير العياشي: عَنْ يُونُسَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَشْلَى، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ: (وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ ...) الْآيَاتِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَامَ فَرَأَى أَنَّ بَنِي أُمَيَّةٍ يَصْعَدُونَ الْمَنَابِرَ، فَكُلَّمَا صَعِدَ مِنْهُمْ رَجُلٌ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الدَّلَّةَ وَ الْمَسْكَنَةَ،

Tafseer Al Ayyashi – From Yunus, from Abdul Rahman Al Ashalla who said,

⁴²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 29

⁴³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 30

⁴³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 31

'I asked him^{asws} about Words of Allah^{azwj}: **and We did not Make the dream which We Showed you except as a Trial for the people, [17:60]** – the Verse. He^{asws} said: 'Rasool-Allah^{saww} slept and saw that the clan of Umayya were climbing upon the pulpit. Every time a man from them ascended, Rasool-Allah^{azwj} said the disgrace, and the poverty (of the people).

فَاسْتَيْقَظَ جُرُوعاً مِنْ ذَلِكَ، وَكَانَ الَّذِينَ رَأَوْهُمْ اثْنَيْ عَشَرَ رَجُلًا مِنْ بَنِي أُمَيَّةَ، فَأَتَاهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ الْآيَةِ، ثُمَّ قَالَ جَبْرِئِيلُ: إِنَّ بَنِي أُمَيَّةَ لَا يَمْلِكُونَ شَيْئاً إِلَّا مَلَكَ أَهْلُ الْبَيْتِ ضِعْفَهُ.

He^{saww} woke up alarmed from that, and the one he^{saww} were twelve men from clan of Umayya. Jibraeel^{as} came to him^{saww} with this Verse. Then Jibraeel^{as} said: 'The clan of Umayya will not govern anything except the People^{asws} of the Household will rule a multiple (of it)".⁴³²

33- شي، تفسير العياشي: عَنْ زُرَّارَةَ، قَالَ: كَانَ يُوسُفُ بْنُ الْحَجَّاجِ صَدِيقاً لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، وَ أَنَّهُ دَخَلَ عَلَى امْرَأَتِهِ فَأَرَادَ أَنْ يَضُمَّهَا أَغْنَى أُمُّ الْحَجَّاجِ، قَالَ: فَقَالَتْ لَهُ: إِنَّمَا عَهْدُكَ بِذَلِكَ السَّاعَةِ.

Tafseer Al Ayyashir, from Zurara who said,

'Yusuf Bin Al-Hajjaj was a friend to Ali^{asws} Bin Al-Husayn^{asws}, and he entered to see his wife and wanted to hug her, I mean Umm Al-Hajjaj. She said to him, 'Is it your convenient time for (approaching) me.

قَالَ: فَأَتَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ، فَأَمَرَهُ أَنْ يُمَسِكَ عَنْهَا، فَأَمْسَكَ عَنْهَا، فَقُلِدَتْ بِالْحَجَّاجِ وَ هُوَ ابْنُ شَيْطَانٍ ذِي الرَّذَّةِ.

He said, 'He went to Ali^{asws} Bin Al-Husayn^{asws} and informed him. He^{asws} instructed him to withhold from her. He withheld from her, and she gave birth to Al-Hajjaj, and he is a son of Satan^{la} with 'Al-Rad'ha".⁴³³

34- قَب: حَدَّثَنِي ابْنُ كَادِشٍ فِي تَكْذِيبِ الْعِصَابَةِ الْعُلَوِيَّةِ فِي ادِّعَائِهِمُ الْإِمَامَةَ النَّبَوِيَّةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَأَى الْعَبَّاسَ فِي ثَوْبَيْنِ أَبْيَضَيْنِ، فَقَالَ: إِنَّهُ لَا بَيْضَ الثَّوْبَيْنِ، وَ هَذَا جَبْرِئِيلُ يُخْبِرُنِي أَنَّ وَلَدَهُ يَلْبَسُونَ السَّوَادَ.

(The book) 'Manaqib of Ibn Shehr Ashub – 'It is narrated to me by Ibn Kadish, in the belying of Al-Alawaite group in their claim for the Imamate of the Prophet^{saww} – The Prophet^{saww} saw Al-Abbas in two white clothes. He^{saww} said: 'It is the two white clothes, and this here Jibraeel^{as} is informing me^{asws} that his children would be wearing black".⁴³⁴

وَ فِي أَخْبَارِ دِمَشْقَ: عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، قَالَ ثَوْبَانُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَكُونُ لِبْنِ الْعَبَّاسِ رَايَتَانِ مَرْكَبُهُمَا كُفْرٌ وَ أَغْلَاهُمَا ضَلَالَةٌ، إِنْ أَدْرَكْتَهُمَا يَا ثَوْبَانُ فَلَا تَسْتَظِلَّ بِظِلِّهِمَا.

And in (the book) 'Ikhbar Dimashq' – From Abu Al-Husayn Muhammad Bin Abdullah Al-Razy, 'Sowban said,

⁴³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 32

⁴³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 33

⁴³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 34 a

'The Prophet^{saww} said: 'Two flags will happen to be for the clan of Al-Abbas. Both their centres would be Kufr, and their high one would be straying. If you come across them, O Sowban, then do not take a cover beneath their shades''.⁴³⁵

تَارِيخُ بَغْدَادَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا أَقْبَلَتِ الرِّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَإِنَّ أَوَّلَهَا فِتْنَةٌ، وَ أَوْسَطُهَا هَرْجٌ، وَ آخِرُهَا ضَلَالَةٌ.

(The book) 'Tareekh Baghdad' – Abu Hureyra (well-known fabricator) said,

'The Prophet^{saww} said: 'When the black flags come from the direction of the east, then its beginning is Fitna, and its middle is trouble, and its end is straying'.

أَخْبَارُ دِمَشَقَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبُو أُمَامَةَ فِي حَدِيثٍ: أَوَّلُهَا مَنْشُورٌ، وَ آخِرُهَا مَنِيئُورٌ.

(The book) 'Akhbar Dimashq' – From the Prophet^{saww} – Abu Umama in a Hadeeth: 'Its beginning is widespread publicity, and its end is destruction'.⁴³⁶

تَارِيخُ الطَّبَرِيِّ: إِنَّ إِبْرَاهِيمَ الْإِمَامَ أَنْفَدَ إِلَى أَبِي مُسْلِمٍ لَوَاءَ النُّصْرَةِ وَ ظِلَّ السَّحَابِ، وَ كَانَ أَبْيَضَ، طُولُهُ أَرْبَعَةَ عَشَرَ ذِرَاعًا، مَكْتُوبٌ عَلَيْهَا بِالْحَبَرِ: (أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بَأَنَّهُمْ ظُلُمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ) ،

(The book) 'Tareekh Tabari' – Ibrahim the imam told Abu Muslim to implement a flag of victory, and shade of the cloud, and it was white, its length was of fourteen cubits. It was written upon it with ink: ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].***

فَأَمَرَ أَبُو مُسْلِمٍ غُلَامَهُ أَرْقَمَ أَنْ يَتَحَوَّلَ بِكُلِّ لَوْنٍ مِنَ اللَّيَابِ، فَلَمَّا لَبَسَ السَّوَادَ قَالَ: مَعَهُ هَيْبَةٌ، فَاخْتَارَهُ خِلَافًا لِبَنِي أُمَيَّةَ وَ هَيْبَةً لِلنَّاطِرِ، وَ كَانُوا يَقُولُونَ: هَذَا السَّوَادُ حَدَاذُ آلِ مُحَمَّدٍ، وَ شُهَدَاءُ كَرْبَلَاءَ، وَ زَيْدٍ وَ يَحْيَى.

Abu Muslim ordered his slave Arqam to change with every colour of the clothes. When he wore the black, he said, 'There is awe with it'. He chose it in opposition to the clan of Umayya, and as an awe to the beholder, and they were saying, 'This black is a mourning for the Progeny^{asws} of Muhammad^{saww}, and martyrs of Karbala, and Zayd, and Yahya'.⁴³⁷

35- نِي: عَلِيُّ بْنُ أَحْمَدَ، عَنْ عُثْبَانَ بْنِ مُوسَى، عَنْ الْبَرْقِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا بُدَّ مِنْ وَيْلٍ لَوْلَدِي مِنْ وَلَدِكَ، وَ وَيْلٌ لَوْلَدِكَ مِنْ وَلَدِي. فَقَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا أُحِبُّ نَفْسِي؟. فَقَالَ لِي: عَلَّمَ اللَّهُ قَدْ مَضَى وَ الْأُمُورُ بِيَدِ اللَّهِ، وَ إِنَّ الْأَمْرَ فِي وَلَدِي.

(The book) 'Gahyba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Al Barqy, from Ibrahim Bin Muhammad, from Abdul Rahman, from Abdul Rahman Bin Al Qasim, from his father, from Ibn Abbas,

'Rasool-Allah^{saww} said: 'There is not escape from doom for my^{saww} children from your children, and woe be for your children from my^{saww} children'. He said, 'O Rasool-Allah^{saww}!

⁴³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 34 b

⁴³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 34 c

⁴³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 34 d

Shall I castrate myself?' He^{saww} said to me: 'Knowledge of Allah^{azwj} had Decreed, and the matters and in the Hand of Allah^{azwj}, and the matter regarding my^{saww} children".⁴³⁸

36- بي: مُحَمَّدُ بْنُ هَمَّامٍ، عَنْ أَحْمَدَ بْنِ مَائِنَدَادٍ، عَنْ أَحْمَدَ بْنِ هِلَالٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ الْحِمَيْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي صَادِقٍ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: مُلْكُ بَنِي الْعَبَّاسِ غُسْرٌ غُسْرٌ لَيْسَ فِيهِ يُسْرٌ، تَمْتَدُّ فِيهِ دَوْلَتُهُمْ، لَوْ اجْتَمَعَ عَلَيْهِمُ الثُّرَاكُ وَالَّذِينَ لَمْ يَزَالُوا يَزَالُونَ يَتَمَرَّغُونَ فِي عَصَاةٍ مِنْ مُلْكِهِمْ حَتَّى يَشِدَّ عَنْهُمْ مَوَالِيَهُمْ وَأَصْحَابُ الْوَلِيِّينَ، وَ يُسَلِّطَ اللَّهُ عَلَيْهِمْ عِلْجًا يُخْرِجُ مِنْ حَيْثُ بَدَأَ مُلْكُهُمْ، لَا يَمُرُّ بِمَدِينَةٍ إِلَّا فَتَحَهَا، وَلَا تُرْفَعُ لَهُ رَايَةٌ إِلَّا هَدَّهَا، وَلَا نِعْمَةٌ إِلَّا أَزَالَهَا، الْوَيْلُ لِمَنْ نَاوَاهُ، فَلَا يَزَالُ كَذَلِكَ حَتَّى يَظْفَرَ وَيُدْفَعَ إِلَى رَجُلٍ مِنْ عِزَّتِي يَقُولُ بِالْحَقِّ وَيَعْمَلُ بِهِ.

(The book) 'Ghayba' of Al Numani – Muhammad Bin Hammam, from Ahmad Bin Mabundad, from Ahmad Bin Hilal, from Al Hassan Bin Ali Bin Fazzal, from Sufyan Bin Ibrahim Al Himeyri, from his father, from Abu Sadiq,

'From Amir Al-Momineen^{asws} having said: 'The kings of the clan of Al-Abbas would be difficult, difficult, there wouldn't be any ease in it. Their state would extend during it. Even if the Turks, and Al-Daylam, Al-Sind, and Al-Hind were to unite, they would not (be able to) remove them.

و لَا يَزَالُونَ يَتَمَرَّغُونَ فِي عَصَاةٍ مِنْ مُلْكِهِمْ حَتَّى يَشِدَّ عَنْهُمْ مَوَالِيَهُمْ وَأَصْحَابُ الْوَلِيِّينَ، وَ يُسَلِّطَ اللَّهُ عَلَيْهِمْ عِلْجًا يُخْرِجُ مِنْ حَيْثُ بَدَأَ مُلْكُهُمْ، لَا يَمُرُّ بِمَدِينَةٍ إِلَّا فَتَحَهَا، وَلَا تُرْفَعُ لَهُ رَايَةٌ إِلَّا هَدَّهَا، وَلَا نِعْمَةٌ إِلَّا أَزَالَهَا، الْوَيْلُ لِمَنْ نَاوَاهُ، فَلَا يَزَالُ كَذَلِكَ حَتَّى يَظْفَرَ وَيُدْفَعَ إِلَى رَجُلٍ مِنْ عِزَّتِي يَقُولُ بِالْحَقِّ وَيَعْمَلُ بِهِ.

They will not cease to wallow and attain bounties in the luxuries of their kingdom until their loyalists and the companions of their government deviate from them, and Allah^{azwj} would Cause a harsh one to emerge from where their kingdom had begun. He will not pass by any city except he would conquer it, nor would any flag be raised to him except he would threaten it, nor any bounty except he would remove it. The woe would be for the one whom he intends. It will not cease to be like that until he is victorious and hands over to a man from my^{saww} family speaking with the truth and acting by it".⁴³⁹

37- كا: الْعِدَّةُ، عَنِ الْبَرْقِيِّ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنِ ابْنِ مُسْكَانَ رَفَعَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَزَعَ الشَّهْوَةَ مِنْ رِجَالِ بَنِي أُمَيَّةَ وَ جَعَلَهَا فِي نِسَائِهِمْ وَ كَذَلِكَ فَعَلَ بِشِيعَتِهِمْ، وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَزَعَ الشَّهْوَةَ مِنْ نِسَاءِ بَنِي هَاشِمٍ وَ جَعَلَهَا فِي رِجَالِهِمْ، وَ كَذَلِكَ فَعَلَ بِشِيعَتِهِمْ.

(The book) 'Al Kafi' - The number, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, raising it,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Removed the lustful desired from the men of the clan of Umayya and Made these to be in their women, and like that He^{azwj} Did with their loyalists. And Allah^{azwj} Mighty and Majestic Removed the lustful desires from the women of the Clan of Hashim and Made these to be in their men, and like that He^{azwj} Did with their Shias".⁴⁴⁰

38- كا: الْحَسَنِ بْنُ مُحَمَّدٍ، عَنِ الْمُعَلَّى، عَنِ الْوَشَاءِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ حُجْرَتِهِ وَ مَرَّ وَأُ أَبُوهُ يَسْتَمْعَانِ إِلَى حَدِيثِهِ، فَقَالَ لَهُ: الْوَزْغُ بْنُ الْوَزْغِ. قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فَمَنْ يَوْمِئِذٍ يَرَوْنَ أَنَّ الْوَزْغَ يَسْمَعُ الْحَدِيثَ.

⁴³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 35

⁴³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 36

⁴⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 37

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban,

'From Abdul Rahman son of Abu Abdullah^{asws} who said, 'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} came out from his^{saww} chamber, and Marwan and his father had been listening intently to his^{saww} discussions. He^{saww} said to him: 'The lizard son of the lizard!' Abu Abdullah^{asws} said, 'From that day onwards it was seen that the lizard listens to the discussions'.⁴⁴¹

39- كا: بِإِسْنَادِ الْمُتَقَدِّمِ، عَنْ أَبِيهِ، عَنْ زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: لَمَّا وُلِدَ مَرْوَانُ عَرَضُوا بِهِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَدْعُو لَهُ، فَأَرْسَلُوا بِهِ إِلَى عَائِشَةَ لِيَدْعُو لَهُ، فَلَمَّا قَرَّبَتْهُ مِنْهُ، قَالَ: أَخْرِجُوا عَنِّي الْوَزَغَ بْنَ الْوَزَغِ.

(The book) 'Al Kafi' – By the preceding chain, from Aban, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'When Marwan was born, he was presented to Rasool-Allah^{saww} for him^{saww} to supplicate for him. They had sent him with Ayesha for him^{saww} to supplicate for him. When he was near him^{saww}, he^{saww} said: 'Take him away from me^{saww}, the lizard son of the lizard!'

قَالَ زُرَّارَةُ: وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: وَ لَعَنَهُ.

Zurara (the narrator) said, 'And I do not know except he^{asws} said, 'And he^{saww} cursed him'.⁴⁴²

40- كا: بِإِسْنَادِ عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ عُمَرَ لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ: (يَا أَيُّكُمُ الْمُنْتُونُ) تَعْرِضُ لِي وَبِصَاحِبِي؟!

(The book) 'Al Kafi' – By the chain from Aban, from Abdul Rahman Bin Abu Abdullah, from Abu Al Abbas Al Makky who said,

'I heard Abu Ja'far^{asws} saying: 'Umar met Amir Al-Momineen^{asws} and said, 'Are you^{asws} the one who is reciting: **Which one of you is bewitched [68:6]** applying it to me and my companion (Abu Bakr)?!'

قَالَ: أَفَلَا أَخْبَرَكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ). فَقَالَ: كَذَبْتَ، بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ، وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي تَيْمٍ وَ عَدِيٍّ وَ بَنِي أُمَيَّةَ.

He^{asws} said: 'Shall I^{asws} inform you of a Verse regarding the clan of Umayya? (It is): ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]***'. He said, 'You^{asws} are lying! The clan of Umayya are more connective with the relatives than you^{asws} are, but you^{asws} refused except for enmity to the clans of Taym (Abu Bakr's clan) and Adayy (Umar's clan), and clan of Umayya'.⁴⁴³

⁴⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 38

⁴⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 39

⁴⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 40

41- كا: مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَبِي عَيْسَى وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ عَلِيِّ بْنِ حُدَيْدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَّارَةَ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظَاهِرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدِكَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Abu Isa, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara who said,

'Abu Ja'far^{asws} was in the Sacred Masjid, and there was a mention of the clan of Umayya and their government. One of his^{asws} companions said to him^{asws}: 'But rather we hope that you would be their companion and that Allah^{azwj} Mighty and Majestic would Manifest this matter upon your hands'.

فَقَالَ: مَا أَنَا بِصَاحِبِهِمْ وَ لَا يَشْرُونِي أَنْ أَكُونَ صَاحِبَهُمْ، إِنَّ أَصْحَابَهُمْ أَوْلَادُ الزِّنَا، إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ سِنِينَ وَ لَا أَيَّاماً أَقْصَرَ مِنْ سِنِيهِمْ وَ أَيَّامِهِمْ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلِكَ الَّذِي فِي يَدِهِ الْفَلَكَ فَيَطْوِيهِ طَيًّا.

He^{asws} said: 'I^{asws} am not their companion, nor would it cheer me^{asws} to become their companion. Their companions are the children of adultery. Allah Blessed and Exalted did not Create, since He^{azwj} Created the skies and the earth, neither years nor days shorter than their years and their days. Allah^{azwj} Mighty and Majestic Commanded the Angel in whose hand are the orbits, so he folded it a folding'.⁴⁴⁴

42- كا: عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: وُلِدَ الْمِرْدَاسِ مَنْ تَقَرَّبَ مِنْهُمْ أَكْفَرُوهُ، وَ مَنْ تَبَاعَدَ مِنْهُمْ أَفْقَرُوهُ، وَ مَنْ نَاقَاهُمْ قَتَلُوهُ، وَ مَنْ تَخَصَّصَ مِنْهُمْ أَنْزَلُوهُ، وَ مَنْ هَرَبَ مِنْهُمْ أَذْرَكُوهُ حَتَّى يَنْقُضِي دَوْلَتَهُمْ.

(The book) 'Al Kafi' – From his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

'From Abu Abdullah^{asws} having said: 'The sons of Al-Mardaas (Al-Abbas) – the one who associates with them, they turn him to be an unbeliever, and the one who distances himself from them, they impoverish him, and the one antagonises them, they kill him, and the one who fortifies himself from them they lower him, and the one flees from them, they are wary of him, until their government comes to an end'.⁴⁴⁵

43- مد: مِنْ صَحِيحِ الْبُخَارِيِّ، عَنْ مُوسَى بْنِ إِسْمَاعِيلَ، عَنْ عُمَرَ بْنِ يَحْيَى بْنِ سَعِيدٍ، عَنْ حَدِّدٍ، قَالَ: كُنْتُ جَالِساً مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْمَدِينَةِ وَ مَعَنَا مَرْوَانُ، قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ الصَّدِّيقَ يَقُولُ: هَلَاكُ أُمَّتِي عَلَى يَدَيِ غِلْمَةٍ قُرَيْشٍ. فَقَالَ مَرْوَانُ: غِلْمَةٌ!؟

(The book) 'Al Amdah' of Ibn Batreeq – From Saheeh Al Bukhari, from Musa Bin Ismail, from Umar Bin Yahya Bin Saeed, from his grandfather who said,

'I was seated with Abu Hureyya in Masjid of the Prophet^{saww} at Al-Medina, and with us was Marwan. Abu Hureyra said, 'I heard the truthful, the ratified^{saww} saying: 'The destruction of my^{saww} community would be upon the hands of carnality of Qureysh'. Marwan said, 'Carnality?!'

⁴⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 41

⁴⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 42

فَقَالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ بَنِي فُلَانٍ وَ بَنِي فُلَانٍ لَفَعَلْتُ، وَ كُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مَلَكَوا الشَّامَ فَإِذَا رَأَاهُمْ غِلْمَانٌ أَخْدَانًا، قَالَ لَنَا: عَسَى هَؤُلَاءِ أَنْ يَكُونُوا مِنْهُمْ! قُلْتُ: أَنْتَ أَعْلَمُ.

Abu Hureyra said, 'If I had so desired to say 'clan of so and so, and clan of so and so', I would have done so. And I used to go out with my grandfather to the clan of Marwan when they ruled Syria. When he saw them as young boys, he said to us, 'Perhaps they would happen to be from them!' I said, 'You are more knowing'⁴⁴⁶ (non Shia source)

و مِنْ صَحِيحِ مُسْلِمٍ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ، عَنْ شُعْبَةَ، عَنْ أَبِي النَّبَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، قَالَ: يُهْلِكُ أُمَّتِي هَذَا الْحَيُّ مِنْ قُرَيْشٍ. قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: لَوْ أَنَّ النَّاسَ اغْتَرَلُوهُمْ.

And from Saheeh Muslim, from Abu Bakr Bin Abu Shayba, from Shu'ba, from Abu Al Nabbah, from Abu Zur'at, from Abu Hureyra,

'From the Prophet^{saww} having said: 'This tribe from Qureysh will destroy my^{saww} community'. They said, 'So what are you^{saww} instructing us?' He^{saww} said: 'If the people could isolate them'⁴⁴⁷ (non Shia source)

44- مد: مِنْ تَفْسِيرِ التَّعْلِيِّ، بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: (وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)، قَالَ: أَرَى بَنِي أُمَيَّةَ عَلَى الْمَنَابِرِ فِسَاءَهُ ذَلِكَ، فَقِيلَ لَهُ: إِنَّهَا الدُّنْيَا يُعْطَوْنَهَا، فَتَزَلَّ عَلَيْهِ: (إِلَّا فِتْنَةً لِلنَّاسِ) قَالَ: بَلَاءٌ لِلنَّاسِ.

(The book) 'Al Amdah' – From Tafseer Al Sa'alby, by his chain from Saeed Bin Al Musayyab –

Regarding the Words of Allah^{azwj} Mighty and Majestic: **and We did not Make the dream which We Showed you except as a Trial for the people [17:60]**. He said, 'He^{saww} saw the clan of Umayya upon the pulpits, so that worsened him^{saww}. It was said to him^{saww}, 'It is the world they would be Given'. It was Revealed unto him^{saww}: **except as a Trial for the people [17:60]**. He said, 'Afflictions of the people'⁴⁴⁸ (non Shia source)

و بِإِسْنَادِهِ أَيْضًا، عَنِ الْمُهَلَّبِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بَنِي أُمَيَّةَ يَتْرُونَ عَلَى مِنْبَرِهِ نَزْوُ الْقِرَدَةِ فِسَاءَهُ، فَمَا اسْتَجَمَعَ ضَاحِكًا حَتَّى مَاتَ، فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ: (وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ).

And by his chain as well, from Al Muhallby, from Sahl Bin Sa'ad, from his father who said,

'Rasool-Allah^{saww} saw the clan of Umayya leaping upon his^{saww} pulpit the leaping of the monkeys. It worsened him^{asws}. He^{saww} did no gather laughing until he^{saww} passed away. Allah^{azwj} Mighty and Majestic Revealed regarding that: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; [17:60]**'⁴⁴⁹ (non Shia source)

45- مد: عَنِ التَّعْلِيِّ، بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ فِي قَوْلِهِ تَعَالَى: (...الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَلْحَلُوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصَلُّوْنَهَا وَ يَسْنَ الْقُرْآنَ). قَالَ: هُمَا الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو الْمُغِيرَةِ وَ بَنُو أُمَيَّةَ، فَأَمَّا بَنُو الْمُغِيرَةِ فَكُفِّتُمْوهُمْ يَوْمَ بَدْرٍ، وَ أَمَّا بَنُو أُمَيَّةَ فَمَتَّعُوا إِلَى حِينٍ.

⁴⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 43 a

⁴⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 43 b

⁴⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 44 a

⁴⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 44 b

(The book) 'Al Amdah' of Ibn Batreeq – From Al Sa'alby, by his chain,

'From Umar Bin Al-Khattab regarding the Words of the Exalted: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29]**. He said, 'They are two immoral ones of Qureysh – clan of Al Mugheira, and clan of Umayya. As for the clan of Al Mugheira, they were sufficed on the day of Badr, and as for the clan of Umayya, they are enjoying for a while".⁴⁵⁰ (non Shia source)

وَقَالَ التَّغْلَبِيُّ أَيْضًا فِي قَوْلِهِ تَعَالَى: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ) نَزَلَتْ فِي بَنِي أُمَيَّةَ وَ بَنِي هَاشِمٍ.

And Al Sa'alby as well regarding Words of the Exalted: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]** – it was Revealed regarding clan of Umayya and Clan of Hashim^{asr}.⁴⁵¹ (non Shia source)

46- مد مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ، بِإِسْنَادِهِ عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ: إِذَا بَلَغَ آلُ أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا اتَّخَذُوا مَالَ اللَّهِ دُولًا، وَ عِبَادَهُ خَوْلًا، وَ دِينَهُ دَخَلًا.

(The book) 'Al Amdah' of Ibn Batreeq – From (the book) 'Musnad' – Of Ibn Hanbal, by his chain to,

'Abu Zarr^{ra}, from the Prophet^{saww} having said: 'When the Progeny of Abu Al Aas reached thirty men, they would seize the wealth of Allah^{azwj} as personal earnings, and His^{azwj} servants as slaves, and His^{azwj} Religion as a deception".⁴⁵² (non Shia source)

وَ ذَكَرَ الرَّجُلُ شَرِي فِي الْفَائِقِ فِي حَدِيثِ أَبِي هُرَيْرَةَ: إِذَا بَلَغَ بَنُو الْعَاصِ ثَلَاثِينَ رَجُلًا كَانَ مَالُ اللَّهِ دُولًا، وَ عِبَادُهُ خَوْلًا.

And it is mentioned by Al Zamakshari, in (the book) 'Al Faiq', in a Hadeeth of Abu Hureyra: 'When the cons of Al Aas reach thirty men, the wealth of Allah^{azwj} would be personal earnings, and His^{azwj} servants would be slaves".⁴⁵³ (non Shia source)

47- مد: مِنْ كِتَابِ الْمَلَا حِمِ، تَأْلِيفَ أَبِي الْحَسَنِ أَحْمَدَ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ وَهْبٍ، أَنَّهُ كَانَ عِنْدَ مُعَاوِيَةَ وَ دَخَلَ عَلَيْهِ مَرْوَانُ فِي خَوَائِجِهِ، فَقَالَ: أَفْضِ خَوَائِجِي يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنِّي أَصْبَحْتُ أَبَا عَشْرَةٍ وَ أَخَا عَشْرَةٍ، وَ قَضَى خَوَائِجَهُ ثُمَّ خَرَجَ،

(The book) 'Al Amdah' of Ibn Batreeq – from the book 'Al Malahim', compiled by Ab Al Hassan Ahmad Bin Ja'far Bin Muhammad Bin Abdullah, by his chain from Zayd Bin Wahab,

'He was in the presence of Muawiya and Marwan entered to see him regarding his need. He said, 'Fulfil my need, O commander of the faithful, for I have become a father of ten and a brother of ten'. He fulfilled his need, then he went out.

⁴⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 45 a

⁴⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 45 b

⁴⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 46 a

⁴⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 46 b

فَلَمَّا أَذْبَرَ قَالَ مُعَاوِيَةُ لِابْنِ عَبَّاسٍ وَهُوَ مَعَهُ عَلَى الزَّيْبِرِ [السَّرِيرِ] -: أَنْشُدَكَ اللَّهَ يَا ابْنَ عَبَّاسٍ! أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ (ص) قَالَ ذَاتَ يَوْمٍ: إِذَا بَلَغَ بَنُو الْحَكَمِ ثَلَاثِينَ رَجُلًا اتَّخَذُوا مَالَ اللَّهِ بَيْنَهُمْ دُولًا، وَعِبَادَهُ خَوَلًا، وَكِتَابَهُ دَخَلًا، فَإِذَا بَلَغُوا تِسْعَ [تِسْعًا] وَتِسْعِينَ وَارْتَعَمَائِهِ كَانَ هَلَاكُهُمْ أَسْرَعَ مِنْ أَوَّلِ تَمْرَةٍ. فَقَالَ ابْنُ عَبَّاسٍ: اللَّهُمَّ نَعَمْ،

When he had turned around, Muawiya said to Ibn Abbas, and he was with him upon the throne, 'I adjure you with Allah^{azwj}, O Ibn Abbas! Don't you know that Rasool-Allah^{saww} had said one day: 'When the sons of Al Hakam reach thirty men, they would take wealth of Allah^{azwj} as personal earnings between them, and His^{azwj} servants as their slaves, and His^{azwj} Book as a deception (for corruption)? When they reach four hundred and ninety-nine, their destruction would be quicker than the first dates'. Ibn Abbas said, 'O Allah^{azwj}, yes!'

ثُمَّ إِنَّ مَرْوَانَ ذَكَرَ حَاجَةً لِمَا حَصَلَ فِي بَيْتِهِ فَوَجَّهَ ابْنَهُ عَبْدَ الْمَلِكِ إِلَى مُعَاوِيَةَ فَكَلَّمَهُ فِيهَا فَقَضَاهَا،

Then Marwan remembered a need for what had been attained in his house. He sent his son Abdul Malik to Muawiya. He spoke to me regarding it, and he fulfilled it.

فَلَمَّا أَذْبَرَ عَبْدُ الْمَلِكِ قَالَ مُعَاوِيَةُ لِابْنِ عَبَّاسٍ: أَنْشُدَكَ اللَّهَ يَا ابْنَ عَبَّاسٍ! أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ (ص) ذَكَرَ هَذَا، فَقَالَ: هَذَا أَبُو الْجَبَابِرَةِ الْأَرْبَعَةِ. فَقَالَ ابْنُ عَبَّاسٍ: اللَّهُمَّ نَعَمْ، فَعِنْدَ ذَلِكَ ادَّعَى مُعَاوِيَةُ زِيَادًا.

When Abdul Malik had turned around, Muawiya said to Ibn Abbas, 'I adjure you with Allah^{azwj}, O Ibn Abbas! Don't you know that Rasool-Allah^{saww} had mentioned this? He^{saww} said, 'This is a father of four tyrants'? Ibn Abbas said, 'O Allah^{azwj}, Yes'. At that, Muawiya claimed an increase".⁴⁵⁴ (non Shia source)

وَرَوَى الطَّبْرِيُّ فِي تَارِيخِهِ وَالْوَاقِدِيُّ وَكَافَّةُ رِوَاةِ الْحَدِيثِ أَنَّ الْحَكَمَ بْنَ أَبِي الْعَاصِ كَانَ سَبَبَ طَرْدِهِ وَوَلَدَهُ مَرْوَانَ حِينَ طَرَدَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ الْحَكَمَ اطَّلَعَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا فِي دَارِهِ مِنْ وَرَاءِ الْجِدَارِ وَكَانَ مِنْ سَعَفٍ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَوْسٍ لِيَرْمِيَهُ فَهَرَبَ.

And it is reported by Al Tabari in his history, and Al Waqidi (wahabi imam), and and generality of the reporters of the Hadeeth that,

'Al-Hakam Bin Abu Al-Aas, the cause of his exile and of his son Marwan when Rasool-Allah^{saww} exiled them both that Al Hakam had emerged upon Rasool-Allah^{saww} one day in his^{saww} house from behind the wall, and it was of leaves. Rasool-Allah^{saww} called for a bow to shoot (an arrow) at him, and he fled".⁴⁵⁵ (non Shia source)

وَفِي رِوَايَةٍ، أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي قِسْمَةِ حَبَرٍ - [خَيْرٍ]: اتَّقِ اللَّهَ يَا مُحَمَّدُ!. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَعَنَكَ اللَّهُ وَ لَعَنَ مَا فِي صُلْبِكَ، أَ تَأْمُرُنِي بِالتَّقْوَى؟! وَ أَنَا حَبْتُ (حُتُّ بِهِ) مِنَ اللَّهِ تَعَالَى، فَلَمْ يَزَلَا طَرِيدًا حَتَّى مَلَكَ عُثْمَانُ فَأَدْخَلَهُمَا.

And in a report – He said to the Prophet^{saww} during the distribution of (war booty of) Khyber, 'Fear Allah^{azwj}, O Muhammad^{saww}! The Prophet^{saww} said to him: 'May Allah^{azwj} Curse you and Curse what is in your loins! You are instructing me^{saww} with the piety?! And I^{saww} came with

⁴⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 a

⁴⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 b

it from Allah^{azwj} the Exalted'. He did not cease to be exiled until Usman became ruler and he let both of them enter (into Al Medina)".⁴⁵⁶ (non Shia source)

وَأَخْرَجَ عَبْدُ بَنِي مُخْتَدِرٍ وَ النَّسَائِيُّ وَ ابْنُ الْمُنْدِيرِ وَ الْحَاكِمُ وَ صَحَّحَهُ ابْنُ مَرْذُوقٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، قَالَ: لَمَّا بَايَعَ مُعَاوِيَةُ لِأَبْنَيْهِ قَالَ مَرْوَانُ: سُنَّةُ أَبِي بَكْرٍ وَ عُمَرُ. فَقَالَ عَبْدُ الرَّحْمَنِ: سُنَّةُ هِرَقْلَ وَ قَيْصَرَ.

And it is extracted by Abd Bin Humeyd, and Al Nasaie, and Ibn Al Munzir, and Al Hakim, and corrected by Ibn Mardaway, from Muhammad Bin Ziyad who said,

'When got the allegiances pledged for his son, Marwan said, 'A sunnah (way) of Abu Bakr and Umar'. Abdul Rahman said, 'A way of Hercules and Caesar'.

فَقَالَ مَرْوَانُ: هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ: (وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا. الْآيَةُ)، فَبَلَغَ ذَلِكَ عَائِشَةَ، فَقَالَتْ: كَذَبَ مَرْوَانُ.. كَذَبَ مَرْوَانُ، وَ اللَّهُ مَا هُوَ بِهِ، وَ لَوْ شِئْتُ أَنْ أُسَمِّيَ الَّذِي أَنْزَلَ فِيهِ لَسَمَّيْتُهُ وَ لَكِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] لَعَنَ أَبَا مَرْوَانَ وَ مَرْوَانَ فِي صَلْبِهِ، فَمَرْوَانُ فَضْفَضَ مِنْ لَعْنَةِ اللَّهِ.

Marwan said, 'This is the one Allah^{azwj} Revealed regarding him: **And he who said to his parents, 'Ugh to you both! [46:17]** – the Verse'. That reached Ayesha. She said, 'Marwan has lied! Marwan has lied! By Allah^{azwj}, he is not with it, and if I so desired to name the one regarding whom it was Revealed, I can name him, but Rasool-Allah^{saww} Cursed Abu Marwan in his loins (lineage), so Marwan is trembling from the Curse of Allah^{azwj}'.⁴⁵⁷ (non Shia source)

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ وَ ابْنُ مَرْذُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنِّي لَفِي الْمَسْجِدِ حِينَ خَطَبَ مَرْوَانُ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَرَى أَمِيرَ الْمُؤْمِنِينَ فِي يَدَيْهِ رَأْيًا حَسَنًا وَ إِنْ يَسْتَخْلِفُهُ فَقَدْ اسْتَخْلَفَ أَبُو بَكْرٍ وَ عُمَرُ.

And it is extracted by Ibn Hatim and Ibn Mardawayh, from Abdullah who said, 'I was in the Masjid when Marwan addressed and said, 'Allah^{azwj} has Shown the commander of the faithful (Muawiya) a beautiful dream regarding Yazeed^{la}, and that he should make him the caliph, for Abu Bakr had chosen Umar as caliph'.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَ هِرَقْلِيَّةٌ؟! إِنَّ أَبَا بَكْرٍ وَ اللَّهُ مَا جَعَلَهَا فِي أَحَدٍ مِنْ وَلَدِهِ وَ لَا أَحَدٍ مِنْ أَهْلِ بَيْتِهِ، وَ لَا جَعَلَهَا مُعَاوِيَةَ إِلَّا رَحْمَةً وَ كَرَامَةً لَوْلَدِهِ.

Abdul Rahman Bin Abu Bakr said, 'Are you Hercules? By Allah^{azwj}! Abu Bakr did not make it (caliphate) to be in anyone from his sons, nor anyone from his family members, and Muawiya has not made it except as a mercy and an honour for his son^{la}'.

فَقَالَ مَرْوَانُ: أَ لَسْتُ الَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا؟! فَقَالَ عَبْدُ الرَّحْمَنِ: أَ لَسْتُ ابْنَ اللَّعِينِ الَّذِي لَعَنَ أَبَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]؟!.

Marwan said, 'Aren't you **he who said to his parents, 'Ugh to you both! [46:17]**?! Abdul Rahman said, 'Aren't you the son of the accursed, the one whose father was cursed by Rasool-Allah^{saww}?!'

⁴⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 c

⁴⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 d

قَالَ: وَ سَمِعْتُهَا عَائِشَةَ، فَقَالَتْ: يَا مَرْوَانُ! أَنْتَ الْقَائِلُ لِعَبْدِ الرَّحْمَنِ .. كَذَا وَ كَذَا، كَذَبْتَ وَ اللَّهُ مَا فِيهِ نَزَلَتْ، وَ لَكِنْ نَزَلَتْ فِي فُلَانٍ بَنِ فُلَانٍ.

He (the narrator) said, 'And Ayesha heard it. She said, 'O Marwan! You are the one who said such and such to Abdul Rahman. By Allah^{azwj}, you lied! It was not Revealed regarding him, but it was Revealed regarding so and so, son of so and so".⁴⁵⁸ (non Shia source - this is not a Hadith)

وَ أَخْرَجَ ابْنُ جَرِيرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: (وَ الَّذِي قَالَ لَوَالِدَيْهِ). الْآيَةَ، قَالَ: هَذَا ابْنُ أَبِي بَكْرٍ.

And it is extracted by Ibn Jareer, from Ibn Abbas regarding His^{azwj} Words: **he who said to his parents, [46:17]** – the Verse. He said, 'This is the son of Abu Bakr (Abdul Rahman)".⁴⁵⁹ (non Shia source)

وَ أَخْرَجَ ابْنُ أَبِي حَاتِمٍ، عَنِ السُّدِّيِّ، قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ لِأَبَوَيْهِ وَ كَانَا قَدْ أَسْلَمَا وَ أَبِي هُوَ أَنْ يُسْلِمَ فَكَانَا يَأْمُرَانِهِ بِالْإِسْلَامِ وَ يَزِدُّ عَلَيْهِمَا وَ يُكَذِّبُهُمَا، فَيَقُولُ: فَأَيْنَ فُلَانٌ .. وَ أَيْنَ فُلَانٌ .. يَعْنِي مَشَاحِيقَ قُرَيْشٍ مِمَّنْ قَدْ مَاتَ

And it is extracted by Ibn Abu Hatim, from Al-Sudy who said, 'This Verse (46:17) was Revealed regarding Abdul Rahman Bin Abu Bakr. He said to his parents, and they had both become Muslims, and he had refused to become a Muslim. They both used to instruct him with Al-Islam, and he rebutted against them and belied them. He said, 'So, where is so and so? And where is so and so?' Meaning the elders of Qureysh, from the ones who had died.

ثُمَّ أَسْلَمَ بَعْدَ فَحْشَى إِسْلَامِهِ فَنَزَلَتْ تَوْبَتُهُ فِي هَذِهِ الْآيَةِ: (وَ لِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا).

Then he became a Muslim afterwards, and his Islam was good. This Verse was Revealed for his repentance: **And for all there are levels from what they are doing, [6:132]**".⁴⁶⁰ (non Shia source)

48- نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: وَ اللَّهُ لَا يَزَالُونَ حَتَّى لَا يَدْعُوا لِلَّهِ مُحَرَّمًا إِلَّا اسْتَحْلَوْهُ، وَ لَا عَقْدًا إِلَّا حَلُّوهُ، وَ حَتَّى لَا يَبْقَى بَيْتٌ مَدْرٍ وَ لَا وَتْرٍ إِلَّا دَخَلَهُ ظُلْمُهُمْ، وَ نَبَا بِهِ سُوءَ رَعِيَّتِهِمْ حَتَّى يَقُومَ الْبَاكِتَانِ يَبْكِيَانِ: بَاكِ يَبْكِي لِدِينِهِ، وَ بَاكِ يَبْكِي لِدُنْيَاهُ،

(The book) 'Nahj (Al Balagah)' – From a speech of his^{asws}: 'By Allah^{azwj}! They will not be stopping until they do not leave any Prohibition of Allah^{azwj} until they permit it, nor any knot (pact) except they loosen it (break it), and until there neither remains any house of mud or fur except their injustices enter it and the news of their evil actions, until the two wailers cry out – a wailer crying for his religion and a wailer crying for his world.

وَ حَتَّى تُكُونَ نُصْرَهُ أَخَذَكُمْ مِنْ أَخَذِهِمْ كُنُصْرَةَ الْعَبْدِ مِنْ سَيِّدِهِ، إِذَا شَهِدَ أَطَاعَهُ وَ إِذَا غَابَ اغْتَابَهُ،

And until the helping of one of you from one of them would be like the helping of the slave from his master. When he (master) is there, he (slave) obeys him, and when he is absent, he backbites him.

⁴⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 e

⁴⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 f

⁴⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 47 g

وَحَتَّى يَكُونَ أَكْبَرُكُمْ فِيهَا عَنَاءٌ أَحْسَنُكُمْ بِاللَّهِ ظَنًّا، فَإِنْ أَتَاكُمْ اللَّهُ بِعَافِيَةٍ فَاقْبَلُوهَا، وَإِنْ ابْتَلَيْتُمْ فَاصْبِرُوا، فَإِنَّ الْعَافِيَةَ لِلْمُتَّقِينَ.

And until the ones of you with greatest distress would be the ones with best thoughts with Allah^{azwj}. If Allah^{azwj} Grants you well-being, then accept it, and if He^{azwj} Afflicts you, then be patient, for the end-result is for the pious”.⁴⁶¹

49- نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَرْسَلَهُ عَلَى حِينِ فَرَجٍ مِنَ الرُّسُلِ، وَ طُولِ هَجْعَةٍ مِنَ الْأُمَمِ، وَ انْتِقَاضِ مِنَ الْمُبْرَمِ، فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيَّنَّ يَدِيهِ، وَ النُّورِ الْمُقْتَدَى بِهِ، ذَلِكَ الْقُرْآنُ فَاسْتَنْطَقُوهُ وَ لَنْ يَنْطِقَ، وَ لَكِنْ أَخْبَرَكُمْ عَنْهُ أَلَا إِنَّ فِيهِ عِلْمٌ مَا يَأْتِي، وَ الْحَدِيثُ عَنِ الْمَاضِي، وَ دَوَاءٌ دَائِكُمْ، وَ نَظْمٌ مَا بَيْنَكُمْ.

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his^{asws}: ‘He^{azwj} Sent him^{saww} after a gap from the Rasools^{as}, and prolonged slumber from the communities, and a revocation from the recipients. He^{saww} came to them with the ratification of the ones before him^{saww}, and the Noor to be followed with. That is the Quran. Make it speak, and it will never speak, but I^{asws} will inform you all about it. Indeed! In it is knowledge of what will be coming, and the narrations about the past, and a cure for your diseases, and a system of what is between you all.

مِنْهَا: فَعِنْدَ ذَلِكَ لَا يَبْقَى بَيْتٌ مَدْرٍ وَ لَا وَبَرٍ إِلَّا وَ أَدْخَلَهُ الظُّلُمَةُ تَرْحَةً، وَ أَوْجَلُوا فِيهِ نِقْمَةً فَيَوْمَعِذٍ لَا يَبْقَى لَهُمْ فِي السَّمَاءِ عَاذِرٌ وَ لَا فِي الْأَرْضِ نَاصِرٌ، أَصْفَيْتُمْ بِالْأَمْرِ غَيْرَ أَهْلِهِ،

From it – ‘During that, there will not remain any house, neither of mud nor of fur, except and the darkness of grief would enter it, and a cursed would come into it. On that day there will not remain for them, neither any excusing the sky nor a helper in the earth, to clean up with the command, apart from its rightful one.

وَ أَوْرَدْتُمُوهُ غَيْرَ مُورِدِهِ وَ سَيَنْتَقِمُ اللَّهُ مِنْ ظَلَمٍ، مَا كَلَّا بِمَا أَكَلِ، وَ مَشْرَبًا بِمَا شَرَبِ مِنْ مَطَاعِمِ الْعُلُقَمِ وَ مَشَارِبِ الصَّيْرِ وَ الْمَقْرِ، وَ لِيَاسِ شِعَارِ الْخَوْفِ، وَ دِنَارِ السَّيْفِ،

And you turned it with another turning and Allah^{azwj} will be Avenging from the ones oppressed, food with the food and drink with the drink. From the food would be the colocynth, and drink of the myrrh and aloes, and clothing of the slogan of fear, and a blanket of the sword.

وَ إِنَّمَا هُمْ مَطَايَا الْخَطِيئَاتِ، وَ زَوَائِلُ الْأَثَامِ، فَأَقْسِمُ ثُمَّ أَقْسِمُ لَتَنْخَضَمَنَّ أُمِّيَّةٌ مِنْ بَغْدِي كَمَا تُلْقَطُ النُّخَامَةُ ثُمَّ لَا تَذُوقُهَا وَ لَا تَتَلَعَّمُ بِطَعْمِهَا أَبَدًا مَا كَرَّ الْجُدِيدَانِ.

And rather they are laden with the mistakes, and carriers of sins. I^{asws} swear! Then I^{asws} swear (again)! The (clan of) Umayya will have to spit it out (caliphate) from after me^{asws} just as the spitting of the spittle, then they will not taste it nor relish its taste, ever, for as long as new (days and night) rotate”.⁴⁶²

⁴⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 48

⁴⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 49

50- نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: حَتَّى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْمُولَةٌ عَلَى بَنِي أُمَيَّةَ، تَمْنَحُهُمْ دَرَاهِمًا، وَ تُورِدُهُمْ صَفْوَهَا، وَ لَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا وَ لَا سَيْفُهَا، وَ كَذَبَ الظَّانُّ لِذَلِكَ، بَلْ هِيَ بَجَّةٌ مِنْ لَدِيدِ الْعَيْشِ يَتَطَعَمُونَهَا بَرْهَةً، ثُمَّ يَلْفِظُونَهَا جُمْلَةً.

(The book) 'Nahj (Al-Balagah)' – From a sermon of his^{asws}: 'To the extent that the thinker would think that the world is appropriate for the clan of Umayya conferring its house upon them, and quenching them its clean water, and that their whips and their sword would not be lifted from this community. And the thinker is lying to that. But it is a wave of pleasurable life they are being fed for a while, then they will be vomiting out in total'.⁴⁶³

51- نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ فِي ذِكْرِ الْمَلَاحِمِ: يَعْطِفُ الْهُوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهُوَى، وَ يَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

(The book) 'Nahj (Al-Balagah)' – From a sermon of his^{asws} regarding the mention of the future events: 'He (Al-Qaim^{asws}) will incline the whims to the guidance, when they would have inclined the guidance towards the whims, and he^{asws} would incline the opinions to the Quran when they would have inclined the Quran towards the opinions.

مِنْهَا: حَتَّى تَقُومَ الْحَرْبُ بِكُمْ عَلَى سَاقٍ بَادِيًا نَوَاجِذُهَا، مَمْلُوءَةٌ أَخْلَافُهَا، حُلُومًا رِضَاعُهَا، عَلَقَمًا عَاقِبَتُهَا، أَلَا وَ فِي غَدٍ وَ سَيَّاتِي غَدٍ مَا لَا تَعْرِفُونَ يَأْخُذُ الْوَالِي مِنْ غَيْرِهَا عُمَلَهَا عَلَى مَسَاوِي أَعْمَالِهَا، وَ تُخْرِجُ لَهُ الْأَرْضُ أَفَالِيدَ كِبِدِهَا، وَ تُلْقِي إِلَيْهِ سِلْمًا مَقَالِيدَهَا، فَيُرِيكُمْ كَيْفَ عَدْلُ السَّيْرِ، وَ يُخَيِّي مَيِّتَ الْكِتَابِ وَ السُّنَّةِ.

From it: 'Until the wars would arise with you upon an ushering, manifesting its front teeth, full of its vigour. Its udders would be sweet, its tip would be bitter. Indeed! And in the morning, and the morning will come with that you do not recognise, the guardian^{asws} will seize from its other, its office bearers upon the evil of their deeds, and the earth will bring out the contents of its liver, and throw out to him^{asws} the control of its keys. He^{asws} will show you how the *Seerah* had been suspended, and he^{asws} will revive the dead of the Book and the Sunnah'.

مِنْهَا: كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ وَ فَحَصَ بِرَايَاتِهِ فِي صَوَاحِي كُوفَانَ، فَعَطَفَ عَلَيْهَا عَطَفَ الضَّرُوسِ، وَ فَرَشَ الْأَرْضَ بِالرُّؤُوسِ، قَدْ فَعَرَتْ فَاغْرِئُهُ وَ ثَقُلَتْ فِي الْأَرْضِ وَطَأُّهُ، بَعِيدَ الْجَوْلَةِ، عَظِيمَ الصَّوْلَةِ،

From it: 'It is as if I^{asws} am with him (Abdul Malik Bin Marwan), and he has been shouting at Syrian and furling his flag in the outskirts of Kufa. He inclined upon it the inclining of the camels, and he furnishes the ground with the (cut-off) heads. He has deceived it and it has deceived him, and his trampling in the ground has become heavy. The advancing is far and the attack is mighty.

وَ اللَّهُ لَيُسَرِّدَنَّكُمْ فِي أَطْرَافِ الْأَرْضِ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا قَلِيلٌ كَالْكُحْلِ فِي الْعَيْنِ، فَلَا تَرَالُونَ كَذَلِكَ حَتَّى تَتُوبَ إِلَى الْعَرَبِ عَوَارِثُ أَخْلَامِهَا فَالْزُمُوا السُّنَنَ الْقَائِمَةَ وَ الْأَثَارَ الْبَيِّنَةَ، وَ الْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي النَّبُوءَةِ، وَ اعْلَمُوا أَنَّ الشَّيْطَانَ إِنَّمَا يُسَيِّ لَكُمْ طَرَفَهُ لِيَتَّبِعُوا عَقِبَهُ.

By Allah^{azwj}! He will disperse you all in the outskirts of the earth until there does not remain from you except a few, like the kohl in the eye. You will not cease to be like that until you

⁴⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 50

turn to the Arabs the singularity of their dreams. So, necessitate the established Sunnahs and the clear Ahadeeth, and the near pact upon which the Prophet-hood remains, and know that the Satan^{la} rather paves his^{la} path for you, for you to follow his^{la} heels”⁴⁶⁴.

52- كا: أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ، عَنْ أَبِي رَوْحٍ فَزَجِ بْنِ قُرَّةَ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْمَدِينَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِلَّا مِنْ بَعْدِ تَهْمِيلٍ وَ رَخَاءٍ، وَ لَمْ يَجْزُ كَسْرَ عَظَمٍ مِنَ الْأَمَمِ إِلَّا بَعْدَ أَزَلٍ وَ بَلَاءٍ.

(The book) 'Al Kafi' – Ahmad Bin Muhammad Al Kufi, from Ja'far Bin Abdullah Al Muhammady, from Abu Rawh Faraj Bin Abdullah, from Mus'ada Bin Sadaqa,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} addressed at Al-Medina. He^{asws} praised Allah^{azwj} and extolled upon Him^{saww} and sent Salawaat upon the Prophet^{saww}, then said: 'As for after, surely Allah^{azwj} Blessed and Exalted does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them.

أَيُّهَا النَّاسُ! فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ خَطَبٍ وَ اسْتَدْبَرْتُمْ مِنْ خَطَبٍ مُعْتَبَرٍ، وَ مَا كُلُّ ذِي قَلْبٍ بَلِيبٍ، وَ لَا كُلُّ ذِي سَمْعٍ سَمِيعٍ، وَ لَا كُلُّ ذِي نَظَرٍ عَيْنٍ بَصِيرٍ.

O you people! With every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligence nor is every with an ear a listener, nor is every one with a looking eye has vision.

عِبَادَ اللَّهِ! أَحْسِنُوا فِيمَا يُعِينُكُمُ النَّظَرُ فِيهِ، ثُمَّ انْظُرُوا إِلَى عَرَصَاتٍ مَن قَدْ أَفَادَهُ اللَّهُ بِعِلْمِهِ كَانُوا عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ أَهْلَ حَنَاتٍ وَ عُيُونٍ وَ زُئُوعٍ وَ مَقَامٍ كَرِيمٍ، ثُمَّ انْظُرُوا بِمَا خَتَمَ اللَّهُ لَهُمْ بَعْدَ النَّصْرَةِ وَ السُّرُورِ، وَ الْأَمْرِ وَ النَّهْيِ

Servants of Allah^{azwj}! Do good deeds in what your eyes can see, then look at the Plains (Day of Qiyamah) to which Allah^{azwj} will Drive those who in His^{azwj} Knowledge were upon the Sunnah of the Children of the Pharaoh^{la}, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look at what was the end Allah^{azwj} had for them after the pleasure and enjoyment, and what they used to order for and prevent from.

وَ لِمَنْ صَبَرَ مِنْكُمْ الْعَافِيَةُ فِي الْجَنَانِ وَ اللَّهُ مُخْلِدُونَ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ،

And for the one who is patient from among you will end up in the Gardens (of the Paradise), and Allah^{azwj} will Make them live for all eternity, and to Allah^{azwj} is the end of all affairs.

فَيَا عَجَبًا! وَ مَا لِي لَا أَعْجَبُ مِنْ خَطِئِهِ هَذِهِ الْفِرْقَ عَلَى اخْتِلَافٍ حُجَّجَهَا فِي دِينِهَا لَا يَفْتَنُونَ أَتَرَ نَبِيِّ وَ لَا يَفْتَنُونَ بِعَمَلٍ وَصِيٍّ، وَ لَا يُؤْمِنُونَ بِغَيْبٍ، وَ لَا يَعْقُونَ عَنْ غَيْبٍ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَ الْمُنْكَرُ عَنْهُمْ مَا أَنْكَرُوا،

Oh, how astonishing! And why should I^{asws} not be astonished at the mistakes of these sects over the different arguments in their Religion whilst not maintaining the effects of the

⁴⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 51

Prophet^{saww} and not following the successors^{asws} in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike.

وَكُلُّ امْرِئٍ مِنْهُمْ إِمَامٌ نَفْسِهِ أَخَذَ مِنْهَا فِيمَا بَرَى بِعُرَى وَثِيقَاتٍ وَ أَسْبَابِ مُحْكَمَاتٍ، فَلَا يَزَالُونَ بِحُورٍ وَ لَنْ يَزْدَادُوا إِلَّا خَطَأً، لَا يَنَالُونَ تَقَرُّباً وَ لَنْ يَزْدَادُوا إِلَّا بُعْداً مِنَ اللَّهِ عَزَّ وَ جَلَّ، أَنْسَ بَعْضُهُمْ بِبَعْضٍ، وَ تَصَدَّقُوا بِبَعْضِهِمْ بِلُغْضٍ،

And each one of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. They do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allah^{azwj}) and it does not increase them in anything except for the distance from Allah^{azwj} Mighty and Majestic. They are well pleased with each other and ratify each other (to be correct).

كُلُّ ذَلِكَ وَخَشَّةٌ مِمَّا وَرَثَ النَّبِيُّ الْأُمِّيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تُحُوراً مِمَّا آذَى إِلَيْهِمْ مِنْ أَخْبَارِ فَاطِمَةَ السَّمَاوَاتِ وَ الْأَرْضِ، أَهْلُ حَسْرَاتٍ، وَ كُفُوفٍ شُبُهَاتٍ، وَ أَهْلُ عَشَوَاتٍ وَ ضَلَالَةٍ وَ رِيَّةٍ، مَنْ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ وَ رَأْيِهِ فَهُوَ مَأْمُونٌ عِنْدَ مَنْ يَجْهَلُهُ غَيْرَ الْمُتَّهِمِ عِنْدَ مَنْ لَا يَعْرِفُهُ،

All that is the fear of the legacy of the 'Ummay'⁴⁶⁵ Prophet^{saww} and their aversion from what came to them from the News of the Originator of the Heavens and the earth. Thus, they are the people of regret, and the caves of suspicion, and the people of desires and misguidance and doubts, the ones whom Allah^{azwj} has Left them to their own selves and their opinions. He is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

فَمَا أَشْبَهَ هَؤُلَاءِ بِأَنْعَامٍ قَدْ غَابَ عَنْهَا رِعَاؤُهَا، وَ لَا أَسْفَى مِنْ فَعَالَاتٍ شِيعَتِي مِنْ بَعْدِ قُرْبٍ مَوَدَّتِهَا الْيَوْمَ، كَيْفَ يَسْتَدِلُّ بَعْدِي بِبَعْضِهَا بَعْضاً، وَ كَيْفَ يَقْتُلُ بَعْضُهَا بَعْضاً، الْمُتَشَسِّتَةُ عَدَا عَنِ الْأَصْلِ النَّارِلَةِ بِالْفَرْعِ، الْمُؤَمَّلَةِ الْفَتْحِ مِنْ غَيْرِ جِهَتِهِ، كُلُّ حِزْبٍ مِنْهُمْ أَخَذَ مِنْهُ بَعْضٌ أَيْتِمَا مَالُ الْعُصْنِ مَالٌ مَعَهُ،

So how similar they are with the animals from whom their shepherd is absent, and how regrettable are the deeds of my^{asws} Shiites after the nearness of their cordiality today. How they will humiliate each other after me^{asws}, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

مَعَ أَنَّ اللَّهَ وَ لَهُ الْحَمْدُ يَسْتَجْمِعُ هَؤُلَاءِ لِشَرِّ يَوْمٍ لَبِنِي أُمِّيَّةً كَمَا يَجْمَعُ فَرْعَ الْحَرْيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ رَكَاماً كَرَكَامِ السَّحَابِ، ثُمَّ يَفْتَحُ لَهُمْ أَبْوَاباً يَسْبُلُونَ مِنْ مُسْتَشَارِهِمْ كَسَبِيلِ الْحَنْتَيْنِ سَبِيلَ الْعَرَمِ حَيْثُ بَعَثَ عَلَيْهِ فَأَرَهُ فَلَمْ تَثْبُتْ عَلَيْهِ أَكْمَةٌ وَ لَمْ يَزِدْ سَنَنَهُ رَصُ طَوْرِ يُدْعِغُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَةٍ

Allah^{azwj} for Whom^{azwj} is the Praise, will gather those for the evil of the day of the Clan of Umayya just like He^{azwj} Gathers the clouds in the autumn. Allah^{azwj} will Bring them together, then He^{azwj} will Make them as debris like the debris of the clouds. Then He^{azwj} will Open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Al-Aram, when He^{azwj} sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah^{azwj} Shook the interior of the valleys with a severe Shaking.

⁴⁶⁵ Resident of Mecca.

ثُمَّ يَسْلُكُهُمْ يَتَابِعِ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَوْمٍ خُفُوقَ قَوْمٍ وَ يُمَكِّنُ مِنْ قَوْمٍ لِدِيَارٍ قَوْمٍ تَشْرِيداً لِنَبِيِّ أُمِّيَّةٍ وَ لِكَيْلَا يَغْتَصِبُوا مَا غَصَبُوا، يُضَعِّضُ اللَّهُ بِهِمْ رُكْنًا، وَ يَنْقُضُ بِهِمْ طَيِّ الْجُنَادِلِ مِنْ إِرَمَ، وَ يَمَلَأُ مِنْهُمْ بَطْنَانَ الرِّثْيُونِ،

Then He^{azwj} Transformed them into fountains in the earth restoring thereby the rights of the people and Making them to dwell in the houses of the people being a displacement of the Clan of Umayya so that they would not usurp what they usurped. Allah^{azwj} will Undermine them and displace them by the boulders of Al-Aram and fill the valley of the olives by them.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لِيَكُونَنَّ ذَلِكَ، وَ كَأَنِّي أَسْمَعُ صَهِيلَ خَيْلِهِمْ، وَ طَمْطَمَةَ رِحَالِهِمْ، وَ أَنْتُمْ اللَّهُ لَيَذُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَ التَّمَكُّنِ فِي الْبِلَادِ كَمَا تَذُوبُ الْأَثْنَةُ عَلَى النَّارِ،

By the One^{azwj} Who Split the seed and Brings life from it, that is going to happen. It is as if I^{asws} can hear the whinnying of their horses and the humming of their men. I^{asws} swear by Allah^{azwj}, that which is in their hands will melt, after the rise and domination in the country, like the melting of the fat over the fire.

مَنْ مَاتَ مِنْهُمْ مَاتَ ضَالًّا، وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ يُفْضِي مِنْهُمْ مَنْ دَرَجَ، وَ يَثُوبُ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ تَابَ، وَ لَعَلَّ اللَّهُ يَجْمَعُ شِيعَتِي بَعْدَ التَّشْتِتِ لِيَشْرَ يَوْمَ هَؤُلَاءِ، وَ لَيْسَ لِأَحَدٍ عَلَى اللَّهِ عَزَّ ذِكْرُهُ الْخَيْرَةُ، بَلْ لِلَّهِ الْخَيْرَةُ وَ الْأَمْرُ جَمِيعاً.

The one who dies among them would have died as a misguided one, and to Allah^{azwj} Mighty and Majestic would lead the one among them and Allah^{azwj} Mighty and Majestic would Accept the repentance of the one who repents. And it is to Allah^{azwj} that my^{asws} Shias will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah^{azwj} Mighty is His^{azwj} Remembrance, but to Allah^{azwj} is the good and all of the affairs.

أَيُّهَا النَّاسُ! إِنَّ الْمُتَحِلِينَ لِلْإِمَامَةِ مِنْ غَيْرِ أَهْلِهَا كَثِيرٌ، وَ لَوْ لَمْ تَخَادَلُوا عَنْ مَرِّ الْحَقِّ وَ لَمْ يَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَتَشَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لَمْ يَقُومَنَّ قَوِيٌّ عَلَيْكُمْ وَ عَلَى هَضْمِ الطَّاعَةِ وَ إِثْرَائِهَا عَنْ أَهْلِهَا، لَكِنْ تَهْتَمُّ كَمَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى عَلَيْهِ السَّلَامُ،

O you people! There are many who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones^{asws}. But you are all lost just as the Children of Israel were lost in the era of Musa^{as} ibn Imran^{as}.

وَ لَعَمْرِي أَيْضاً غَفَرَ [لِضَاعَقَنَ] عَلَيْكُمْ النَّبِيُّ مِنْ بَغْدِي أَضْعَافَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ، وَ لَعَمْرِي أَنْ لَوْ قَدْ اسْتَكْمَلْتُمْ مِنْ بَغْدِي مُدَّةَ سُلْطَانِ بَنِي أُمِّيَّةٍ لَقَدْ اجْتَمَعْتُمْ عَلَى سُلْطَانِ الدَّاعِي إِلَى الضَّالَّةِ، وَ أَحْيَيْتُمْ الْبَاطِلَ، وَ خَلَقْتُمْ الْحَقَّ وَرَاءَ ظُهُورِكُمْ، وَ قَطَعْتُمْ الْأَذْنَ مِنْ أَهْلِ بَدْرٍ، وَ وَصَلْتُمْ الْأَبْعَدَ مِنْ أَبْنَاءِ الْحَرْبِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

By my^{asws} life, your being lost will increase from after me^{asws} more than Children of Israel being lost. And by my^{asws} life, you will be completing, from after me^{asws}, the allocated time of the sultanate of the clan of Umayya, having gathered to the sultan who called to the misguidance, and you will be reviving the falsehood and will be placing the truth behind your backs, and will be cutting off the relations with the people of Badr and be very remote from the sons of those who fought for Rasool-Allah^{saww}.

وَلَعَمْرِي أَنْ لَوْ قَدْ دَابَ مَا فِي أَيْدِيهِمْ لَدَنَا التَّمَحِيصُ لِلْخِزَاءِ، وَ قَرُبَ الْوَعْدُ، وَ انْقَضَتِ الْمُدَّةُ، وَ بَدَأَ لَكُمْ النَّجْمُ ذُو الذَّنَبِ مِنْ قِبَلِ الْمَشْرِقِ وَ لَاحَ لَكُمْ الْقَمَرُ الْمُنِيرُ، فَإِذَا كَانَ ذَلِكَ فَارْجِعُوا التَّوْبَةَ، وَ اعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مَنَاهَجَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And by my^{asws} life, that which in their hands will melt away upon the approach of the test for the Reward and the Promise, and the allocated times passes by. And the two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. If that were to happen, return to the repentance, and know that you all follow what you see from the East on the Path of the Rasool^{saww}.

فَتَدَاوَيْتُمْ مِنَ الْعَمَى وَ الصَّمَمِ وَ الْبُكْمِ، وَ كُفَيْتُمْ مَوْتُونَ الطَّلَبِ وَ التَّعَسُّفِ، وَ نَبَذْتُمْ الثَّقْلَ الْقَادِحَ عَنِ الْأَعْنَاقِ، وَ لَا يُبْعَدُ اللَّهُ إِلَّا مَنْ أَبَى وَ ظَلَمَ وَ اعْتَسَفَ وَ أَخَذَ مَا لَيْسَ لَهُ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

It will cure you from the blindness, and the deafness, and the dumbness, and suffice you for the justice and you would be able to discard the gross weight which is upon the necks. And Allah^{azwj} is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**".⁴⁶⁶

53- مَا: الْحُسَيْنُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ وَهْبَانَ، عَنْ عَلِيِّ بْنِ حَبِشٍ، عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ وَ جَعْفَرِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: اتَّقُوا اللَّهَ وَ عَلَيْكُمْ بِالطَّاعَةِ لِأَئِمَّتِكُمْ، قُولُوا مَا يَقُولُونَ وَ اصْمُتُوا عَمَّا صَمْتُوا، فَإِنَّكُمْ فِي سُلْطَانٍ مَنْ قَالَ اللَّهُ تَعَالَى: (وَ إِنْ كَانَ مَكْرَهُمْ لِلتَّوَلَّ مِنْهُ الْجِبَالُ) يَغْنِي بِذَلِكَ وَلَدَ الْعَبَّاسِ، فَاتَّقُوا اللَّهَ فَإِنَّكُمْ فِي هُدًى، صَلُّوا فِي عَشَائِهِمْ، وَ اشْهَدُوا جَنَائِزَهُمْ، وَ أَدُّوا الْأَمَانَةَ إِلَيْهِمْ.

(The book) 'Amaali' of sheykh Al Tusi – Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan and Ja'far Bin Isa, from Al Husayn Bin Abu Gundar, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj}, and upon you all is with the obedience to your Imams^{asws}! Say what they^{asws} are saying and be silent from what they^{asws} are silent, for you all are in ruling authority of the one Allah^{azwj} the Exalted Spoke of: **and even though their plots were such that the mountains would have moved from it [14:46]**, meaning by that the children of Al-Abbas. Fear Allah^{azwj}, for you are in a suspension of hostilities! Pray Salat among your community, and attend their funerals, and pay entrustments back to them".⁴⁶⁷

⁴⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 52

⁴⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 31 H 53

[32] باب ما ورد في جميع الغاصيين و المرتدين مجملًا

CHAPTER 32 – WHAT HAS BEEN REFERRED REGARDING THE ENTIRETY OF THE USURPERS AND THE APOSTATES IN GENERAL

1- م: قَوْلُهُ عَزَّ وَ جَلَّ: (مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمْ بُكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ).

Tafseer Imam Hassan Al-Askari^{asws} – Words of the Mighty and Majestic: ***Their example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17] Deaf, dumb (and) blind, so they will not be returning [2:18].***

قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ: مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا أَبْصَرَ بِهَا مَا حَوْلَهُ، فَلَمَّا أَبْصَرَ ذَهَبَ اللَّهُ بِنُورِهَا بِرِيحٍ أَرْسَلَهَا عَلَيْهَا فَأُطْفِئَهَا أَوْ بِمَطَرٍ،

The Imam Musa^{asws} Bin Ja'far^{asws} said: 'The example of these hypocrites - ***is like the example of those who kindled a fire [2:17]*** in order to see with it what is around it. When they saw, Allah^{azwj} Took away its light by a gust of wind He^{azwj} Sent upon it, and it extinguished it, or by rain.

كَذَلِكَ مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ الَّذِينَ لَمَّا أَخَذَ اللَّهُ تَعَالَى عَلَيْهِمْ مِنَ النَّبِيعَةِ لِعَلِّي بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَعْطَوْا ظَاهِرًا شَهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا وَثِيْقُهُ وَ وَصِيُّهُ وَ وَارِثُهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ، وَ قَاضِي دُيُونِهِ، وَ مُنْجِزُ عِدَاتِهِ، وَ الْقَائِمُ بِسَائِسَةِ عِبَادِ اللَّهِ مَقَامَهُ،

Like that is the example of these hypocrites, the breakers of the allegiance to what Allah^{azwj} Took upon them from the allegiance to Ali^{asws} Bin Abu Talib^{asws}. They obeyed apparently with the testimony that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that Ali^{asws} is His^{azwj} guardians and his^{saww} successor, and his^{saww} inheritor, and his^{saww} Caliph in his^{saww} community, and the payer of his^{saww} debts, and fulfiller of his^{saww} promises made, and the one standing with the politics of the servants of Allah^{azwj} in his^{saww} place.

فَوَرِثَ مَوَارِثَ الْمُسْلِمِينَ بِهَا، وَ وَالَوْهُ مِنْ أَجْلِهَا، وَ أَحْسَنُوا عَنْهُ الدَّفَاعَ بِسَبِّهَا، وَ اتَّخَذُوهُ أَحَا يَصُونُونَهُ بِمَا يَصُونُونَ عَنْهُ أَنْفُسَهُمْ بِسَمَاعِهِمْ مِنْهُ لَهَا،

He (the hypocrite) was thus able to inherit Muslim's properties because of this testimony, and got married among the Muslims due to it, and was offered friendship because of it, and had a good defence because of it, and was taken as a brother, dealing with him from what they were dealing from him themselves, by their hearing from him (his testimony) for it.

فَلَمَّا جَاءَ الْمَوْتُ وَقَعَ فِي حُكْمِ رَبِّ الْعَالَمِينَ الْعَالِمِ بِالْأَسْرَارِ الَّذِي لَا يَخْفَى عَلَيْهِ خَافِيَةٌ، فَأَخَذَهُمْ بِعَذَابٍ بَاطِنٍ كُفِّرَهُمْ فَذَلِكَ حِينَ ذَهَبَ نُورُهُمْ وَ صَارُوا فِي ظُلُمَاتٍ عَذَابِ اللَّهِ، ظُلُمَاتٍ أَحْكَامُ الْآخِرَةِ لَا يَرَوْنَ مِنْهَا خُرُوجًا وَ لَا يَحْدُونَ عَنْهَا مَخِيصًا

When the death comes, they fall in the Judgment of the Lord^{azwj} of the worlds, the Knower of the secrets, the One^{azwj} Whom nothing in concealment is hidden from. Thus, the Punishment seizes them being in the middle of their disbelief, and that is where their light goes away and they come to be in the darkness – Punishment of Allah^{azwj} is darkness – as a provision of the Hereafter. They would neither be seeing an exit from it nor would they be finding a refuge from it.

ثُمَّ قَالَ: صُمْ .. يَعْنِي يَصُمُونَ فِي الْآخِرَةِ فِي عَذَابِهَا، بُكُمْ .. يَبْكُمُونَ بَيْنَ أَطْبَاقٍ نِيرَانِهَا، عُمِي .. يَعْمُونَ هُنَاكَ.

Then (Allah^{azwj}) Said: **Deaf [2:18]** - Meaning they will be deaf in the Hereafter in their Punishment. **Dumb** - They will become speechless over there in between the layers of its Fires. **Blind** – They will be blinded over there.

وَذَلِكَ نَظِيرُ قَوْلِهِ: (وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا).

That is the warning in His^{azwj} Words: **And We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates, We will Increase the blaze upon them [17:97]**.

قَالَ الْعَالِمُ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: مَا مِنْ عَبْدٍ وَلَا أَمَةٍ أُعْطِيَ بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الظَّاهِرِ وَنَكْتَهَا فِي الْبَاطِنِ، وَ أَقَامَ عَلَى نِفَاقِهِ إِلَّا وَ إِذَا جَاءَهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ تَمَثَّلَ لَهُ إِبْلِيسُ وَ أَعْوَانُهُ

The Imam (Hassan Al-Askari^{asws}) said, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: 'There is none from a servant nor from a maid who gave allegiance to Amir-Al-Momineen^{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him^{asws} – except that when the Angel of death comes to capture his soul – Iblees^{la} and his^{la} assistants are resembled for him.

وَ تَمَثَّلَ لَهُ النَّبْرَانُ وَ أَصْنَافُ عَقَارِهَا لِعَيْنَيْهِ وَ قَلْبِهِ وَ مَعَادِيدِهِ مِنْ مَضَائِقِهَا، وَ يَمَثِلُ [تَمَثَّلَ] لَهُ أَيْضًا الْجَنَانُ وَ مَنَازِلُهُ فِيهَا لَوْ كَانَ بَقِيَ عَلَى إِيْمَانِهِ وَ وَفَى بِبَيْعَتِهِ،

And the Fires and the types of its Punishments are resembled for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his *Eman* and been loyal with his allegiance.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: انْظُرْ! فَبَلَكَ الْجَنَانُ لَا يُقَادِرُ قَدْرَهَا سَرَائِهَا وَ بَهْجَتَهَا وَ سُورَتَهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ، كَانَتْ مُعَدَّةً لَكَ، فَلَوْ كُنْتَ بَقِيتَ عَلَى وَلَا تَيْتَكَ لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَكُونُ إِلَيْهَا مَصِيرُكَ يَوْمَ فَصْلِ الْقَضَاءِ،

The Angel of death is saying to him, 'Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah^{azwj}, Lord^{azwj} of the worlds. These had been prepared for you, if only you had remained upon your Wilayah of the brother^{asws} Muhammad^{saww}, Rasool^{saww} of Allah^{saww}, your destination would have been to it on the day of Decisive Judgment.

لَكَئِكَ نَكُنْتُ وَ خَالَفْتُ فِتْلِكَ النَّيْرَانُ وَ أَصْنَفُ عَذَابِهَا وَ زَبَانِيَّتُهَا بِمِرْزَاتِهَا وَ أَفَاعِيهَا الْفَاعِرَةُ أَفْوَاحُهَا، وَ عَقَارُهَا النَّاصِبَةُ أَذْنَابُهَا، وَ سِبَاعُهَا الشَّائِلَةُ خَالِيَتُهَا، وَ سَائِرُ أَصْنَافِ عَذَابِهَا هُوَ لَكَ وَ إِلَيْهَا مَصِيرُكَ،

But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

فَعِنْدَ ذَلِكَ يَقُولُ: (يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا) ، فَقَبِلْتُ مَا أَمَرَنِي بِهِ وَ التَّزَمْتُ مِنْ مُوَالَاةٍ عَلَيَّ (ع) مَا أَلْزَمَنِي،

During that he would be saying, **Alas! If only I had grabbed hold of the way along with (leading to) the Rasool [25:27]**, by accepting whatever he^{asws} had ordered me for and necessitated the friendship of Ali^{asws} what was necessitated upon me.

قَوْلُهُ عَزَّ وَ جَلَّ: (أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَ رَعْدٌ وَ يَرْتَقِي يُجْعَلُونَ أَصَابِعُهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَ اللَّهُ مُحِيطٌ بِالْكَافِرِينَ

The Words of the Mighty and Majestic: **Or like rainstorm from the sky wherein is darkness and thunder and lightning; they are putting their fingers into their ears because of the thunderbolt, being wary of the death, and Allah Encompasses the Kafirs [2:19]**

يَكَاذِبُ الْبَرِّ يُخَفِّفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَ لَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَ أَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

The lightning almost snatches their sight; every time it illuminates for them they walk during it, and when it darkens upon them they are pausing; and if Allah had so Desired, He would have Taken away their hearing and their sight; surely Allah is Able over everything [2:20].

قَالَ الْعَالِمُ عَلَيْهِ السَّلَامُ: ثُمَّ ضَرَبَ اللَّهُ لِلْمُنَافِقِينَ مَثَلًا آخَرَ، فَقَالَ: مَثَلُ مَا خُوطِبُوا بِهِ مِنْ هَذَا الْقُرْآنِ الَّذِي أَنْزَلْنَا عَلَيْكَ يَا مُحَمَّدُ مُشْتَمِلًا عَلَى بَيَانِ تَوْحِيدِي وَ إِضْحَاحِ حُجَّةِ نُبُوَّتِكَ، وَ الدَّلِيلِ الْبَاهِرِ عَلَى اسْتِحْقَاقِ أَخِيكَ عَلِيٍّ لِلْمَوْفِقِ الَّذِي وَقَفْتَهُ، وَ الْمَحَلِّ الَّذِي أَخْلَقْتَهُ، وَ الرُّتْبَةِ الَّتِي رَفَعْتَهُ إِلَيْهَا، وَ السِّيَاسَةِ الَّتِي قَلَّدْتَهُ بِهَا فِيهَا، فَهِيَ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَ رَعْدٌ وَ يَرْتَقِي

The Imam (Hassan Al-Askari^{asws}) said: ‘Then Allah^{azwj} Struck another example of the hypocrites, so He^{azwj} Said: “An example of what they are being Addressed with from this Quran which We^{azwj} Revealed unto you^{saww}, O Muhammad^{saww}, is all-inclusive upon the explanation of My^{azwj} Tawheed (Oneness), and the clarification of the proof of your^{saww} Prophet-hood, and the dazzling, compelling evidence upon the entitlement of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws} of the place which has stood and the position which has been placed for him^{asws}, and the rage which he^{asws} has been raised against (kafirs), and the politics which he^{saww} collared him^{asws}, so it is: **Or like rainstorm from the sky wherein is darkness and thunder and lightning [2:19].**

قَالَ: يَا مُحَمَّدُ! كَمَا أَنَّ فِي هَذَا الْمَطَرِ هَذِهِ الْأَشْيَاءَ وَ مِنْ ابْتِلَئِي بِهِ خَافَ فَكَذَلِكَ هَؤُلَاءِ فِي رَدِّهِمْ بَيْعَةَ عَلِيٍّ (ع) وَ خَوْفِهِمْ أَنْ تُعْتَرِ أَنْتَ يَا مُحَمَّدُ عَلَى نِفَاقِهِمْ كَمَنْ هُوَ فِي هَذَا الْمَطَرِ وَ الرَّعْدِ وَ الْبَرَقِ يَخَافُ أَنْ يَخْلَعَ الرَّعْدُ فُؤَادَهُ، أَوْ يَنْزِلَ الْبَرَقُ بِالصَّاعِقَةِ عَلَيْهِ،

He (Allah^{azwj}) Said: 'O Muhammad^{saww}! Just as there are these things in this rain, and the one who is afflicted with it, fears, so similar to that are these (hypocrites) in their rejection of the allegiance to Ali^{asws} and their fearing that you^{saww}, O Muhammad^{saww}, would find out of their hypocrisy, like the one who in the like of this rain and the thunder and the lightning, fearing that the thunder would rip off his heart, or the lightning would descend with the thunderbolt upon him.

فَكَذَلِكَ هَؤُلَاءِ يَخَافُونَ أَنْ تَغْتُرَ عَلَيْهِمْ كُفْرُهُمْ فَتُوجِبَ قَتْلُهُمْ وَاسْتِصْصَالُهُمْ (يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ)

Similar to that, they are fearing that you^{saww} would find out of their disbelief, and their being killed would be Obligated and they would be eradicated, so **they are putting their fingers into their ears because of the thunderbolt, being wary of the death.**

كَمَا يَجْعَلُ هَؤُلَاءِ الْمُتَبَلِّغُونَ بِهَذَا الرَّعْدِ وَ الرِّقِّ أَصَابِعَهُمْ فِي آذَانِهِمْ لِأَلَّا يَخْلَعَ صَوْتُ الرَّعْدِ أَفْعِدَّتُهُمْ، فَكَذَلِكَ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ إِذَا سَمِعُوا لَعْنَكَ لِمَنْ نَكَثَ الْبَيْعَةَ، وَ وَعِيدَكَ لَهُمْ إِذَا عَلِمْتَ أَخَوَاهُمْ. (يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ) لِأَلَّا يَسْمَعُوا لَعْنَكَ وَ لَا وَعِيدَكَ

Just as they, the ones afflicted by this thunder and the lightning, are placing their fingers in their ear, perhaps the sound of the thunder would be isolated, similar to that they are placing their finger in their ears when they are hearing your^{saww} cursing the breakers of the allegiance and your^{saww} promised threats to them. When they learn their state: **they are putting their fingers into their ears because of the thunderbolt, being wary of the death**, lest they end up hearing your^{saww} curses or your^{saww} promised threats.

فَتَغْيَرُ أَلْوَانُهُمْ فَيَسْتَدِلُّ أَصْحَابُكَ أَنَّهُمْ الْمَغْنِيُّونَ بِاللَّعْنِ وَ الْوَعِيدِ، لِمَا قَدْ ظَهَرَ مِنَ التَّغْيِيرِ وَ الْإِضْطِرَابِ عَلَيْهِمْ فَيَتَقَوَّى التُّهْمَةُ عَلَيْهِمْ فَلَا يَأْمَنُونَ هَلَاكُهُمْ بِذَلِكَ عَلَى يَدِكَ وَ حُكْمِكَ.

Their colours change and it indicates to your^{saww} companions that they are the ones meant with the curses and the promised threats, due to what appears from the changes and the disturbance upon them. They fear the accusations that would be upon them and they are not secure of their destruction upon your^{saww} hands and your^{saww} judgments.

ثُمَّ قَالَ: (وَ اللَّهُ مُحِيطٌ بِالْكَافِرِينَ) مُقْتَدِرٌ عَلَيْهِمْ وَ لَوْ شَاءَ أَظْهَرَ لَكَ نِفَاقَ مُنَافِقِيهِمْ، وَ أَبَدَى لَكَ أَسْرَارَهُمْ، وَ أَمَرَكَ بِقَتْلِهِمْ،

Then (Allah^{azwj}) Says: **And Allah Encompasses the unbelievers** being Able upon them. If He^{azwj} so Desires, He^{azwj} can Manifest to you^{as} the hypocrisy of their hypocrisies and whether to reveal the hypocrisy of the hypocrites and Expose their secrets to you^{saww}, and Command you^{saww} of their killing'.

ثُمَّ قَالَ: (يَكَاذِبُ الرِّقِّ يَخْطَفُ أَبْصَارَهُمْ) ، وَ هَذَا مَثَلُ قَوْمٍ ابْتُلُوا بِرِقِّ فَلَمْ يُعْضُوا عَنْهُ أَبْصَارَهُمْ وَ لَمْ يَسْتُرُوا عَنْهُ وَجُوهَهُمْ لِتَسْلَمَ عُيُونُهُمْ مِنْ تَلَأُؤِهِ، وَ لَمْ يَنْظُرُوا إِلَى الطَّرِيقِ الَّذِي يُرِيدُونَ أَنْ يَتَخَلَّصُوا فِيهِ بِضَوْءِ الرِّقِّ وَ لَكِنَّهُمْ نَظَرُوا إِلَى نَفْسِ الرِّقِّ فَكَادَ يَخْطَفُ أَبْصَارَهُمْ،

Then Allah^{azwj} Says: **The lightning almost snatches their sight [2:20]**. This is an example of a people who are afflicted with lightning, so they do not shut their eyes from them, and they do not veil their faces from it to save their eyes from its sparkle, and they are not looking at the road which they are intending to be finished off from the illumination of the lightning. But they are looking at the lightning itself, so it almost snatches their sight.

فَكَذَلِكَ هَؤُلَاءِ الْمُنَافِقُونَ يَكَادُ مَا فِي الْقُرْآنِ مِنَ آيَاتِ الْمُحْكَمَةِ الدَّالَّةِ عَلَى بُيُوتِكَ الْمُوضِحَةِ عَنْ صِدْقِكَ فِي نَصَبِ عَلِيٍّ أَخِيكَ إِمَاماً،

Similar to that are these hypocrites almost from (seeing) what is in the Quran from the decisive Verses, the evidence upon your^{saww} Prophet-hood, the advice about your^{saww} truthfulness in appointing your^{saww} brother as an Imam^{asws}.

وَ يَكَادُ مَا يُشَاهِدُونَهُ مِنْكَ يَا مُحَمَّدُ (ص) وَ مِنْ أَخِيكَ عَلِيٍّ (ع) مِنَ الْمُعْجَزَاتِ الدَّالَّةِ عَلَى أَنَّ أَمْرَكَ وَ أَمْرَهُ هُوَ الْحَقُّ الَّذِي لَا رَيْبَ فِيهِ، ثُمَّ هُمْ مَعَ ذَلِكَ لَا يَنْظُرُونَ فِي دَلَائِلِ مَا يُشَاهِدُونَ مِنْ آيَاتِ الْقُرْآنِ وَ آيَاتِكَ وَ آيَاتِ أَخِيكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

And they are almost witnessing from you^{saww}, O Muhammad^{saww}, and from your^{saww} brother Ali^{asws}, from the evidential miracles upon that your^{saww} orders and his^{asws} orders, it is the Truth which there is no doubt in it. Then they, along with that, are not looking into the evidences what they are witnessing from the Verses of the Quran, and your^{saww} signs and the signs of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

يَكَادُ ذَهَابُهُمْ عَنِ الْحَقِّ فِي حُجَجِكَ يُبْطِلُ عَلَيْهِمْ سَائِرَ مَا قَدْ عَلِمُوا مِنَ الْأَشْيَاءِ الَّتِي يَعْرِفُونَهَا، لِأَنَّ مَنْ حَذَرَ حَقّاً وَاحِداً أَرَاهُ ذَلِكَ الْجُحُودَ إِلَى أَنْ يَجْهَدَ كُلَّ حَقٍّ فَصَارَ حَاجِدُهُ فِي بَطْلَانٍ سَائِرِ الْحُقُوقِ عَلَيْهِ كَالنَّازِلِ إِلَى جِزْمِ الشَّمْسِ فِي ذَهَابِ نُورِ بَصَرِهِ.

It almost takes them away from the Truth regarding your^{saww} proofs invalidating upon them the rest of the what has been taught from the things which they are recognizing, because the one who rejects one truth, that rejection invites him to rejecting all the truth, so his rejection would become the invalidation of the rest of the rights upon him, like the onlooker at the body of the sun, regarding the losing the light of his vision.

ثُمَّ قَالَ: (كُلَّمَا أَضَاءَ هُمْ مَسْتَوْفٍ فِيهِ) إِذَا ظَهَرَ مَا اعْتَقَدُوا أَنَّهُ هُوَ الْحَقُّ «مَسْتَوْفٍ فِيهِ» تَبَيَّنُوا عَلَيْهِ، وَ هَؤُلَاءِ كَانُوا إِذَا نَسَخَتْ خِيَلُهُمُ الْإِنَاثَ، وَ نَسَأُوهُمْ الدُّكُورَ، وَ حَمَلَتْ نَحِيلُهُمْ، وَ زَكَّتْ زُرُوعُهُمْ، وَ نَمَتْ بَجَارَتُهُمْ، وَ كَثُرَتْ الْأَلْبَانُ فِي ضُرُوعِهِمْ، قَالُوا: يُوشِكُ أَنْ يَكُونَ هَذَا بَرَكَةً بَيَعْنَا لِعَلِيِّ (ع) أَنَّهُ مُنْحُوْتُ مُدَالٍ يَنْبَغِي أَنْ نُعْطِيَهُ ظَاهِراً طَاعَةً لِنَعِيشَ فِي دَوْلَتِهِ.

Then He^{azwj} said: **Every time it illuminates for them they walk during it.** When it is apparent what they been believing in it that it is the proof, they walk in it, being steadfast upon it. And they were such that when their cavalry horses produced females, and their women (produced) the males, and their palm trees bore (dates) and their plantation gave good harvest, and their businesses were profitable, and the milk was abundant in their camels, they said, 'Without doubt this has happened due to the Blessings of our pledging allegiance to Ali^{asws}, he^{asws} is perpetually lucky (for us). Thus, due to that, it is befitting that we obey him^{asws} with the apparent obedience in order to live in his^{asws} government.

(وَ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا). أَيَّ وَ إِذَا أَنْتَخَتْ خِيُولُهُمْ، الدُّكُورَ وَ نَسَأُوهُمْ الْإِنَاثَ وَ لَمْ يَرْجَحُوا فِي بَجَارَاتِهِمْ، وَ لَا حَمَلَتْ نَحِيلُهُمْ وَ لَا زَكَّتْ زُرُوعُهُمْ، وَقَفُوا وَ قَالُوا هَذَا بِشُؤْمِ هَذِهِ الْبَيْعَةِ الَّتِي بَايَعْنَاهَا عَلِيّاً، وَ التَّصَدِيقِ الَّذِي صَدَقْنَا مُحَمَّدًا،

And when it darkens upon them they are pausing – i.e., and when their cavalry horses gave birth to males, and their women (produced) the females, and they did not profit in their businesses, nor did their palm trees bear (dates), nor did their plantations yield good harvest, they pauses and said, 'This is due to the inauspiciousness of this allegiance which we pledged to Ali^{asws}, and the ratification of our which we ratified Muhammad^{saww} with'.

وَهُوَ نَظِيرُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ! (إِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ)،

And it is a match what Allah^{azwj} Mighty and Majestic Said: **And if they attain goodness, they are saying, 'This is from the Presence of Allah'; and if an evil befalls them, they are saying, 'This is from you' [4:78].**

قَالَ اللَّهُ: (فَلَنْ كُلُّ مَنْ عِنْدَ اللَّهِ بِحُكْمِهِ النَّافِذِ وَ قَضَائِهِ لَيْسَ ذَلِكَ لِشَوْمِي وَلَا لِيُمْنِي،

Allah^{azwj} the Exalted Says: **Say, 'Everything is from the Presence of Allah [4:78].** By His^{azwj} Judgment is the implementation and (by) His^{azwj} Ordainment. That isn't due to my^{saww} inauspiciousness nor due to my^{saww} desire'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: (وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ) حَتَّى لَا يَتَهَيَّأَ لَهُمُ الْإِحْتِرَازُ مِنْ أَنْ تَقِفَ عَلَى كُفْرِهِمْ أَنْتَ وَ أَصْحَابُكَ الْمُؤْمِنُونَ نَوْجِبُ قَتْلِهِمْ، (إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) لَا يُعْجِزُهُ شَيْءٌ.

Then Allah^{azwj} Mighty and Majestic Said: **And if Allah had so Desired, He would have Taken away their hearing and their sight** – until it is not tenable for them, the pausing upon their disbelief, guarding them from you^{saww} and your^{saww} Momineen, and their killing would be Obligated: **Surely Allah is Able over everything** – nothing frustrates Him^{azwj}, 468

2- شي، تفسير العياشي: عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ وَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ فِي قَوْلِهِ تَعَالَى: (الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ) قَالَ: هُمْ قُرَيْشٌ.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, and from Abu Abdullah^{asws} regarding Words of the Exalted: **Those who made the Quran to be parts [15:91].** He^{asws} said: 'They are Qureysh'. 469

3- قب: الْبَاقِرُ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ) يَعْنِي إِنْكَارَهُمْ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

(The book) 'Manaqib' of Ibn Shehr Ashub – Al-Baqir^{asws} regarding His^{azwj} Words: **And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. [39:60]** – Meaning their denying the Wilayah of Amir Al-Momineen^{asws}, 470

الشوهاني: بِإِسْنَادِهِ، سَأَلَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ الْمَكِّيُّ الْبَاقِرَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ: (ثُمَّ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ) قَالَ: يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ يُسْمِعُ الْخَلَائِقَ: أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُسْلِمٌ، فَيَوْمَئِذٍ (يَوْمَ الْقِيَامَةِ) يَوْمَ الْقِيَامَةِ لَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Al-Showhany, by his chain, 'Abdullah bin Ata'a Al Makky asked Al-Baqir^{asws} about His^{azwj} Words: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2].** He^{asws} said: 'A caller will call out on the Day of Qiyamah, the creatures would hear: "Indeed! No one will enter the Paradise except a Muslim!" On that

⁴⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 1

⁴⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 2 a

⁴⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 a

day: **those who are committing Kufr would ardently wish if only they had been submitters [15:2]** to the Wilayah of Amir Al-Momineen^{asws}.

وَقَالَ عَلَيْهِ السَّلَامُ: نَزَلَتْ هَذِهِ آيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَكَذَا، وَ قَالَ (الظَّالِمُونَ) آلَ مُحَمَّدٍ حَقَّهُمْ (لَمَّا رَأَوْا الْعَذَابَ) وَ عَلَيَّ هُوَ الْعَذَابُ، (هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ) ، يَقُولُونَ نُرْدُ فَنَتَوَلَّى عَلَيْهِ (ع)،

And he^{asws} said: ‘This Verse was Revealed unto the Prophet^{saww} like this, **and they would say, the ones unjust to Progeny of Muhammad of their rights, when they do see the Punishment**, - and Ali^{asws}, he^{asws} is the Punishment, - **‘Is there any way to return?’ [42:44].** They would be saying, ‘We shall return and have the Wilayah of Ali^{asws}’.

قَالَ اللَّهُ: (و تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا) .. يَعْنِي أَرْوَاحُهُمْ تُعْرَضُ عَلَى النَّارِ (حَاشِعِينَ مِنَ الدُّلِّ يُنْظَرُونَ) إِلَى عَلِيٍّ (مِنْ طَرَفٍ خَفِيٍّ) فَ (قَالَ الَّذِينَ آمَنُوا) بِآلِ مُحَمَّدٍ (إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ) لآلِ مُحَمَّدٍ حَقَّهُمْ (فِي عَذَابٍ أَلِيمٍ).

Allah^{saww} Said: **And you will see them being presented to it**, - i.e. their souls being presented unto the Fire - **fearing from the abasement, looking – at Ali^{asws} - with a fearful glance. And those who believe – in the Progeny^{asws} of Muhammad^{saww} - shall say, ‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust - to the Progeny^{asws} of their^{asws} rights - would be in a permanent Punishment [42:45] – painful’.**⁴⁷¹

الْحُسَيْنِيُّ فِي شَوَاهِدِ التَّنْزِيلِ: بِإِسْنَادِهِ عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ لَمَّا نَزَلَتْ قَوْلُهُ: (وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ ظَلَمَ عَلِيًّا مُقْعَدِي هَذَا بَعْدَ وَفَاتِي فَكَأَنَّمَا جَحَدَ نُبُوَّتِي وَ نُبُوَّةَ الْأَنْبِيَاءِ قَبْلِي.

Al-Haskany in (the book) ‘Shawahid Al-Tanzeel’ – by his chain from Ibn Al-Musayyab, from Ibn Abbas – When there was a Revelation of His^{azwj} Words: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25].** The Prophet^{saww} said: ‘One who oppresses Ali^{asws} of this seat of mine^{saww} after my^{saww} expiry, it is as if he has rejected my^{saww} Prophet-hood and Prophet-hoods of the Prophets^{as} before me^{saww}’.⁴⁷²

أَقُولُ: رَوَى السَّيُّوطِيُّ فِي الدُّرِّ الْمُنْتَوَرِ، عَنْ عَبْدِ بْنِ حُمَيْدٍ وَ ابْنِ جَرِيرٍ، عَنْ قَتَادَةَ: (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ) الْآيَةَ. قَالَ: كَيْفَ رَأَيْتُمْ الْقَوْمَ حِينَ تَوَلَّوْا عَنْ كِتَابِ اللَّهِ، أَمْ لَمْ يَسْفِكُوا الدَّمَ الْحَرَامَ، وَ قَطَّعُوا الْأَرْحَامَ، وَ عَصَوْا الرَّحْمَنَ!.

I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) Al Durr Mansour, from Abdu Bin Humejd and Inn Jareer, from Qatadah,

‘So if perhaps you [47:22] – the Verse. He said, ‘How did you see the people when they turn around from the book of Allah^{azwj}, would they not be shedding the blood unlawfully and cutting off the relationship and disobeying the Beneficent?’⁴⁷³ **(Non Shia source)**

4- فس: أَبِي، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: (وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ) يَا عَلِيُّ (فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً) هَكَذَا نَزَلَتْ،

⁴⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 b

⁴⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 c

⁴⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 3 d

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

‘From Abu Ja’far^{asws} having said: **‘and had they, when they were unjust to themselves, come to you - O Ali^{asws} - and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]** – that is how it was Revealed.

ثُمَّ قَالَ: (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ) يَا عَلِيُّ! (فِيمَا شَجَرَ بَيْنَهُمْ) يَعْنِي فِيمَا تَعَاهَدُوا وَتَعَاقَدُوا عَلَيْهِ بَيْنَهُمْ مِنْ خِلَافِكَ وَغَضَبِكَ (ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ) عَلَيْهِمْ يَا مُحَمَّدُ! عَلَى لِسَانِكَ مِنْ وَلَايَتِهِ (وَيُسَلِّمُوا تَسْلِيمًا) لِعَلِّي عَلَيْهِ السَّلَامُ.

Then He^{azwj} Said: **But no! By your Lord! They are not believing until they make you a judge - O Ali^{asws} - regarding what they are quarrelling between them, -** meaning regarding what they are making a pact and an agreement upon between them, from opposing you^{asws} and usurping you^{asws} - **then not find any objection within themselves from what you judge -** upon them, O Muhammad^{saww}, upon your^{saww} of his^{asws} Wilayah - **and they accept submissively [4:65]** – to Ali^{asws},⁴⁷⁴

5- فس (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ) يَعْنِي مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ فِي أُمَّتِهِ شَيَاطِينُ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ، أَيُّ يَقُولُ بَعْضُهُمْ لِبَعْضٍ لَا تُؤْمِنُوا بِهِ: (تُخْرِفُ الْقَوْلَ غُرُورًا) فَهَذَا وَحْيٌ كَذِبٌ.

Tafseer Al Qummi - **And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, -** meaning Allah^{azwj} did not Send any Prophet^{as} except and in his^{as} community were Satans^{la} of the humans and the Jinn - **suggesting** - i.e. telling each other not to believe - **flowery words to each other, deceiving; [6:112]**, as this Revelation is a lie”.⁴⁷⁵ (Not a Hadeeth)

6- فس: (إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا) قَالَ: نَزَلَتْ فِي الَّذِينَ آمَنُوا بِرَسُولِ اللَّهِ إِفْرَارًا لَا تَصْدِيقًا ثُمَّ كَفَرُوا لَمَّا كَتَبُوا الْكِتَابَ فِيمَا بَيْنَهُمْ أَنْ لَا يَرْدُّوا الْأَمْرَ فِي أَهْلِ بَيْتِهِ أَبَدًا،

Tafseer Al-Qummi - **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137].** He said, ‘It was Revealed regarding those who believed in Rasool-Allah^{saww}, accepting (superficially) not ratifying. Then they disbelieved due to the letter they had written between them that they will not return the command to be in the People^{asws} of his^{saww} Household, ever.

فَلَمَّا نَزَلَتْ الْوَلَايَةُ وَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ الْمِيثَاقَ عَلَيْهِمْ لِأَمِيرِ الْمُؤْمِنِينَ آمَنُوا إِفْرَارًا لَا تَصْدِيقًا، فَلَمَّا مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَفَرُوا فَازْدَادُوا كُفْرًا (لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ).

When the Wilayah was Revealed and Rasool-Allah^{saww} took the covenant upon them for Amir Al-Momineen^{asws}, they believed accepting (superficially) not ratifying. When Rasool-Allah^{saww} passed away, they disbelieved and their Kufr increased: **it would not happen that**

⁴⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 4

⁴⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 5

Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, [4:169]'.⁴⁷⁶ (Not a Hadeeth)

7- فس: (يا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ)

Tafseer Al-Qummi - **O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs. They would be fighting in the Way of Allah [5:54].**

قَالَ: هُوَ مُحَاطَبَةٌ لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الَّذِينَ غَضَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَارْتَدُّوا عَنْ دِينِ اللَّهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ نَزَلَ فِي الْقَائِمِ عَلَيْهِ السَّلَامُ وَ أَصْحَابِهِ الَّذِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ (وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ).

He said, 'He^{azwj} is Addressing the companions of Rasool-Allah^{saww}, those who usurped Progeny^{asws} of Muhammad^{saww} of their^{asws} rights and they reneged from the Religion of Allah^{azwj}. **then soon Allah would Come with a people He would be Loving them and they would be loving Him**, - it was Revealed regarding Al Qaim^{asws} and his^{asws} companions, the ones who would be fighting in the Way of Allah^{azwj}: **and they would not be fearing accusations of an accuser [5:54]'.⁴⁷⁷ (Not a Hadeeth)**

8- فس: أَيُّ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ) قَالَ: بَيْت [نَبَتْ] مَكْرُهُمْ .. أَيُّ مَاثُوا فَأَلْقَاهُمُ اللَّهُ فِي النَّارِ، وَ هُوَ مَثَلٌ لِأَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} said regarding His^{azwj} Words: **They had plotted, those from before them, so Allah Demolished their building from the foundations, and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].** He^{asws} said: 'Their plotting is proven, i.e. they died and Allah^{azwj} Threw them into the Fire, and it is an example of the enemies of Progeny^{asws} of Muhammad^{saww},⁴⁷⁸

9- فس: (الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ) قَالَ: كَفَرُوا بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ صَدُّوا عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ: (بِمَا كَانُوا يُفْسِدُونَ).

Tafseer Al Qummi – Tafseer Al Qummi - **Those who are committing Kufr and are hindering from the Way of Allah, We shall Increase them in Punishment above the Punishment** – he said, 'They disbelieved after the Prophet (s.a.w.0 and hindered from Amir Al Momineen^{asws},

⁴⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 6

⁴⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 7

⁴⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 8

We shall Increase them in Punishment above the Punishment due to what they had been corrupting [16:88]’⁴⁷⁹ (Not a Hadeeth)

10- فس: (وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ) قَالَ: نَزَلَتْ فِي الَّذِينَ غَيَّرُوا دِينَ اللَّهِ وَخَالَفُوا أَمْرَ اللَّهِ، هَلْ رَأَيْتُمْ شَاعِرًا يَتَّبِعُهُ أَحَدٌ؟ إِنَّمَا عَنِ الَّذِينَ وَضَعُوا دِينًا بِآرَائِهِمْ فَتَبِعَهُمُ النَّاسُ عَلَى ذَلِكَ،

Tafseer Al Qummi - **And the poets, the deviators follow them [26:224]**. He Abu Abdullah^{asws} said: ‘It was Revealed regarding those who are changing the Religion of Allah^{azwj} by their opinions and are opposing the Command of Allah^{azwj}. Have you ever seen the poets being followed by anyone at all? But rather, it means by that, those who are placing Religion by their opinions, so the people follow them upon that.

وَيُؤَكِّدُهُ قَوْلُهُ: (أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ) يَغْنِي يُنَاطِرُونَ بِالْأَبَاطِيلِ وَ يُجَادِلُونَ بِالْحُجَجِ الْمُضِلَّةِ، وَ فِي كُلِّ مَذْهَبٍ يَذْهَبُونَ:

And that is emphasised by His^{azwj} Words: **Do you not see them wandering around in every valley? [26:225]** – meaning they are debating with the (help of the) falsehood, and are arguing with misleading arguments, and they are going into every doctrine.

(وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ) بِرَدِّهِمْ. قَالَ: يَعْطُونَ النَّاسَ وَ لَا يَتَّبِعُونَ، وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ لَا يَنْتَهُونَ، وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ لَا يَعْلَمُونَ [يَعْمَلُونَ] وَ هُمُ الَّذِينَ غَضَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ،

And they are saying what they are not doing [26:226], he said, ‘They are advising the people and they themselves are not heeding any advice, and they are forbidding from the evil and they themselves are not desisting, and they are enjoining with the goodness and they themselves are not doing it, and they are those who usurped the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights.

ثُمَّ ذَكَرَ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَ شِيعَتَهُمُ الْمُتَّبِعِينَ، فَقَالَ: (إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا)

Then He^{azwj} Mentioned the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias, the rightly Guided ones, so He^{azwj} Said: **Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed [26:227]**.

ثُمَّ ذَكَرَ أَعْدَاءَهُمْ وَ مَنْ ظَلَمَهُمْ، فَقَالَ: (وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا) آلَ مُحَمَّدٍ حَقَّهُمْ (أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ) هَكَذَا وَ اللَّهُ نَزَلَتْ.

Then He^{azwj} Mentioned their^{asws} enemies and the ones who oppressed them^{asws}, so He^{azwj} Said: **And they shall come to know, those who are being unjust to the Progeny of Muhammad of their rights, which overturning they would be Overturned with [26:227]**. Like this, by Allah^{azwj}, it was Revealed!⁴⁸⁰ (Not a Hadeeth)

11- فس: (اخْشَرُوا الَّذِينَ ظَلَمُوا) قَالَ: الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ (وَ أَزْوَاجَهُمْ) قَالَ: وَ أَشْبَاهَهُمْ.

⁴⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 9

⁴⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 10

Tafseer Al Qummi - **They will be Gathered together, those who were unjust** – he said, ‘The ones who oppressed Progeny^{asws} of Muhammad^{saww} of their^{asws} rights - **and their pairs [37:22-23]** – he said, ‘And they loyalists’’.⁴⁸¹ (Not a Hadeeth)

12- فس: فِي رَوَايَةِ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: (الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَ بِمَا أُرْسِلْنَا بِهِ رُسُلَنَا ...) إِلَى قَوْلِهِ: (كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ) فَقَدْ سَمَّاهُمُ اللَّهُ كَافِرِينَ مُشْرِكِينَ بِأَنْ كَذَّبُوا بِالْكِتَابِ وَ قَدْ أُرْسِلَ اللَّهُ رُسُلُهُ بِالْكِتَابِ وَ بِتَأْوِيلِهِ فَمَنْ كَذَّبَ بِالْكِتَابِ أَوْ كَذَّبَ بِمَا أُرْسِلَ بِهِ رُسُلُهُ مِنْ تَأْوِيلِ الْكِتَابِ فَهُوَ مُشْرِكٌ كَافِرٌ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **Those who are belying the Book and what We Sent Our Rasools with, [40:70]** – up to His^{azwj} Words: **Like that Allah Lets the Kafirs to stray [40:74]**. Allah^{azwj} has Named them as Kafirs, Polytheists, because they belied the Book, and Allah^{azwj} had Sent His^{azwj} Rasools^{saww} with the Book and its explanation. The one who belies the Book or belies what His^{azwj} Rasools^{saww} have been Sent with, from the explanation of the Book, so he is a Polytheist, a Kafir’’.⁴⁸²

13- فس: (وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ الظَّالِمُونَ) لِأَلِ مُحَمَّدٍ حَقَّهُمْ (مَا هُمْ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ).

Tafseer Al-Qummi - **but He Enters one He so Desires through His Mercy, and (for) the unjust ones**, - to the Progeny^{asws} of Muhammad^{saww}, **there would neither be a guardian for them nor a helper [42:8]**’.

(وَ لَوْ لَا كَلِمَةُ الْفَضْلِ) قَالَ: الْكَلِمَةُ الْإِمَامُ، وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ: (وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ) يَعْنِي الْإِمَامَةَ،

And had not a Decisive Word preceded [42:21]. He said, ‘The word is the Imam^{asws}, and the evidence upon that are His^{azwj} Words: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** – meaning the Imamate.

ثُمَّ قَالَ: (وَ إِنَّ الظَّالِمِينَ) يَعْنِي الَّذِينَ ظَلَمُوا هَذِهِ الْكَلِمَةَ (هَهُمْ عَذَابٌ أَلِيمٌ)،

Then He^{azwj} Said, **And surely, for the ones unjust**, - meaning the ones who oppressed this word -**there would be a painful Punishment [42:21]**.

ثُمَّ قَالَ: (تَرَى الظَّالِمِينَ) يَعْنِي الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ (مُشْفِقِينَ بِمَا كَسَبُوا). أَيُّ خَائِفِينَ بِمَا ارْتَكَبُوا وَ عَمِلُوا (وَ هُوَ وَاقِعٌ بِهِمْ) .. مَا يَخَافُونَهُ،

The He^{azwj} Said: **You will see the ones unjust** – meaning those who oppressed Progeny^{asws} of Muhammad^{saww} of their^{asws} rights - **fearing from what they have earned**- i.e. fearful from what they had perpetrated and had done - **and it would befall upon them**. – what they are fearing.

ثُمَّ ذَكَرَ اللَّهُ الَّذِينَ آمَنُوا بِالْكَلِمَةِ وَ اتَّبَعُوهَا، فَقَالَ: (وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ...) إِلَى قَوْلِهِ: (ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ) (ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا) بِحُذْرِ الْكَلِمَةِ (وَ عَمِلُوا الصَّالِحَاتِ) بِمَا أُمِرُوا بِهِ.

⁴⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 11

⁴⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 12

Then Allah^{azwj} Mentioned those believe in the Word and followed it. He^{azwj} Said: **And those who believe and do righteous deeds would be in the Gardens of Paradise.** – up to His^{azwj} Words - **That, it is the great Grace [42:22]. That is the Glad Tidings which Allah Gives to His servants, those who believe** - in this word - **and are doing righteous deeds. [42:23]** – from what they have been Commanded with.

قَالَ: (و تَرَى الظَّالِمِينَ) آلَ مُحَمَّدٍ حَقَّهُمْ (لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ) .. أَيُّ إِلَى الدُّنْيَا.

Then He^{azwj} Said: **and you will see the ones unjust,** - to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights - **when they do see the Punishment, they would be saying, 'Is there any way to return?' [42:44]** – i.e., to the world".⁴⁸³ (Not a Hadeeth)

14- فس: (و تَرَى الظَّالِمِينَ) آلَ مُحَمَّدٍ حَقَّهُمْ (لَمَّا رَأَوْا الْعَذَابَ) وَ عَلَيَّ هُوَ الْعَذَابُ فِي هَذَا الْوَجْهِ (يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ) فَنُؤَالِي عَلِيًّا

Tafseer Al-Qummi - **and you will see the ones unjust,** - to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights - **when they do see the Punishment,** - and Ali^{asws}, he^{asws} is the Punishment in this perspective - **they would be saying, 'Is there any way to return?' [42:44]** – so we can be in the Wilayah of Ali^{asws}.

(و تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا حَاشِعِينَ مِنَ الدُّلِّ) ... أَيُّ لِعَلِّي (يَنْظُرُونَ) إِلَى عَلِيٍّ (مِنْ طَرَفٍ خَفِيِّ) وَ قَالَ الَّذِينَ آمَنُوا) يَغْنِي آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ شِعَتُهُمْ (إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ) آلَ مُحَمَّدٍ حَقَّهُمْ (فِي عَذَابٍ مُقِيمٍ).

And you will see them being presented to it, fearing from the abasement, - i.e., of Ali^{asws} - **looking** – towards Ali^{asws} - **with a fearful glance. And those who believe** - meaning Progeny^{asws} and their^{asws} Shias - **shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust** – to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights - **would be in a permanent Punishment [42:45].**

قَالَ: وَ اللَّهُ يَغْنِي النَّصَابَ الَّذِينَ نَصَبُوا الْعَدَاوَةَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ ذُرِّيَّتِهِ وَ الْمَكْدِبِينَ (وَ مَا كَانَ هُمْ مِنْ أَوْلِيَاءَ يَنْصُبُونَهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ).

He said, 'By Allah^{azwj}, it means the Nasibis (Hostile ones), the ones who established the enmity to Amir Al Momineen^{asws} and his^{asws} offspring; and the beliers, **And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]**'.⁴⁸⁴ (Not a Hadeeth)

15- فس: (وَ الَّذِي قَالَ لِوَالِدَيْهِ أَفْ لَكُمْ أَعِدَانِي أَنْ أُخْرِجَ ...) إِلَى قَوْلِهِ: (مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ) قَالَ: نَزَلَتْ فِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ.

Tafseer Al-Qummi - **And he who said to his parents, 'Ugh to you both! Are you threatening me that I shall be brought forth** – up to His^{azwj} Words: **'This (Religion) is only stories of the former ones' [46:17].** He said, 'It was Revealed regarding Abdul Rahman Bin Abu Bakr'.⁴⁸⁵

⁴⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 13

⁴⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 14

⁴⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 a

حَدَّثَنِي الْعَبَّاسُ بْنُ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ سَهْلٍ، بِإِسْنَادٍ رَفَعَهُ إِلَى جَابِرِ بْنِ زَيْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: ثُمَّ أَتَبَعَ اللَّهُ جَلَّ ذِكْرُهُ مَدْحَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ بِذِمَّةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ.

It is narrated to me by Al-Abbas Bin Muhammad, from Al-Hassan Bin Sahl, by a chain rising it to Jabir Bin Zayd, from Jabir Bin Abdullah who said, 'The Allah^{azwj}, Masjestic is His^{azwj} Mention, Pursued the praise of Al-Husayn^{asws} Bin Ali^{asws} Condemning Abdul Rahman Bin Abu Bakr'.⁴⁸⁶ (Not a Hadeeth)

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ قَبْلَ ذَلِكَ قَوْلُهُ: (وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا) قَالَ: الْإِحْسَانُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَوْلُهُ: بِوَالِدَيْهِ إِنَّمَا عَنَى الْحَسَنَ وَ الْحُسَيْنَ عَلَيْهِمَا السَّلَامُ، ثُمَّ عَطَفَ عَلَى الْحُسَيْنِ عَلَيْهِ السَّلَامُ، فَقَالَ: (حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا ...) وَ سَأَقِ الْكَلَامَ إِلَى قَوْلِهِ: (وَ الَّذِي قَالَ لِوَالِدَيْهِ أَفْ لَكُمْ ...) .

Ali Bin Ibrahim said before that, 'His^{azwj} Words: **And We Bequeathed the human with being kind to his parents. [46:15]**. He said, 'The kindness is Rasool-Allah^{saww}. His^{azwj} Word: 'Parents' rather means Al Hassan^{asws}, and Al Husayn^{asws}. Then He^{azwj} Inclined to Al Husayn^{asws}, so He^{azwj} Said: **His mother bore with abhorrence and gave birth to him with abhorrence;** - and continued the Speech up to His^{azwj} Words: **And he who said to his parents, 'Ugh to you both! [46:17]'**.⁴⁸⁷ (Not a Hadeeth)

16- فس: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ) مُحَاطَبَةٌ لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّذِينَ وَعَدُوهُ أَنْ يَنْصُرُوهُ وَ لَا يُخَالِفُوهُ أَمْرًا وَ لَا يَنْقُضُوا عَهْدَهُ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَعَلِمَ اللَّهُ أَنَّهُمْ لَا يَقُونَ بِمَا يَقُولُونَ، فَقَالَ: (لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَثِيرٌ مُفْتًا عِنْدَ اللَّهِ ...) الْآيَةُ، وَ قَدْ سَمَّاهُمُ اللَّهُ مُؤْمِنِينَ بِإِقْرَارِهِمْ وَ إِنْ لَمْ يَصْدُقُوا.

Tafseer Al-Qummi - **O you those who believe! Why do you say that which you do not do? [61:2]** – Addressing to companions of Rasool-Allah^{saww}, the ones who had promised him^{saww} that they would help him^{saww} and will not oppose his^{saww} orders, nor will they break his^{saww} pact regarding Amir Al-Momineen^{asws}. Allah^{azwj} Knew they will not be loyal with that they are saying. He^{azwj} Said: **Why do you say that which you do not do? [61:2] It is most Hateful to Allah [61:3]** – the Verse. And Allah^{azwj} has Named them as 'Believers (Momineen)' due to their acceptance, and even if they do not ratify'.⁴⁸⁸

17- فس: (فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا) قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نَظَرَ أَعْدَاءُ أَمِيرِ الْمُؤْمِنِينَ مَا أَعْطَاهُ اللَّهُ مِنَ الْمَنْزِلَةِ الشَّرِيفَةِ الْعَظِيمَةِ وَ يَبْدُوهُ لِيُؤَاهِ الْحَمْدَ وَ هُوَ عَلَى الْخَوْضِ يَسْقِي وَ يَمْنَعُ يَسُودُ وَجْهُ أَعْدَائِهِ، فَيَقَالُ لَهُمْ: (هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ) مَنْزِلَةٌ وَ مَوْضِعَةٌ وَ اسْمُهُ.

Tafseer Al-Qummi - **So when they shall see him nigh, the faces of those who committed Kufr will despair,** - he said, 'When it will be the Day of Qiyamah and the enemies of Amir Al Momineen^{asws} look at what Allah^{azwj} would have Granted him^{asws}, from the magnificent noble status, and his^{asws} hand would be the flag of Praise, and he^{asws} would be at the Fountain, quenching and preventing, darkening the faces of his^{asws} enemies - **and it would**

⁴⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 b

⁴⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 15 c

⁴⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 16

be said: 'This one is what you had been calling (yourselves) with!' [67:27] – his^{asws} status and place of his^{asws} name (Amir Al-Momineen)".⁴⁸⁹

18- ير: أَخَذَ بِنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ مُنْصُورٍ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: (وَ إِذَا فَعَلُوا فَاجِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَ اللَّهُ آمَرْنَا بِهَا، فُلْنِ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ) وَ اللَّهُ أَعْلَمُ وَ وَليُّهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Mansour who said,

'I asked him^{asws} about Words of Allah^{azwj} the Exalted: **And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?**

فَقَالَ: رَأَيْتَ أَحَدًا يَزْعُمُ أَنَّ اللَّهَ أَمَرَ بِالزَّنا وَ شُرْبِ الْخَمْرِ أَوْ بِشَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ؟! فَعُلْتُ: لَا. فَقَالَ: مَا هَذِهِ الْفَاجِشَةُ الَّتِي يَدْعُونَ أَنَّ اللَّهَ أَمَرَ بِهَا؟! فَعُلْتُ: اللَّهُ أَعْلَمُ وَ وَليُّهُ.

He^{asws} said: 'Have you ever seen anyone claiming that Allah^{azwj} Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?' I said, 'No'. He^{asws} said: 'What are these immoralities that they are claiming that Allah^{azwj} Commanded with these?' I said, 'Allah^{azwj} and His^{azwj} Guardian^{asws} are more Knowing'.

قَالَ: فَإِنَّ هَذِهِ فِي أَيْمَةِ الْجَوْرِ ادَّعَوْا أَنَّ اللَّهَ أَمَرَهُمْ بِالْإِثْمِ بِقَوْمٍ لَمْ يَأْمُرِ اللَّهُ بِالْإِثْمِ بِهِمْ، فَرَدَّ اللَّهُ ذَلِكَ عَلَيْهِمْ، وَ أَخْبَرَنَا أَنَّهُمْ قَدْ قَالُوا عَلَيْهِ الْكَذِبَ فَسَمَّى اللَّهُ ذَلِكَ مِنْهُمْ فَاجِشَةً.

He^{asws} said: 'So this is regarding the tyrannical imams (leaders) who are claiming that Allah^{azwj} Commanded them to be the imams (leaders) of the people. Allah^{azwj} did not Command them with being their imams (leaders). Thus, Allah^{azwj} Rebutted it upon them and Informed that they have said a lie upon Him^{azwj}, and He^{azwj} Termed that as being an immorality from them".⁴⁹⁰

19- شي، تفسير العياشي: عَنْ مُحَمَّدِ بْنِ مُنْصُورٍ، عَنْ عَبْدِ صَالِحٍ، قَالَ: سَأَلْتُهُ... وَ ذَكَرَ مِثْلَهُ.

Tafseer Al-Ayyashi – From Muhammad Bin Mansour, from Abd Salih who said, 'I asked him^{asws} – and he mentioned similar to it".⁴⁹¹

20- شي، تفسير العياشي: عَنْ كَلْبِ بْنِ الصَّبَّادَوِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ: (إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَ كَانُوا شِيْعًا) ثُمَّ قَالَ: كَانَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ يَفَرِّقُهَا: فَارَّقُوا دِينَهُمْ، قَالَ: فَارَقَ وَ اللَّهُ الْقَوْمَ دِينَهُمْ.

Tafseer Al Ayyashi – From Kuleyb Al Saydawi who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **Surely, those who were dividing their religion and became sects, [6:159],** then he^{asws} said: 'Ali^{asws} was reciting it as **left their**

⁴⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 17

⁴⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 18

⁴⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 19

Religion [6:159] (instead of 'dividing their Religion'). He^{asws} said: 'By Allah^{azwj}! The people separated (from their Religion)'.⁴⁹²

⁴⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 20

تتميم [و استدراك من محقق الكتاب في ما فات عن المجلسي رحمه الله هنا في الخلفاء أو بني أمية أو المرأتين أو في أعدائهم و إن ذكره في سائر الأبواب]

COMPLETION AND THE RECTIFICATION FROM THE INVESTIGATION OF THE BOOK REGARDING WHAT WAS MISSED BY AL MAJLISI REGARDING THE CALIPHATE, OR CLAN OF Umayya, OR THE TWO WOMEN, OR REGARDING THEIR^{asws} ENEMIES, AND MENTION REGARDING REST OF THE CHAPTERS

فنقول: فمما ورد في أبي بكر:

We are saying: ‘From what has been reported regarding Abu Bakr

1- ذكر العلامة المجلسي في بحاره 60/ 278-280 في تفسير قوله تعالى: **إِنَّا عَرَضْنَا الْأَمَانَةَ ... (الأحزاب: 72)** وجوها، ثم قال: الثامن: إن المراد بالأمانة: الإمامة الكبرى، وَ حَمَلَهَا ادّعاؤها بغير حق، و المراد ب (الإنسان) أبو بكر، و قد وردت الأخبار الكثيرة في ذلك أوردتها في كتاب الإمامة و غيرها.

1 – The Allama Majlisi mentioned in his (book) ‘Bihar – V 60 pages 278-280 in the interpretation of the Words of the Exalted: ***Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]***, ‘Its aspects’, then said, ‘The eighth is that the intended with the entrustment is the great Imamate, ***bore it*** – claimed it without right, and the intended with ‘***the human being***’ is Abu Bakr, and a lot of Ahadeeth have been reported regarding that in the book of Imamat and elsewhere’.

فقد روي بأسانيد عن الرضا عليه السلام قال: الأمانة: الولاية، من ادّعاها بغير حقّ كفر.

And it has been reported by chains from Al-Reza^{asws} having said: ‘The ‘Entrustment’ is the Wilayah. One who claims it without right is a Kafir’.

و عن الصادق عليه السلام: الأمانة: الولاية، و الإنسان: أبو الشرور المنافق.

And from Al-Sadiq^{asws}: ‘The Entrustment, is the Wilayah, and the ‘Human being’ is Abu Al-Sharour the hypocrite’.

و عن الباقر عليه السلام: هي الولاية: فَأَبَيَّنَ أَنَّ يَحْمِلْنَهَا كُفْرًا، وَ حَمَلَهَا الْإِنْسَانُ، و الإنسان: أبو فلان.

And from Al-Baqir^{asws}: 'It is the Wilayah: **but they refused to bear it [33:72]**, disbelieving, **and the human being bore it;** - and the human being is Abu so and so (Abu Bakr)".⁴⁹³

2- قال العلامة المجلسي أيضا في بحاره 60 / 284، ذيل قوله سبحانه: لَقَدْ خَلَقْنَا الْإِنْسَانَ.

و في المناقب عن الكاظم عليه السلام، قال: الإنسان: الأول ثم رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (التين: 1- 5) ببغضه أمير المؤمنين عليه السلام.

The Allama Majlisi said as well in his Bihar V 60 P 284 under the Words of the Glorious: **We have Created the human being in an excellent form [95:4]**. And in (the book) 'Al Manaqib', from Al Kazim^{asws}: '**Then We Returned him (to be) as lowest of the low [95:5]** (Surah Al Teen (V 1 to 5): 'Due to his hatred of Amir Al-Momineen^{asws},⁴⁹⁴ (Not a hadeeth)

3- ير: بإسناده عن جابر، عن أبي جعفر عليه السلام في قول الله تبارك و تعالى: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ (الأحزاب: 72)، قال: الولاية فَأَبَيْنَ أَنْ يَحْمِلْنَهَا كفرا بما و عنادا وَ حَمَلَهَا الْإِنْسَانُ وَ الإنسان الذي حملها: أبو فلان.

3 – (The book) 'Basaair Al-Darajaat' – From Jabir, from Abu Ja'far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, [33:72]** - He^{asws} said: 'The Wilayah. They refused to bear it disbelieving in it (out of stubbornness), **and the human being bore it; [33:72]** - and the human being who bore it was Abu so and so".⁴⁹⁵

4- فس: قال علي بن ابراهيم في قوله [عز و جل]: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا ... قال: الأمانة: هي الإمامة [و الأمر] و النهي، و الدليل على أَنَّ الأمانة هي الإمامة قوله عز و جل للأئمة: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا يعنى الإمامة،

4 – Tafseer Al-Qummi – Ali Bin Ibrahim said regarding Words of Mighty and Majestic: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it [33:72]**. He said, 'The Entrustment, it is the Imamate, and the Commands and the Prohibitions, and the evidence upon that is that the Entrustment it is the Imamate are the Words of Mighty and Majestic for the Imams^{asws}: **Allah Commands you to render the entrustments to their owners [4:58]** – meaning the Imamate.

و الأمانة: الإمامة؛ عرضت على السموات و الأرض و الجبال فَأَبَيْنَ أَنْ يَحْمِلْنَهَا قال: أبين أن يدعوها أو يغصبوها أهلها و أشفقن منها وَ حَمَلَهَا الْإِنْسَانُ أي فلان [الأول] إِنَّهُ كَانَ ظَلُومًا جَهُولًا..

And the Entrustment is the Imamate, it was Presented to the skies and the earth and the mountains, **but they refused to bear it [33:72]**. He said, 'They refused to claim it or usurp its rightful ones: **and feared from it, and the human being bore it;** - that is the first, **he was unjust, ignorant [33:72]**".⁴⁹⁶ (Not a hadeeth)

[بحار الأنوار: 23 / 280، حديث 21، عن تفسير علي ابن ابراهيم: 2 / 198]

⁴⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 1

⁴⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 2

⁴⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 3

⁴⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 4

5- مع: بإسناده عن أبي بصير، قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قال: الأمانة: الولاية، والإنسان: أبو الشرور المنافق.

5 - By his chain from Abu Baseer who said, 'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].** He^{asws} said: 'The Entrustment is the Wilayah, and the human being is Abu Al-Sharour the hypocrite'.⁴⁹⁷

[بحار الأنوار: 23 / 279 - 280 حديث 20، عن معاني الأخبار: 38 (11)، حديث 2]

6- فس: وَ التَّيْنِ وَ الزَّيْتُونِ* وَ طُورِ سَيْنِينَ* وَ هَذَا الْبَلَدِ الْأَمِينِ قال: التين: رسول الله صلى الله عليه وآله، والزيتون: أمير المؤمنين عليه السلام، و طور سينين: الحسن و الحسين عليهما السلام، و هذا البلد الأمين: الأئمة عليهم السلام،

6 - Tafser Al-Qummi - **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3].** He said, 'The fig is Rasool-Allah^{saww}, and the olive is Amir Al-Momineen^{asws}, and (mount) Toor of Sinai are Al-Hassan^{asws} and Al-Husayn^{asws}, and the secure city are the Imams^{asws}.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ قال: نزلت في زريق [الأول]، ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قال: ذلك أمير المؤمنين ... الى آخره.

We have Created the human being in an excellent form [95:4]. He said, 'It was Revealed regarding Zareeq (the first – i.e. Abu Bakr). **Then We Returned him (to be) as lowest of the low [95:5] Except those who believe and do righteous deeds, [95:6],** he said, 'That is Amir Al Momineen^{asws} up to its end'.⁴⁹⁸ (Not a hadeeth)

[بحار الأنوار: 24 / 105، حديث 12، عن تفسير علي ابن ابراهيم القمي: 730 (2 / 429 - 430)]

7- فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ .. (المائدة: 90)، و ذلك لأن أبا بكر شرب قبل أن تحرم الخمر، فسكر فجعل يقول الشعر و يبكي على قتلى المشركين من أهل بدر، فسمع النبي صلى الله عليه وآله فقال: اللهم امسك على لسانه، فأمسك على لسانه فلم يتكلم حتى ذهب عنه السكر، فأنزل الله تحريمها بعد ذلك ..

7 - Tafseer Al-Qummi – In a report of Abu Al Jaroud, from Abu Ja'far^{asws} regarding Words of the Exalted: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90]:** 'And that is because Abu Bakr drank the wine before the Prohibition. He got intoxicated and went on to say a poem and crying upon the killed Polytheists from the people of Badr. The Prophet^{saww} heard it and said: 'O Allah^{azwj}! Withhold his tongue'. So, there was a restraint upon his tongue and he could not speak until the intoxication had gone from him, and Allah^{azwj} Revealed the Prohibition after that'.⁴⁹⁹

⁴⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 5

⁴⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 6

⁴⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 7

[بحار الأنوار: 131 / 79، حديث 20، عن تفسير القمي: 167 (1/180)]

8- فس: أبي، عن بعض رجاله رفعه الى أبي عبد الله عليه السلام، قال: لما كان رسول الله صلى الله عليه وآله في الغار قال لأبي بكر: كأني أنظر الى سفينة جعفر في أصحابه يعوم في البحر، و أنظر الى الأنصار محتبين في أفئدتهم.

8 – Tafseer Al-Qummi – My father, from one of his men, raising it to Abu Abdullah^{asws} having said: ‘When Rasool-Allah^{saww} was in the cave, he^{saww} said to Abu Bakr: ‘It is as if I^{saww} am looking at the ship of Ja’far^{as} and his^{as} companion tossing in the sea, and I^{saww} am looking at the Helpers gathering in their courtyard’.

فقال أبو بكر: و تراهم يا رسول الله؟! قال: نعم. قال: فأرنيهم، فمسح على عينيه فآرهم، فقال في نفسه: الآن صدقت أنك ساحر، فقال له رسول الله صلى الله عليه وآله: أنت الصديق.

Abu Bakr said, ‘And you^{saww} can see them, O Rasool-Allah^{saww}?!’ He^{saww} said: ‘Yes’. He said, ‘Show them’. He^{saww} wiped upon his eyes and he saw them. He said within himself, ‘Now it is verified that you^{saww} are a sorcerer’. Rasool-Allah^{saww} said: ‘You are the ‘Siddique’ (verifier)’⁵⁰⁰.

[بحار الأنوار: 53 / 19، حديث 10 عن تفسير القمي: 265 – 266]

9- كا: بإسناده عن أبي خالد الكابلي، عن أبي جعفر عليه السلام، قال: ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا (الزمر: 29)، قال: أما الذي فيه شركاء متشاكسون فلان الأول يجمع المتفرقون ولايته و هم في ذلك يلعن بعضهم بعضا و يبرأ بعضهم من بعض، فأما رجل سلم لرجل [سلما لرجل] فإنه الأول حقًا و شيعته.

Al-Kafi – By his chain from Abu Khalid Al-Kabli, from Abu Ja’far^{asws} having said: ‘**Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29].**’ He^{asws} said: ‘He^{asws} said: ‘As for the man in whom there are partners differing with each other, is so and so, the first one. The separated ones gathered upon his wilayah, and they, during that, were cursing each other, and disavowing from each other. And as for the man wholly for one man, so it is first true ones (Amir Al-Momineen^{asws}) and his^{asws} Shias’.

[بحار الأنوار: 160 / 24، حديث 9، عن الكافي (الروضة): 8 / 224]

و روى العياشي؛ بإسناده عن أبي خالد، عن أبي جعفر عليه السلام، قال: الرجل السلم للرجل عليّ حقًا و شيعته.

And it is reported by Al-Ayyashi, by his chain from Abu Khalid, from Abu Ja’far^{asws} having said: ‘The man wholly of the man is Ali^{asws} truly, and his^{asws} Shias’⁵⁰¹.

[بحار الأنوار: 161 / 24، حديث 11، و مجمع البيان: 8 / 497]

⁵⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 8

⁵⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 9

وَمَا وَرَدَ فِي الْخَلِيفَةِ الثَّانِي عُمَرَ:

And from what is reported regarding the second (caliph) Umar

10- مع: بإسناده عن المفضل بن عمر، قال: سألت أبا عبد الله عليه السلام عن معنى قول أمير المؤمنين عليه السلام لما نظر إلى الثاني وهو مسجى بثوبه: ما أحد أحب إلي أن ألقى الله بصحيفته من هذا المسجى، فقال: عنى بما صحيفته التي كتبت في الكعبة.

By his chain from Al-Mufazzal Bin Umar who said, 'I asked Abu Abdullah^{asws} about the meaning of the words of Amir Al-Momineen^{asws}, when he^{asws} looked at the second (Umar) and he was shrouded in his cloth: 'There is no one more beloved to me that I^{asws} meet Allah^{azwj} with, along with his agreement, than this shrouded one'. He^{asws} said: 'He^{asws} meant by his agreement which he had written in the Kabah'.⁵⁰²

[بحار الأنوار: 117 / 28، حديث 5، عن معاني الأخبار: 412]

11- فس: وَ يُهْلِكُ الْحَرْثَ وَ النَّسْلَ (البقرة: 205)، قال: الحرت في هذا الموضع: الدين، و النسل: الناس، و نزلت في الثاني [فلان]، و يقال: في معاوية.

Tafseer Al-Qummi - **and destroy the farm and the lineage; [2:205]**. He said, 'The farm in this place is the religion, and the lineage is the people. And it was Revealed regarding the second (Umar)', and it is said, 'Regarding Muawiya'.⁵⁰³ (Not a hadeeth)

[بحار الأنوار: 189 / 9، حديث 21، عن تفسير علي ابن ابراهيم القمي: 71 / 1]

12- فس: وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيْرًا (الفرقان: 55)، قال علي بن ابراهيم: قد يسمّى الإنسان ربّا، كقوله: اذْكُرْنِي عِنْدَ رَبِّكَ (يوسف: 42)، و كلّ مالك شيء يسمّى ربه، فقوله: وَ كَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيْرًا، فقال: الكافر: الثاني، كان على أمير المؤمنين ظهيرا.

Tafseer Al-Qummi - **and the Kafir has always been a backer against his Lord [25:55]**. Ali Bin Ibrahim said, 'The human being has been names as 'Lord', like His^{azwj} Words: **'Mention me to your master' [12:42]**? Every owner of a thing is named as 'lord'. Therefore, His^{azwj} Words: **and the Kafir has always been a backer against his Lord [25:55]**. He said, 'The Kafir is the second (Umar) and he was a backer against Amir Al Momineen^{asws}'.⁵⁰⁴ (Not a hadeeth)

[بحار الأنوار: 169 / 36، حديث 155، عن تفسير القمي: 467 (2/ 115)]

13- فس: بإسناده عن محمد بن مسلم، قال: سألت أبا جعفر عليه السلام عن قول الله: وَ اللَّيْلُ إِذَا يَغْشَى، قال: الليل في هذا الموضع: الثاني [فلان] غشي أمير المؤمنين عليه السلام في دولته التي جرت عليه، و أمر أمير المؤمنين عليه السلام أن يصير في دولتهم حتى تنقضي .. الخبر.

Tafseer Al-Qummi - By his chain from Muhammad Bin Muslim who said, 'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **'(I Swear) by the night when it overcomes [92:1]**. He^{asws}

⁵⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 10

⁵⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 11

⁵⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 12

said: 'The night in this place is the second (Umar), overcoming Amir Al-Momineen^{asws} during his government which flowed to him, and Amir Al-Momineen^{asws} had been instructed to be patient during their governments until they expire".⁵⁰⁵

[بحار الأنوار: 71 / 24، حديث 5، عن تفسير القمي: 727 (2/ 425)]

14- **فس: قوله:** أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ (المجادلة: 14)، قال: نزلت في الثاني، لأنه مرَّ به رسول الله صلى الله عليه وآله وهو جالس عند رجل من اليهود يكتب خبر رسول الله صلى الله عليه وآله فأُنزل الله جلَّ ثناؤه: أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ،

Tafseer Al-Qummi – His^{azwj} Words: ***Have you not seen those who befriend a people whom Allah is Wrathful upon? [58:14].*** He said, 'It was Revealed regarding the second (Umar), because Rasool-Allah^{saww} passed by him while he was seated in the presence of a man from the Jews writing the news of Rasool-Allah^{saww}. Allah^{azwj}, Majestic is His^{azwj} Praise Revealed: ***Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14].***

فجاء [الثاني] الى النبي صلى الله عليه وآله فقال له رسول الله صلى الله عليه وآله: رأيتك تكتب عن اليهود وقد نهي الله عن ذلك، فقال: يا رسول الله! كتبت عنه ما في التوراة من صفتك، وأقبل يقرأ ذلك على رسول الله صلى الله عليه وآله وهو غضبان،

The second (Umar) came to the Prophet^{saww}. Rasool-Allah^{saww} said to him: 'I^{saww} saw you writing from the Jews, and Allah^{azwj} has Prohibited from that'. He said, 'O Rasool-Allah^{saww}! I wrote from him what is in the Torah from your^{saww} description', and he went on to read it unto Rasool-Allah^{saww}, and he^{saww} was angry.

فقال له رجل من الأنصار: ويلك! أما ترى غضب النبي صلى الله عليه وآله عليك؟. فقال: أعوذ بالله من غضب الله و غضب رسوله، إني إنما كتبت ذلك لما وجدت فيه من خبرك،

A man from the Helpers said to him, 'Woe be unto you! Can't you see the anger of Rasool-Allah^{saww} upon you?' He said, 'I seek Refuge from the Wrath of Allah^{azwj} and anger of His^{azwj} Rasool^{saww}. But rather, I wrote that due to what I found in it from your^{saww} news'.

فقال له رسول الله صلى الله عليه وآله: يا فلان! لو أن موسى بن عمران فيهم قائما ثم أتته رغبة عما جئت به لكنت كافرا بما جئت به.

Rasool-Allah^{saww} said to him: 'O so and so! Even if Musa^{as} Bin Imran^{as} had been standing among them, then you go to him^{as} desiring about what he^{as} has come with, you would be a Kafir (disbeliever) in what I^{saww} have come with".⁵⁰⁶

[بحار الأنوار: 242 / 9، حديث 143، عن تفسير القمي: 357 / 2]

⁵⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 13

⁵⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 14

15- كنز: جاء في تفسير أهل البيت عليهم السلام، بإسناده عن جابر، عن أبي جعفر عليه السلام ... و قوله: سَأُهِفُّهُ صُعُوداً (المذثر: 17)، قال أبو عبد الله عليه السلام: صعود؛ جبل في النار من نحاس يحمل عليه حبتن ليصعده كارهها، فإذا ضرب بيديه على الجبل ذابتا حتى تلحقا بالركبتين، فإذا رفعهما عادتا، فلا يزال هكذا ما شاء الله،

(The book) 'Taweel Al-Ayaat' – It has come in the interpretation of People^{asws} of the Household, by his chain from Jabir, from Abu Ja'far^{asws}: 'And His^{azwj} Words: **Soon I will Overtake him with an ever-increasing Punishment [74:17]**. Abu Abdullah^{asws} said: 'Al-Saouda' is a mountain of brass in the Fire (Hell). Hibter (Umar) would be carried upon it to ascend it unwillingly. When he strikes his hand upon the mountain, it would melt until he ends up kneeling. When he raises them, they would return. He will not cease to be like that for as long as Allah^{azwj} so Desires.

و قوله تعالى: إِنَّهُ فَكَّرَ وَ قَدَّرَ * فَفُتِلَ كَيْفَ قَدَّرَ .. (المذثر: 18-19) الى قوله: إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ (المذثر: 25)، قال: هذا يعني تدييره و نظره و فكرته و استكباره في نفسه و ادعائه الحق لنفسه دون أهله،

And the Words of the Exalted: **He pondered and plotted [74:18] So he would be killed, how (much) he plotted! [74:19]** – up to His^{azwj} Words: **Surely these are only words of the human' [74:25]**. He^{asws} said: 'This means his management, and his consideration, and his thinking, and his arrogance regarding himself, and his claiming the right for himself besides its rightful ones.

ثم قال الله تعالى: سَأُصْلِيهِ سَقَرَ (المذثر: 26) .. الى قوله: (لَوَاحِئُ اللَّبَشْرِ) (المذثر: 29)، قال: يراه أهل الشرق كما يراه أهل الغرب، إنه اذا كان في سقر يراه أهل الشرق و الغرب و يتبين حاله، و المعنى في هذه الآيات جميعها حبر ..

Then Allah^{azwj} the Exalted Said: **I will Make him arrive to Saqar [74:26]** – up to His^{azwj} Words: **Scorching for the person [74:29]**. He^{asws} said: 'The people of the east would see him just as the people of the west see him. When he would be in Saqar, the people of the east and the west would see him and his state would be manifested, and the meaning in all these Verses is Hibter (Umar)".⁵⁰⁷

[بحار الأنوار: 326 / 24 - 327، حديث 41، تأويل الآيات الظاهرة: 734 / 2، حديث 6]

16- كنز: بإسناده عن أبي الخطاب، عن أبي عبد الله عليه السلام أنه قال: و الله ما كتني الله في كتابه حتى قال: يا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا (الفرقان: 28)، و إنما هي في مصحف علي عليه السلام: يا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ الثَّانِي خَلِيلًا، و سيظهر يوما.

(The book) 'Taweel Al-Ayaat' – By his chain from Abu Al-Khattab, from Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Allah^{azwj} did not Teknonym in His^{azwj} Book until He^{azwj} Said: **Oh! I wish I had not taken so and so as a friend! [25:28]**, and rather it is in the Parchment (Quran) of Ali^{asws}: 'Oh! I wish I had not taken the second (Umar) as a friend' – and it shall be manifested one day".⁵⁰⁸

[بحار الأنوار: 19 / 24، حديث 31، عن تأويل الآيات الظاهرة: 374 / 1، حديث 8، (الحجيرة: 8)

⁵⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 15

⁵⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 16

17- كنز: بإسناده عن حريز، عن رجل، عن أبي جعفر عليه السلام أنه قال: يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا* يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (الفرقان: 27-28)، قال: يقول الأول الثاني.

(The book) – By his chain from Hareez, from a man, from Abu Ja'far^{asws} having said: **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27] Oh! I wish I had not taken so and so as a friend! [25:28].** He^{asws} said: 'The first one (Abu Bakr) saying to the second (Umar)'.⁵⁰⁹

[بحار الأنوار: 19/24، حديث 32، عن تأويل الآيات الظاهرة: 1/374-375، حديث 9 الحجرية: 192- و البرهان: 3/162، حديث 5]

18- كنز: بإسناده عن جابر، عن أبي عبد الله عليه السلام، قال: قوله تعالى: وَ الْفَجْرُ هُوَ الْقَائِمُ، و «الليالي العشر» الأئمة عليهم السلام من الحسن إلى الحسن، و الشَّفْعُ أمير المؤمنين و فاطمة عليهما السلام، و «الوتر» هو الله وحده لا شريك له، «و اللَّيْلُ إِذَا يَسِرُّ» هي دولة حبر، فهي تسري الى قيام القائم عليه السلام.

(The book) 'Taweel Al-Ayaat' – By his chain from Jabir, from Abu Abdullah^{asws} having said: 'Words of the Exalted: **(I Swear) by the dawn [89:1]** – It is Al-Qaim^{asws}; **And ten nights [89:2]** - are the (ten) Imams^{asws} from Al-Hassan^{asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)^{asws}. **And the even [89:3]** - are Amir-Al-Momineen^{asws} and Fatima^{asws} **and the odd [89:3]** is Allah^{azwj}, One with not associates to Him^{azwj}. **And the night when it passes [89:4]** - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim^{asws}''⁵¹⁰.

[بحار الأنوار: 78/24، حديث 19، عن تأويل الآيات الظاهرة: 2/792، حديث 1، (الحجرية: 385)، البرهان: 4/457، حديث 1]

19- قب: كتاب ابن مردويه وغيره، بالإسناد عن جابر الأنصاري وغيره، كلهم عن عمر بن الخطاب، قال: كنت أجفو عليًا، فلقيني رسول الله صلى الله عليه وآله فقال: إِنَّكَ أَذَيْتَنِي يَا عُمَرُ، فقلت: أَعُوذُ بِاللَّهِ مِنْ أَذَى رَسُولِهِ، قال: إِنَّكَ قَدْ أَذَيْتَ عَلِيًّا، و من آذَى عَلِيًّا فَقَدْ آذَانِي.

The book of Ibn Mardawayh and other, by the chain from Jabir Al-Ansari and other, all of them from Umar Bin Al-Khattib who said, 'I used to be harsh towards Ali^{asws}. Rasool-Allah^{saww} met me and said: 'You are hurting me^{saww}, O Umar'. I said, 'I seek Refuge with Allah^{azwj} from hurting His^{azwj} Rasool^{saww}'. He^{asws} said: 'You have hurt Ali^{asws}, and one who hurts Ali^{asws} so he has hurt me^{saww}'.

و العكبري في الابانة: بإسناده عن سعد بن أبي وقاص، قال: كنت أنا و رجلان في المسجد، فنلنا من علي عليه السلام، فأقبل النبي صلى الله عليه وآله و آله مغضبا فقال: ما لكم و لي؟ من آذَى عَلِيًّا فَقَدْ آذَانِي [من آذَى عَلِيًّا فَقَدْ آذَانِي].

And Al-Akbari in (the book) 'Al-Ibana' – By the chain from Sa'ad Bin Abu Waqas who said, 'I and two men were in the Masjid. We verbally abused Ali^{asws}. The Prophet^{saww} turned around angrily and said: 'What is the matter with you and me^{saww}? One who hurts Ali^{asws} so he had hurt me^{asws} (thrice)'.⁵¹¹

[بحار الأنوار: 39/331- من حديث 1، عن المناقب: 2/10-12 (3/210-211)]

⁵⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 17

⁵¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 18

⁵¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 19

20- قب: بإسناده عن الأصبع بن نباتة، قال: سألت الحسين عليه السلام، فقلت: سيدي! أسألك عن شيء أنا به موقن، وإنه من سر الله و أنت المسرور اليه ذلك السر، فقال: يا أصبع! أتريد أن ترى مخاطبة رسول الله لأبي دون يوم مسجد قبا؟ قال: قلت: هذا الذي أردت.

By his chain from Al-Asbagh Bin Nubata who said, 'I asked Al-Husayn^{asws}, I said, 'My Master^{asws}! I ask you^{asws} something I am certain of it, and it is from a Secret of Allah^{azwj}, and you^{asws} are a keeper of that Secret'. He^{asws} said: 'O Asbagh! Do you want to see Rasool-Allah^{saww} addressing besides the day of Masjid Quba?' I said, 'That is what I intended'.

قال: قم، فإذا أنا و هو بالكوفة، فنظرت فإذا المسجد من قبل أن يرتد إلي بصري، فتبسّم في وجهي، ثم قال: يا أصبع! إنّ سليمان بن داود أعطي الريح غدوها شهرٌ و رَوْاحُها شهرٌ و أنا قد أعطيت أكثر ممّا أعطي سليمان،

He^{asws} said: 'Arise!' There I was and he^{asws} were at Al-Kufa. I looked around and there was the Masjid before my sight even returned to me. He^{asws} smiled in my face, then said: 'O Asbagh! Suleyman Bin Dawood^{as} was Given the wind: **its morning course was a month and its evening course was a month, [34:12]**, and I^{asws} have been Given a lot from what Suleyman^{as} had been Given'.

فقلت: صدقت و الله يا بن رسول الله. فقال: نحن الذين عندنا علم الكتاب، و بيان ما فيه، و ليس عند أحد [لإحد] من خلقه ما عندنا، لأنّا أهل سرّ الله، فتبسّم في وجهي،

I said, 'You^{asws} speak the truth, by Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'We^{asws} are the ones, with us^{asws} is knowledge of the Book, and explanation of whatever is in it, and there isn't with anyone else from His^{azwj} creatures what is with us^{asws}, because we^{asws} are the People^{asws} of the Secrets of Allah^{azwj}'. He^{asws} smiled in my face.

ثم قال: نحن آل الله و ورثة رسوله، فقلت: الحمد لله على ذلك. قال لي: أدخل،

Then he^{asws} said: 'We^{asws} are the Progeny (people) of Allah^{azwj} and inheritors of His^{azwj} Rasool^{saww}'. I said, 'The Praise is for Allah^{azwj} upon that'. He^{asws} said: 'Enter (the Masjid)!'

فدخلت، فإذا أنا برسول الله صلى الله عليه و آله محتبّي في الخراب بردائه، فنظرت فإذا [أنا] بأمر المؤمنين عليه السلام قابض على تلايب الأعسر، فرأيت رسول الله يعضّ على الأنامل و هو يقول: بفس الخلف خلفتني أنت و أصحابك، عليكم لعنة الله و لعنتي..الخبر.

I entered, and there I was with Rasool-Allah^{saww} unperceived in the prayer Niche with his^{saww} cloak. I looked around and there I was with Amir Al-Momineen^{asws} clutching a lapel of 'Al-A'sar' (Umar) and he^{asws} was saying: 'Evil is the replacement you and your companions replaced me^{asws} with. Upon you all is the Curse of Allah^{azwj} and my^{asws} curse!'⁵¹²

[بحار الأنوار: 44 / 184 - 185، حديث 11، عن المناقب: 4 / 52]

21- عن كتاب سليم بن قيس، و فيه: قال سلمان: ... و لم يكن ممّا أحد أشدّ قولا من الزبير، فإنّه لما بايع قال: يا بن صهّاك! أما و الله لو لا هؤلاء الطغاة الذين أعانوك لما كنت تقدم عليّ و معي سيفي، لما أعرف من جبنك و لؤمك، و لكن وجدت طغاة تقوى بهم و تصول،

⁵¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 20

From the book of Suleym Bin Qays, and in it, 'Salman^{ra} said: 'Why can't one of us become stronger than Al-Zubayr in words, for he, when he pledged allegiance, said, 'O Ibn Suhaak (Umar)!' But by Allah^{azwj}! Had there not been for these tyrants supporting you, you would not have (been able to) advance towards me while my sword is with me, due to what I know of your cowardice and your ignobility. But you have found tyrants to be strengthened by them and you reached (to this position)'.

فغضب عمر، و قال: أتذكر صهاكا؟ فقال: و من صهاك؟ و ما بمنعني من ذكرها؟! و قد كانت صهاك زانية، أو تنكر ذلك؟ أو ليس قد كانت أمة حبشية لجدي عبد المطلب فزني بها جدك نفيل فولدت أباك الخطأب، فوهبها عبد المطلب له بعد ما زني بها فولدت، و إنّه لعبد جدّي ولد زنا،

Umar was angered and said, 'You mentioned Suhaak?' He said, 'And who is Suhaak? And who prevents me from mentioning her? And Suhaak was an adulteress (prostitute), or are you denying that? Or wasn't she an Ethiopian slave girl for my (Ibn Al Zubeyr) grandfather^{as} Abdul Muttalib^{as}, and your grandfather Nufeyl committed adultery with her and your father Al-Khattab was born. Then Abdul Muttalib^{as} gifted her to him after he had committed adultery with her and had given birth for him, and he is (therefore) a slave of my grandfather^{as}, a bastard'.

فأصلح بينهما أبو بكر و كفّ كلّ واحد منهما عن صاحبه.

Abu Bakr reconciled between the two and each one restrained from his companion".⁵¹³

[بخار الأنوار: 277 / 28، عن كتاب سليم بن قيس: 89 - 90]

22- عيون المعجزات: في حديث مفصّل ... فقال من تولى الأمر! هاتوا من نساء المسلمين من تنبش هذه القبور حتى نجد فاطمة (ع)، فنصلي عليها و نزور قبرها،

(The book) 'Uyoon Al-Mo'jizaat' – In a Hadeeth of Mufasal, 'The one in charge of the command (Abu Bakr) said, 'Bring the women of the Muslims who can exhume these graves until we find (the body) (Syeda) Fatima^{asws}, so we can pray Salat upon her^{asws} and visit her^{asws} grave!'

فبلغ ذلك أمير المؤمنين عليه السلام، فخرج مغضباً قد احمرت عيناه و قد تقلّد سيفه ذالفقار حتى بلغ البقيع و قد اجتمعوا فيه، فقال عليه السلام: لو نبشتم قبراً من هذه القبور لوضعت السيف فيكم، فتولى القوم عن البقيع.

That reached Amir Al-Momineen^{asws}. He^{asws} came out angrily, his^{asws} eyes had reddened, and he^{asws} had collared his^{asws} sword Zulfiqar until he^{asws} reached Al-Baqie (cemetery), and they had gathered in it. He^{asws} said: 'If you exhume any grave from these graves, I^{asws} will place the sword among you all!' The group turned back from Al-Baqie".⁵¹⁴

[بخار الأنوار: 212 / 43، حديث 41]

⁵¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 21

⁵¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 22

23- ما: بإسناده عن جابر بن عبد الله، قال: كنت عند النبي صلى الله عليه وآله أنا من جانب و عليّ أمير المؤمنين صلوات الله عليه من جانب إذ أقبل عمر بن الخطاب و معه رجل قد تلّّب به، فقال: ما باله؟

By his chain from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet^{saww}. I was on one side and Ali^{asws} Amir Al-Momineen^{asws} was on one side, when Umar Bin Al-Khattab came, and with him was a man he had been playing with. He^{saww} said: 'What is the matter with him?'

قال: حكى عنك يا رسول الله أنك قلت: من قال: «لا إله إلا الله محمد رسول الله» دخل الجنة، و هذا اذا سمعته الناس فزطوا في الأعمال، أفأنت قلت ذلك يا رسول الله؟ قال: نعم اذا تمسك بمحبة هذا و ولايته.

He said, 'He is telling from you^{saww} O Rasool-Allah^{saww} that you^{saww} said: 'One who says, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww} would enter the Paradise', and this one, when the people hear it, they would be neglectful in the deeds'. So, did you^{saww} said that, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, when you adhered with the love of this one (Ali^{asws}) and his^{asws} Wilayah''.

[بحار الأنوار: 68 / 101، حديث 8، عن أمالي الشيخ الطوسي: 1 / 288. و رواه في: 68 / 133 حديث 67.

عن بشارة المصطفى، بإسناده عن جابر بن عبد الله ... مثله].

From (the book) 'Bashaarat Al-Mustafa^{saww}' – By his chain from Jabir Bin Abdullah – similar to it.⁵¹⁵

24- ب: بإسناده عن صفوان الجمال، عن أبي عبد الله عليه السلام، قال: سمعته يقول: لما نزلت الولاية لعليّ عليه السلام قام رجل من جانب الناس فقال: لقد عقد هذا الرسول لهذا الرجل عقدة لا يحلّها بعده إلا كافر،

By his chain from Safwan Al-Jammal, from Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When the Wilayah of Ali^{asws} was Revealed, a man stood up from the side of the people and said, 'This Rasool^{saww} has tied a knot for this man (Ali^{asws}), no one will loosen it afterwards except a Kafir'.

فجاءه الثاني فقال له: يا عبد الله! من أنت؟ قال: فسكت، فرجع الثاني الى رسول الله صلى الله عليه وآله، فقال: يا رسول الله! إنّي رأيت رجلا في جانب الناس و هو يقول: لقد عقد هذا الرسول لهذا الرجل عقدة لا يحلّها إلا كافر.

The second (Umar) came and said to him, 'O servant of Allah^{azwj}! Who are you?' He was silent. The second (Umar) returned to Rasool-Allah^{saww} and said: 'O Rasool-Allah^{saww}! I saw a man in the side of the people and he was saying, 'This Rasool^{saww} has tied a knot for this man (Ali^{asws}), no one will loosen it afterwards except a Kafir'.

فقال: يا فلان! ذلك جبرئيل، فإياك أن تكون ممن يحلّ العقدة فينكص. [خ. ل: فتكفى].

He^{saww} said: 'O so and so! That is Jibraeel^{as}! So, if you were to be become from the ones who loosen the knot, then recoil'.⁵¹⁶

⁵¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 23

[بحار الأنوار: 37/ 120 - 121 حديث 12، عن قرب الإسناد: 29 - 30]

25- فر: بإسناده عن كعب بن عجرة، قال ابن مسعود رضي الله عنه: غدوت الى رسول الله في مرضه الذي قبض فيه، فدخلت المسجد و الناس أحفل ما كانوا كآن على رؤوسهم الطير-، إذ أقبل أمير المؤمنين علي بن أبي طالب عليه السلام حتى سلم على رسول الله صلى الله عليه و آله،

By his chain from Ka'ab Bin Ajrah, 'Ibn Masoud, may Allah^{azwj} be Pleased with him, said, 'I went to Rasool-Allah^{saww} during his^{saww} illness in which he^{saww} passed away. I entered the Masjid and the people were such as if there were birds upon their heads. Then Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came until he^{asws} greeted unto Rasool-Allah^{saww}.

فتغامز به بعض من كان عنده، فنظر إليهم النبي صلى الله عليه و آله و سلم، فقال: أ لا تسألون عن أفضلكم؟ قالوا: بلى يا رسول الله. قال: أفضلكم علي بن أبي طالب، أقدمكم إسلاماً، و أوفرهم إيماناً، و أكثركم علماً، و أرجحكم حلماً، و أشدكم لله غضباً، و أشدكم نكاية في الغزو و الجهاد.

Someone winked at the one who was with him. The Prophet^{saww} looked at them and said: 'Will you not ask about your most superior one?' They said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'The most superior of you all is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} is the most advanced of you in Islam, and the most filled up of you in Eman, and most abundant of you in knowledge, and the most outweighing of you in forbearance, and the severest of you in anger for the Sake of Allah^{azwj}, and the surmounting of you in the military expeditions and the Jihad'.

فقال له بعض من حضر: يا رسول الله! و إن علياً قد فضلنا بالخير كله؟ فقال رسول الله: أجل هو عبد الله و أخو رسول الله، فقد علّمته علمي و استودعته سري، و هو أميني على أمتي. فقال

Someone from the ones present said to him^{saww}, 'O Rasool-Allah^{saww}! And has Ali^{asws} merited over us with the goodness, all of it?' Rasool-Allah^{saww} said: 'Yes, he^{asws} is a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}. I^{saww} have taught him^{asws} my^{saww} knowledge and have entrusted him^{asws} my^{saww} secrets, and he^{asws} is my^{saww} trustee upon my^{saww} community'.

بعض من حضر: لقد أفتن علي رسول الله حتى لا يرى به شيئاً، فأُنزل الله الآية: فَسْتَبْصِرْ وَ يُبْصِرُونَ* بِأَيْكُمْ الْمَقْتُولُ (القلم: 5 و 6).

Someone from the ones present said, 'Ali^{asws} has enchanted Rasool-Allah^{saww} to the extent that he^{saww} cannot see anything (else)'. Allah^{azwj} Revealed the Verse: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]***⁵¹⁷.

[بحار الأنوار: 36/ 144 - 145، حديث 114، عن تفسير فرائد: 188]

26- دعوات الراوندي: قال: أبو عبيدة في غريب الحديث، في حديث النبي صلى الله عليه و آله حين أتاه عمر، فقال: إننا نسمع أحاديث من اليهود تعجبنا، فترى أن نكتب بعضها؟.

⁵¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 24

⁵¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 25

(The book) 'Dawaat' of Al-Rawandy – Abu Ubeyda said in a strange Hadeeth, 'In a Hadeeth of the Prophet^{saww} when Umar came to him^{saww}. He said, 'We tend to listen to the narrations from the Jews which fascinate us. What is your^{saww} view if we were to write some of these?'

فقال رسول الله صلى الله عليه وآله: أمتهم يكون أنتم كما تحوكت اليهود والنصارى! لقد جئكم [بها] بيضاء نقية، ولو كان موسى حيًا ما وسعه إلا أتباعي.

Rasool-Allah^{saww} said: 'Do you want to be confused just as the Jews and Christians are confused? I^{saww} have come to you with clarity, purity. And even if Musa^{as} had been alive, there would have been no leeway for him^{as} except following me^{saww}.

قال أبو عبيدة: أمتحيزون أنتم في الاسلام و لا تعرفون دينكم حتى تأخذوه من اليهود والنصارى؟ كآته كره ذلك [منه].

Abu Ubeyda said, 'You all are so confused in Al-Islam and you are not even recognising your religion, to the extent that you are (now) taking from the Jews and the Christians?' As if he had disliked that from him⁵¹⁸.

[بحار الأنوار: 2/ 99، حديث 54، عن دعوات الراوندي: 170، حديث 475، عن غريب الحديث 1/ 390]

27، 28- يل، فض: بالإسناد يرفعه إلى أنس بن مالك أنه قال: وفد الأسقف النجرائي على عمر بن الخطاب لأجل أدائه الجزية، فدعاه عمر إلى الإسلام، فقال له الأسقف: أنتم تقولون: إن لله جنة عرضها السماوات والأرض، فأين تكون النار؟

By the chain, raising it to Anas Bin Malik (well-known fabricator), he said, "Al-Asqaf of Al-Najran led a delegation to Umar Bin Al-Khattab for the reason of his paying the taxes, so Umar invited him to Islam. Al-Asqaf said to him, 'Aren't you saying that there is a Garden for Allah^{azwj}, its expanse is of the skies and the earth, so where does the Fire (Hell) happen to be?'

قال: فسكت عمر و لم يرد جوابا. قال: فقال له الجماعة الحاضرون: أجبه يا أمير المؤمنين حتى لا يطعن في الإسلام، قال: فأطرق خجلا من الجماعة الحاضرين ساعة لا يرد جوابا، فإذا بباب المسجد رجل قد سدّه بمنكبيه، فتأملوه و إذا به عيبة علم النبوة عليّ بن أبي طالب عليه السلام قد دخل، قال: فضجّ الناس عند رؤيته.

He (the narrator) said, 'Umar was silent and did not return an answer. The ones gathered in his presence said, 'Answer him, O Umar, until there is no accusation regarding Islam!' He bowed down in shame from the group presence, not returning an answer. Then there was a man at the door of the Masjid whose shoulders were filled having the treasure of the knowledge of the Prophet-hood, Ali^{asws} Bin Abu Talib^{asws}, having had entered. So, the people clamoured at seeing him^{asws}.

قال: فقام عمر بن الخطاب و الجماعة على أقدامهم و قال: يا مولاي! أين كنت عن هذا الأسقف الذي قد علانا منه الكلام؟ أخبره يا مولاي بالعجل إنّه يريد الإسلام فأنت البدر التمام، و مصباح الظلام، و ابن عمّ رسول الأنام ..

He (the narrator) said, 'Umar Bin Al-Khattab and the group were upon their feet and said, 'O my Master^{asws}! Where were you^{asws} from this Al-Asqaf from whom we have heard the

⁵¹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 26

speech? Inform him, O my Master^{asws}, immediately, he wants (people to renege from) Islam, for you^{asws} are the full moon and a lantern in the darkness, and cousin^{asws} of the Rasool^{saww} of the people!’

فقال الإمام عليه السلام: ما تقول يا أسقف؟ قال: يا فتى أنتم تقولون: إنّ الجنة عرضها السماوات والأرض، فأين تكون النار؟ قال له الإمام عليه السلام: إذا جاء الليل أين يكون النهار؟

The Imam^{asws} said: ‘What are you saying, O Asqaf?’ He said, ‘O youth! You (Muslims) are saying that the Paradise, its width is of the skies and the earth, so when does the Fire (Hell) happen to be?’ The Imam^{asws} said to him: ‘When the night comes, where does the day happen to be?’

فقال له الأسقف: من أنت يا فتى؟ دعني حتى أسأل هذا الفظّ الغليظ، أنبئني يا عمر عن أرض طلعت عليها الشمس ساعة و لم تطلع مرّة أخرى؟ قال عمر: أعفني عن هذا، و أسأل عليّ بن أبي طالب عليه السلام، ثمّ قال: أخبره يا أبا الحسن!

Al-Asqaf said to him^{asws}, ‘Who are you^{asws}, O youth? Leave me until I ask this loud mouthed one! Inform me O Umar, about the ground upon which the sun emerged for a while and will not emerge another time’. Umar said, ‘Excuse me from this, and ask Ali^{asws} Bin Abu Talib^{asws}’. Then he said, ‘Inform him, O Abu Al-Hassan^{asws}’.

فقال عليّ عليه السلام: هي أرض البحر الذي فلقه الله تعالى لموسى حتى عبر هو و جنوده، فوقعت الشمس عليها تلك الساعة و لم تطلع عليها قبل و لا بعد، و انطبق البحر على فرعون و جنوده.

Ali^{asws} said: ‘It is the ground of the sea which Allah^{azwj} the Exalted Split for Musa^{as} until he^{saww} and his^{as} crowd crossed. So, the sun fell upon it during that moment and did not emerge upon it before nor will it afterwards, and the sea layered upon Pharaoh^{la} and his^{la} army’.

فقال الأسقف: صدقت يا فتى قومه و سيّد عشيرته، أخبرني عن شيء هو في أهل الدنيا، تأخذ الناس منه مهما أخذوا فلا ينقص بل يزداد؟ قال عليه السلام: هو القرآن و العلوم.

Al-Asqaf said, ‘You^{asws} speak the truth, O youth of his^{asws} people and chief of his^{asws} clan! Inform me about something, which is regarding the people of the world. The people are taking from it whatever they are taking, but it does not reduce, but it increases’. He^{asws} said: ‘It is the Quran and the knowledge’.

فقال: صدقت. أخبرني عن أوّل رسول أرسله الله تعالى لا من الجنّ و لا من الإنس؟ فقال عليه السلام: ذلك الغراب الذي بعثه الله تعالى لما قتل قابيل أخاه هابيل، فبقي متحيّراً لا يعلم ما يصنع به، فعند ذلك بعث الله غراباً يبحث في الأرض ليريه كيف يوارى سوءة أخيه.

He said, ‘You^{asws} speak the truth. Inform me about the first messenger which Allah^{azwj} Sent who is neither from the Jinn nor from the human beings’. He^{asws} said: ‘That is the crow which Allah^{azwj} the Exalted Sent when Qabeel^{la} killed his^{la} brother^{as} Habel^{as}, as he^{la} remained confused not knowing what he^{la} should do with him^{as}. During that, Allah^{azwj} Sent a crow to dig in the earth to show him^{la} how to cover the body of his^{la} brother^{as}’.

قال: صدقت يا فتى، فقد بقي لي مسألة واحدة؛ أريد أن يخبرني عنها هذا و أوماً بيده الى عمر فقال له: يا عمر! أخبرني أين هو الله؟ قال: فغضب عند ذلك عمر و أمسك و لم يردّ جواباً. قال: فالتفت الإمام عليّ عليه السلام و قال: لا تغضب يا أبا حفص حتى لا يقول: إنك قد عجزت، فقال: فأخبره أنت يا أبا الحسن،

He said, 'You^{asws} speak the truth, O youth. There remains one question for me I want you^{asws} to inform me about this. This' – and he gestured by his hand towards Umar, and said to him, 'O Umar! Inform me, where is Allah^{azwj}?' Umar got angry at that and was silent and did not return an answer'. So, the Imam Ali^{asws} turned and said, 'Do not be angry O father of Hafsa, for they will say that you are unable'. He said, 'Then you^{asws} inform him, O Abu Al-Hassan^{asws}'.

فعند ذلك قال الإمام عليه السلام: كنت يوماً عند رسول الله صلى الله عليه و آله إذ أقبل إليه ملك فسلم عليه فردّ عليه السلام، فقال له: أين كنت؟ قال: عند ربّي فوق سبع سموات. قال: ثمّ أقبل ملك آخر فقال: أين كنت؟ قال: عند ربّي في تخوم الأرض السابعة السفلى، ثمّ أقبل ملك آخر ثالث فقال له: أين كنت؟ قال: عند ربّي في مطلع الشمس، ثمّ جاء ملك آخر فقال: أين كنت؟ قال: كنت عند ربّي في مغرب الشمس،

During that, the Imam^{asws} said, 'One day I^{asws} was in the presence of Rasool-Allah^{saww} when an Angel came to him and greeted unto him^{saww}. So, he^{saww} returned the greeting and said to him: 'Where were you?' He said, 'With my Lord^{azwj}, above the seven skies'. Then another Angel came, and he^{saww} said: 'Where were you?' He said, 'With my Lord^{azwj} in the bottom of the seventh lowest firmament of the earth'. Then a third Angel came and he^{saww} said to him: 'Where were you?' He said, 'With my Lord^{azwj} at the emergence of the sun'. Then another Angel came and he^{saww} said: 'Where were you?' He said, 'I was with my Lord^{azwj} in the west of the sun'.

لأنّ الله لا يخلو منه مكان، و لا هو في شيء، و لا على شيء، و لا من شيء، وسع كرسيه السموات و الأرض، ليس كمثله شيء و هو السميع البصير، لا يعزب عنه مثقال ذرة في الأرض و لا في السماء و لا أصغر من ذلك و لا أكبر، يعلم ما في السموات و ما في الأرض، ما يكون من نجوى ثلاثة إلّا هو رابعهم و لا خمسة إلّا هو سادسهم و لا أدن من ذلك و لا أكثر إلّا هو معهم أينما كانوا.

(This is) because Allah^{azwj} is such, there is no place vacant from Him^{azwj}, nor is He^{azwj} in something, nor upon something, nor from something. His^{azwj} Chair extends to the skies and the earth. There is nothing like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing. Neither is any weight of a particle hidden from Him^{azwj} in the earth, nor in the sky, nor anything smaller than that nor larger. He^{azwj} Knows what is in the skies and what is in the earth. There does not happen any counsel of three except He^{azwj} is their fourth, nor five except He^{azwj} is their sixth, nor any less than that nor more except He^{azwj} is with them wherever they may be'.

قال: فلما سمع الأسقف قوله، قال له: مدّ يدك فيّني أشهد أن لا إله إلّا الله، و أنّ محمّداً رسول الله، و أنّك خليفة الله في أرضه و وصيّ رسوله، و أنّ هذا المجلس الغليظ الكفل المحنط ليس هو لهذا المكان بأهل، و إنّما أنت أهله، فتبسّم الإمام عليه السلام.

He (the narrator) said, 'When Al-Asqaf heard his^{asws} words, said to him^{asws}, 'Extend your^{asws} hand, for I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is a Rasool^{saww}, and you^{asws} are a Caliph of Allah^{azwj} in His^{azwj} earth and a successor^{asws} of His^{azwj} Rasool^{saww}, and that this one seated (on the pulpit) is the repugnant angry one thrower of

his weight upon the people. He isn't the one rightful of this, and rather you^{asws} are its rightful one".⁵¹⁹

[بحار الأنوار: 58/10، حديث 3، عن فضائل ابن شاذان: 149-151 باختلاف يسير]

29- ير: بإسناده عن أبي عمارة، عن أبي عبد الله عليه السلام، و بإسناده عن أبان بن تغلب، عنه عليه السلام: أنَّ أمير المؤمنين عليه السلام لقي أبا بكر فاحتج عليه، ثم قال له: أ ما ترضى برسول الله صلى الله عليه وآله بيني وبينك؟ قال: وكيف لي به؟،

By his chain, from Abu Amara, 'From Abu Abdullah^{asws}, And Usman Bin Isa, and Aban Bin Taghlab, 'From Abu Abdullah^{asws}, that Amir Al-Momineen^{asws} met Abu Bakr and argued against him, then said to him: 'But, will you agree with Rasool-Allah^{saww} (being a judge) between me^{asws} and you?' He said, 'And how it be with me?'

فأخذ بيده و أتى مسجد قبا، فإذا رسول الله صلى الله عليه وآله فيه، فقضى على أبي بكر، فرجع أبو بكر مدعورا، فلقي عمر فأخبره، فقال: تبا لك [مالك]! أ ما علمت سحر بني هاشم!.

So, he grabbed his hand and came to Masjid Quba and Rasool-Allah^{saww} was in it, and he^{saww} judged against Abu Bakr, and Abu Bakr returned terrified. Then he met Umar and informed him, and he said, 'Damn you! But, do you not know the sorcery of the clan of Hashim^{asws}?',⁵²⁰

[بحار الأنوار: 247/6، حديث 81، عن بصائر الدرجات: 77 (294)، حديث 2]

30- ير: بإسناده عن أبي سعيد المكاري، عن أبي عبد الله عليه السلام، قال: إنَّ أمير المؤمنين عليه السلام لقي [أتى] أبا بكر، فقال له: ما أمرك رسول الله صلى الله عليه وآله أن تطيعني؟ فقال: لا، و لو أمرني لفعلت، قال: فانطلق بنا الى مسجد قبا،

By his chain from Abu Saeed Al-Makary, from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} met Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No, and had he^{saww} ordered me, I would have done so'. He^{asws} said: 'Let us go to Masjid Quba'.

[فانطلق معه] فإذا رسول الله صلى الله عليه وآله يصلي، فلما انصرف قال علي: يا رسول الله! إني قلت لأبي بكر: [ما] أمرك رسول الله أن تطيعني؟ فقال: لا، فقال رسول الله صلى الله عليه وآله: [بلى] قد أمرتك فأطعه،

So, he went with him^{asws} and there was Rasool-Allah^{saww}. When he^{saww} was free, Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} said to Abu Bakr: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No'. Rasool-Allah^{saww} said: 'Yes, I^{saww} had ordered you, therefore obey him^{asws}!'

قال: فخرج، فلقي عمر و هو ذعر، فقال له: ما لك؟ فقال: قال رسول الله صلى الله عليه وآله: كذا و كذا، قال: تبا لأمتك [لأمتك]، تترك [ولوك] أمرهم، أما تعرف سحر بني هاشم؟!

He^{asws} said: 'He went out and met Umar while he was disheartened, so he (Umar) said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said such and such'. He said,

⁵¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 27 & 28

⁵²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 29

'Damn your community! You left their matter, do you not recognise the sorcery of the Clan of Hashim^{asws}?'⁵²¹

[بحار الأنوار: 6/ 131، حديث 41، عن بصائر الدرجات: 296، حديث 9. و هناك تسع روايات أخر في الباب الخامس من الجزء السادس من البصائر، فراجعها]

31- ير: أحمد بن إسحاق، عن الحسن بن عباس بن جريش، عن أبي جعفر عليه السلام، قال: سأل أبا عبد الله عليه السلام رجل من أهل بيته عن سورة إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، فقال: ويلك سألت عن عظيم، إياك و السؤال عن مثل هذا، فقام الرجل،

Ahmad bin Is'haq, from Al Hassan Bin Abbas Bin Jareesh,

'From Abu Ja'far^{asws} having said: 'Abu Abdullah^{asws} was asked from a family member about Surah: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr). He^{asws} said: 'Woe be unto you! You have asked me about a great matter. Beware of asking about the like of this!' So, the man stood up (and left).

قال: فأتيته يوما فأقبلت عليه، فسألته، فقال: إِنَّا أَنْزَلْنَاهُ نور عند الأنبياء و الأوصياء لا يريدون حاجة من السماء و لا من الأرض إلا ذكروها لذلك التور فأتاهم بها،

He^{asws} said: 'I^{asws} came to him^{asws} one day and faced towards him^{asws} and asked him^{asws}. He^{asws} said: '**Surely We Revealed it** as Noor with the Prophets^{as} and the successors^{asws}. They do not want any need from the sky nor from the earth except they^{asws} mention it to that Noor, and he brings it to them^{asws}.

فإنّ ممّا ذكر عليّ بن أبي طالب عليه السلام من الحوائج أنّه قال لأبي بكر يوماً: لا تحسبنّ الذين قُتلوا في سبيل الله أمواتاً بلّ أحياء عند ربّهم... فاشهد أنّ رسول الله صلى الله عليه و آله مات شهيداً، فإياك أن تقول: إنّهُ ميّت، و الله ليأتينك، فاتق الله إذا جاءك الشيطان غير متمثل به.

It is from what Ali^{asws} Bin Abu Talib^{asws} mentioned from the needs that he^{asws} said to Abu Bakr one day: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]**. So, I^{asws} hereby testify that Rasool-Allah^{saww} passed away as a martyr, therefore beware of saying he^{asws} died. By Allah^{azwj}! He^{saww} does come to you, so fear Allah^{azwj} when the Satan^{la} comes to you, for he^{la} cannot resemble him^{saww}.

فبعث به أبو بكر، فقال: إن جاءني و الله أعطته و خرجت ممّا أنا فيه،

Abu Bakr sent him^{asws} away and said, 'By Allah^{azwj} if he^{saww} comes to me, I will obey him^{saww} and exit from what I am in'.

قال: و ذكر أمير المؤمنين عليه السلام لذلك التور فعرج إلى أرواح النبيين، فإذا محمد صلى الله عليه و آله قد ألبس وجهه ذلك التور و أتى و هو يقول: يا أبا بكر آمن بعليّ عليه السلام و بأحد عشر من ولده إنهم مثلي إلا النبوة، و تب إلى الله برّد ما في يديك إليهم، فإنّه لا حق لك فيه، قال: ثمّ ذهب فلم ير.

He^{asws} said: 'And Amir Al-Momineen^{asws} mentioned to that Noor and it ascended to the souls of the Prophets^{as}, and there was Muhammad^{saww} having worn the face of the Noor and

⁵²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 30

he^{saww} came and said: 'O Abu Bakr! Believe in Ali^{asws} and in eleven from his^{asws} sons^{asws}. They^{asws} are like me^{asws} except for the Prophet-hood and repent to Allah^{azwj} by returning what is in your hands to them^{asws}, for there is no right for you in it'. Then he^{saww} went and was not seen.

فقال أبو بكر: أجمع الناس فأخطبهم بما رأيت و أبرأ إلى الله مما أنا فيه إليك يا علي - على أن تؤمنني، قال: ما أنت بفاعل، و لو لا أنك تنسى ما رأيت لفعلت،

Abu Bakr said, 'Gather the people, for I want to address them with what I have seen and disavow to Allah^{azwj} from what I am in to you^{asws}, O Ali^{asws}, and you^{asws} grant me security'. He^{asws} said: 'You will not be doing it, and if you do not forget what you have seen, do so'.

قال: فانطلق أبو بكر إلى عمر و رجع نور إننا أنزلناه إلى علي عليه السلام، فقال له: قد اجتمع أبو بكر مع عمر، فقلت: أو علم التور؟ قال: إن له لسانا ناطقا و بصرا نافذا يتجسس الأخبار للأوصياء و يستمع الأسرار، و يأتيهم بتفسير كل أمر يكتتم به أعداؤهم.

He^{asws} said: 'Abu Bakr went to Umar and Noor of Surah Al-Qadr returned to Ali^{asws} and said to him^{asws}: 'Abu Bakr has gathered with Umar'. I said, 'Or the Noor knows?' He^{asws} said: 'There is a speaking tongue for it and penetrating vision investigating the news for the successors^{asws} and hears the secrets and comes to them^{asws} with the interpretation of every matter their^{asws} enemies are concealing with.

فلما أخبر أبو بكر الخبر عمر قال: سحرك، و إنما لفي بني هاشم لقديمة،

When Abu Bakr informed Umar the news, he said, 'You are under a spell and it has been in the Clan of Hashim^{asws} since ancient times'.

قال: ثم قاما يخبران الناس، فما دريا ما يقولان، قلت: لماذا؟ قال: لأتكما قد نسياه، و جاء التور فأخبر عليا عليه السلام خبرهما، فقال: بعدا لهما كما بعدت ثمود.

He^{asws} said: 'Then they stood up informing the people but did not know what they should be saying'. I said, 'They had both forgotten it, and the Noor came and informed Ali^{asws} of their news. He^{asws} said: 'Remoteness for them is like the remoteness of Samood (A community Punished by Allah^{azwj})'.⁵²²

[بحار الأنوار: 25 / 51-52، حديث 12، عن بصائر الدرجات: 80].

32- قال العلامة المجلسي في بحاره: 42/ 55 تحت باب 117 ما ورد من غرائب معجزاته عليه السلام بالأسانيد الغريبة، في أنه وجده في بعض الكتب، و فيه: .. فقال عليه السلام: يا ملائكة ربي! اتوني الساعة بإبليس الأبالسة و فرعون الفراعنة،

The Allama Al-Majlisi in his Bihar V 42/55 beneath chapter 117, what is reported from his^{asws} strange miracles, by the strange chains, regarding that he found in one of the books, and is it – 'He (Ali^{asws}) said: 'O Angels of my^{asws} Lord^{azwj}! Bring me^{asws} right now the Iblees^{la} of the Iblees's^{la} and the Pharaoh^{la} of the Pharaohs^{asws}!'

⁵²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 31

قال: فو الله ما كان بأسرع من طرفة عين حتى أحضره عنده ... فقالت الملائكة: يا خليفة الله! زد الملعون لعنة و ضاعف عليه العذاب ...

He (the narrator) said, 'By Allah^{azwj}! It was not much quicker than the blink of an eyes until they were presented in his^{asws} presence. The Angels said, 'O caliph of Allah^{azwj}! Increase the accursed one with curses and double the punishment upon him!'

قال: فلما جرّوه بين يديه قام و قال: واويلاه من ظلم آل محمد! واويلاه من اجترائي عليهم!، ثم قال: يا سيدي! ارحمني فإنّي لا أحتمل هذا العذاب،

He (the narrator) said, 'When they dragged him in front of him^{asws}, he stood and said, 'O doom from having oppressed Progeny^{asws} of Muhammad^{saww}! O doom from my having been audacious upon them^{asws}! Then he said, 'My Master^{asws}! Have mercy on me, for I cannot bear this punishment'.

فقال عليه السلام: لا رحمك الله و لا غفر لك، أيّها الرجس النجس الحبيث المخبيث الشيطان،

He^{asws} said: 'Neither will Allah^{azwj} have Mercy on you nor will He^{azwj} Forgive for you, O you, filth, unclean, wicked, worse Satan^{la}!'

ثم التفت إلينا و قال عليه السلام: أنتم تعرفون هذا باسمه و جسمه؟ قلنا: نعم يا أمير المؤمنين، فقال عليه السلام: سلوه حتى يخبركم من هو، فقالوا: من أنت؟ فقال: أنا إبليس الأبالسة و فرعون هذه الأمة، أنا الذي جحدت سيدي و مولاي أمير المؤمنين و خليفة رب العالمين و أنكرت آياته و معجزاته ... الى آخره.

Then he^{asws} turned towards us and he^{asws} said: 'Do you know this one by his name and his physique?' We said, 'Yes, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Ask him until he informed you all, who he is'. They said, 'Who are you?' He said, 'I (Umar Bin Al Khattab) am Iblees^{la} of the Iblees's^{la}, and Pharaoh^{la} of the Pharaohs^{la} of this community. I am the one who rejected my Master^{asws} Amir Al-Momineen^{asws}, and caliph of Lord^{azwj} of the worlds, and denied his^{asws} Signs, and his^{asws} miracles' – up to its end".⁵²³

و ممّا ورد في عثمان:

And from what is reported regarding Usman -

33- **فس: عَبَسَ وَ تَوَلَّى * أَنْ جَاءَهُ الْأَعْمَى**، قال: نزلت في عثمان و ابن أم مكتوم، و كان ابن أم مكتوم مؤدّن رسول الله صلى الله عليه و آله و كان أعمى، و جاء الى رسول الله صلى الله عليه و آله و عنده أصحابه و عثمان عنده، فقدمه رسول الله صلى الله عليه و آله على عثمان، فعبس عثمان وجهه و تولى عنه،

Tafseer Al-Qummi - **He frowned and turned around [80:1] When the blind man came to him [80:2]**. He (Ali Bin Ibrahim) said, 'It was Revealed regarding Usman and Ibn Am Maktoum. And Ibn Am Maktoum used to be a Muezzin for the Rasool-Allah^{saww}, and he was blind. So (one day) he came to the Rasool-Allah^{saww}, and in his^{saww} presence were his^{saww}

⁵²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 32

companions, and Usman was (also) in his^{saww} presence. Rasool-Allah^{saww} led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

فَأَنزَلَ اللَّهُ: عَبَسَ وَ تَوَلَّى يعني: عثمان؛ أَنَّ جَاءَهُ الْأَعْمَى وَ مَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي أَي يَكُون طَاهِرًا زَكِي، أَوْ يَذْكُرُ قَالَ: يَذْكُرُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَنْفَعُهُ الذِّكْرَى،

Allah^{azwj} Revealed: **He frowned and turned around [80:1]** - Meaning Usman. **When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3]** – i.e. become clean, pure, **Or pay heed [80:4]**. He^{asws} said: ‘Rasool-Allah^{saww} would remind him, **so the Zikr would benefit him? [80:4]**.

ثم خاطب عثمان، فقال: أَمَّا مَنْ اسْتَعْنَى * فَأَنْتَ لَهُ تَصَدَّى، قال: أنت إذا جاءك غني تصدَّى له و ترفعه و ما عَلَيْكَ إِلَّا يَزَكِّي أَي لا تَبَالِي زَكِيًا كَانَ أَوْ غَيْرَ زَكِيٍّ إِذَا كَانَ غَنِيًّا،

Then He^{azwj} Addressed Usman, so He^{azwj} Said: **As for one who (thinks he) is needless [80:5] So you face up to him [80:6]**. He^{asws} said: ‘You (Usman), if a rich man comes to you, you address him and appreciate him. **And what is upon you if he does not purify? [80:7]** - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich.

وَ أَمَّا مَنْ جَاءَكَ يَسْعَى يعني ابن أم مكتوم وَ هُوَ يَحْشَى * فَأَنْتَ عَنْهُ تَلَهَّى أَي تلهو و لا تلتفت اليه.

And as to one who comes to you striving [80:8] - Meaning Ibn Am Maktoum. **And he is fearing [80:9] So you are distracting yourself away from him [80:10]**, i.e. you play around, and are not turning towards him”⁵²⁴.

[بحار الأنوار: 85 / 17، حديث 13، عن تفسير القمي: 711 - 712 (2/ 404 - 405)].

34- فس: يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا نَزَلَتْ فِي عَثْكَنَ يَوْمَ الْخَنْدَقِ، وَ ذَلِكَ أَنَّهُ مَرَّ بِعَمَّارِ بْنِ يَاسِرٍ وَ هُوَ يَحْفَرُ الْخَنْدَقَ وَ قَدْ ارْتَفَعَ الْغَبَارُ مِنَ الْحَفْرِ فَوَضَعَ عَثْكَنَ كَمَّهُ عَلَى أَنْفِهِ وَ مَرَّ، فَقَالَ عَمَّارُ:

يُظَلِّ فِيهَا رَاكِعًا وَ سَاجِدًا

لا يستوي من يبتني المساجدا

يعرض عنه جاحدا معاندا

كمن يمرّ بالغبار حائدا

Tafseer Al-Qummi – **They think they are conferring a favour upon you if they become Muslims [49:17]** – It was Revealed regarding Askan on the day of Al-Khandaq, and that is because he passed by Ammar Bin Yasser^{ra} and he^{ra} was digging the trench and the dust had raised from the digging. So, Askan placed his sleeve upon his nose and passed on. So Ammar^{ra} said (a poem), ‘They are not the same, one who builds the Masjids to shade therein the performers of Rukuu and Sajdah, like the one who passes by the dust defiantly, turning away from it fighting, obstinately.

⁵²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 33

فالتفت إليه عثكن فقال: يا ابن السوداء! إيتني؟ ثم أتى رسول الله صلى الله عليه وآله فقال له: لم ندخل معك لتسب أعراسنا، فقال له رسول الله صلى الله عليه وآله: قد أفلتت إسلامك فاذهب،

Askan turned towards him and said, 'O Ibn Al-Sowda! Is it me you mean?' Then he came to Rasool-Allah^{saww} and said, 'We did not enter (into Al-Islam) to be with you^{saww} for our honour to be insulted'. Rasool-Allah^{saww} said to him: 'You Islam has killed you'. He went away.

فأنزل الله عز وجل: يَمْشُونَ عَلَىكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ أَي لَيْسَ هُمْ صَادِقِينَ، إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (الحجرات: 17-18).

Allah^{azwj} Mighty and Majestic Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] – i.e., they were not truthful, Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]'.***⁵²⁵

[بحار الأنوار: 20/ 243، حديث 7، عن تفسير القمي: 2/ 322 (الحجرات: 642)].

35، 36- ختص، ير: بإسناده عن بعض أصحابنا، قال: كان رجل عند أبي جعفر عليه السلام من هذه العصابة يجادته في شيء من ذكر عثمان، فإذا وزغ قد قرقر من فوق الحائط، فقال أبو جعفر عليه السلام: أتدري ما يقول؟ قلت: لا. قال: يقول: لتكف عن ذكر عثمان أو لأسب عليا.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Al Hajjal, from Al luluie, from Ibn Sinan, from Fuzeyl Al Awr, from one of our companions who said,

'There was a man from this group in the presence of Abu Ja'far^{asws} discussing with him^{asws} regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja'far^{asws} said: 'Do you know what it is saying?' I said, 'No'. He^{asws} said: 'It is saying, 'Either you refrain from mentioning Usman or I^{asws} will revile Ali^{asws}''⁵²⁶.

[بحار الأنوار: 27/ 267 برقم 15، عن الاختصاص: 301، و بصائر الدرجات: 103 (الجزء السابع، باب 16، ص 373)]

37- نخب: و من كلام له عليه السلام في معنى طلحة بن عبيد الله: قد كنت و ما أهدد بالحرب و لا أرهب بالضرب و أنا على ما قد وعدني ربي من النصر، و الله ما أستعجل متجردا للطلب بدم عثمان إلا خوفا من أن يطالب بدمه، لأنه [كان] مظنته و لم يكن في القوم أحرص عليه منه، فأراد أن يغالط بما أجلب فيه ليلتبس الأمر و يقع الشك.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws}: 'And I^{asws} was such, I^{asws} wasn't afraid of the war nor scared of striking, and I^{asws} as upon what my^{asws} Lord^{azwj} has Promised me^{asws} of the Help. By Allah^{azwj}! He (Talha) had hastened unsheathing his sword to seek the blood of Usman only out of fear from his blood being sought against him, because he had thought of it (being a caliph), and there did not happen to be anyone among the people greedier upon it than him. Thus, he intended to mislead due with what he had clamoured regarding it to confuse the matter and the doubts to occur.

⁵²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 34

⁵²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 35 & 36

و والله ما صنع في أمر عثمان واحدة من ثلاث؛ لئن كان ابن عفان ظلما كما كان يزعم - لقد كان ينبغي له أن يؤازر قاتليه أو يناهذ ناصريه.

And, by Allah^{azwj}! He did not do regarding the matter of Usman one of the three – If the son of Affan was an oppressor just as he had claimed, it would have been befitting for him that he backs his killer or disassociated from his helpers.

و لئن كان مظلوما؛ لقد كان ينبغي له أن يكون من المنتهين عنه و المعذرين فيه.

And if he (Usman) was an oppressed, it would have been befitting for him (Talha) that he happens to be from the ones defending from him and the ones offering excuses regarding him.

و لئن كان في شك من الخصلتين؛ لقد كان ينبغي له أن يعتزله و يركد جانبا و يدع الناس معه، فما فعل واحدة من الثلاث و جاء بأمر لم يعرف بابه و لم تسلم معاذيره.

And if he (Talha) was in doubt from the two characteristics, it would befitting for him that he isolates himself and do not takes any of the two sides and leave the people to deal with him. But, he did not do even one of the three, and he came with a matter, the door of which is not recognised and its excuse is not acceptable”⁵²⁷.

[بحار الأنوار: 95 / 34، حديث 65، و رواد السيد الرضي رفع الله مقامه في المختار (174) من كتاب نهج البلاغة، صبحي صالح: 249، و محمد عبده: 88 / 2 - 89]

و مما ورد فيهما أو فيهم ...

And from is reported regarding them both or regarding them

38- فس: أبي، عن الحسين بن خالد، عن أبي الحسن الرضا عليه السلام ... و ساق الحديث الى أن قال: قلت: الشمس و القمر يجذبان؟ قال: هما بعذاب الله. قلت: الشمس و القمر يعدبان؟

Tafseer Al-Qummi – My father, from Al Husayn Bin Khalid, from Abu Al Hassan Al Reza^{asws} – and he continued up to he said, “(What about): **[55:5] The sun and the moon follow a Reckoning?**’ He^{asws} said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

قال: سألت عن شيء فأيقننه؛ إنَّ الشمس و القمر آيتان من آيات الله يجريان بأمره، مطيعان له، ضوءهما من نور عرشه، و حرهما من جهنم،

He^{asws} said: ‘If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His^{azwj} Command, obedient to Him^{azwj}. Their illumination is from the Light of His^{azwj} Throne and their bodies are from Hell.

⁵²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 37

فإذا كانت القيامة عاد الى العرش نورهما و عاد الى النار حرهما، فلا يكون شمس و لا قمر، و إنما عناهما لعنهما الله، أو ليس قد روى الناس أنّ رسول الله صلى الله عليه و آله قال: الشمس و القمر نوران في النار؟.

So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{azwj} has Cursed them both. Aren't the people reporting that Rasool-Allah^{saww} said: 'The sun and the moon are two lights in the Fire?' I said, 'Yes'.

قلت: بلى. قال: أما سمعت قول الناس: فلان و فلان شمس هذه الأمة و نورها؟ فهما في النار، و الله ما عني غيرهما. الخبر.

He^{asws} said: 'And have you not heard the words of the people, 'So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?' So, these two are in the Fire, and Allah^{azwj} has not Meant (anything else) other than these two".⁵²⁸

[بحار الأنوار: 7 / 120، حديث 58، عن تفسير القمي: 658 (2 / 243).

39- فس: بإسناده عن الفضيل، عن أبي جعفر عليه السلام في قول الله تبارك و تعالى: يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ (الإسراء: 71)، قال: يجيء رسول الله صلى الله عليه و آله في قرنه، و عليّ في قرنه، و الحسن في قرنه، و الحسين في قرنه [في المصدر: فرقة، في الجميع]، و كلّ من مات بين ظهري قوم جاؤوا معه.

Tafseer Al-Qummi – From Al-Mufazzal, from Abu Ja'far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71].** He said, 'Rasool-Allah^{saww} would come among his^{saww} generation, and Ali^{asws} among his^{asws} generation, and Al-Hassan^{asws} among his^{asws} generation, and Al-Husayn^{asws} among his^{asws} generation, and everyone who dies in the midst of a people would come with him^{asws}'.

قال علي بن ابراهيم: قال: ذلك يوم القيامة، ينادي مناد: ليقم أبو بكر و شيعته، و عمر و شيعته، و عثمان و شيعته، و عليّ و شيعته،

Ali Bin Ibrahim said, 'That is the Day of Al-Qiyamah. A called would call out: "Let Abu Bakr and his loyalists stand up! And Umar and his loyalists! And Umsan and his loyalists! And Ali^{asws} and his^{asws} loyalitst (Shias)!"

قوله: و لا يُظْلَمُونَ فُتْيَالًا، قال: الجلدة التي في ظهر النواة.

His^{azwj} Words: **and they would not be wronged (even) the husk of a date stone [17:71]**, he said, 'The skin which is in the back of the date stone'.⁵²⁹

[بحار الأنوار: 8 / 9-10، من حديث 1، عن تفسير القمي: 385 (2 / 23)]

40- فس: أَمْ لَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ، قال: هم الذين سمّوا أنفسهم بالصدّيق و الفاروق و ذي النورين.

⁵²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 38

⁵²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 39

Tafseer Al-Qummi - **Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, [4:49]**, he said, 'They are those who named themselves with the *Siddique* (Abu Bakr), and *Al-Farouq* (Umar), and *Zul Nurayn* (Usman).

وقوله: لَا يُظْلَمُونَ قَبِيلًا، قال: القشرة التي تكون على النواة، ثم كَتَبَ عَنْهُمْ، فقال: انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ هُمْ هَؤُلَاءِ الثَّلَاثَةُ.

His^{azwj} Words: **and they shall not be wronged (by even) the husk of a date stone [4:49]**, he said, 'The husk is the crust that happens to be upon the core (of a date). Then He^{azwj} Metaphored about them, so He^{azwj} Said: **Look how they are fabricating the lie upon Allah – and they are those three.**

و قوله: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا..

And His^{azwj} Words: **Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51]**.

و قد روى فيه أيضا- أُنْزِلَتْ فِي الَّذِينَ غَضِبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ حَسَدُوا مَنْزِلَتَهُمْ ... ثم قال: أَلَمْ يَحْسُدُوا النَّاسَ يَعْنِي بِالنَّاسِ هُنَا أَمِيرَ الْمُؤْمِنِينَ وَ الْأُئِمَّةَ عَلَيْهِمُ السَّلَامُ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا (النساء: 51 و 54) وَ هِيَ الْخِلَافَةُ بَعْدَ النَّبُوَّةِ، وَ هُمُ الْأُئِمَّةُ عَلَيْهِمُ السَّلَامُ.

And it has been reported as well that it was Revealed regarding those who usurped the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, and they envied their^{asws} status. Then He^{azwj} Said: **Or are they envying the people** - meaning by the 'people' over here Amir Al-Momineen^{asws} and the Imams^{asws} - **upon what Allah has Given them from His Grace? So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**, and it is the Caliphate after the Prophet-hood, and they are the Imams^{asws}.⁵³⁰

[بحار الأنوار: 9/ 193-194، حديث 37، عن تفسير القمي: 128-129 (1/ 141)].

41- فس: بإسناده عن علي بن حمزة، عن أبي عبد الله عليه السلام، قال: ما بعث الله رسولا إلّا و في وقته شيطانان يؤذيانه و يفتنانه و يضللان الناس بعده، فأما الخمسة أولو العزم من الرسل: نوح و ابراهيم و موسى و عيسى و محمد صلى الله عليهم،

Tafseer Al-Qummi – By his chain from Ali Bin Hamza, from 'From Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send any Rasool^{as} except and during his^{as} time there were two Satans^{la} hurting him^{as} and straying the people after him^{as}. As for the five Determined Ones (Ul Al Azm) from the Rasools^{as} – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww} –

و أما صاحبنا نوح؛ فقيطيفوس و خرام، و أما صاحبنا ابراهيم؛ فمكيل و ردام، و أما صاحبنا موسى؛ فالسامري و مرعقيا، و أما صاحبنا عيسى؛ فمولس و مريسا، و أما صاحبنا محمد؛ فحبر و زريق.

⁵³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 40

The two companions (Satans^{la}) of Noah^{as}, were Faytayfous and Hazaam; and as for the two companions (Satans^{la}) of Ibrahim^{as}, were Makeel and Razam; and as for the two companions (Satans^{la}) of Musa^{as}, were Al-Samiry and Maraheyba; and as for two companions (Satans^{la}) of Isa^{as}, were Paul and Mareysa; and as for two companions (Satans^{la}) of Muhammad^{saww}, were Hibter (Abu Bakr) and Zarqa (Umar)".⁵³¹

[بحار الأنوار: 212 / 13، حديث 5، عن تفسير القمي: 422].

42- فس: بإسناده عن صالح بن سهل الحمداي، قال: سمعت أبا عبد الله عليه السلام يقول في قول الله: اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ... إلى أن قال: أَوْ كَظُلُمَاتٍ فُلَانٍ وَ فُلَانٍ فِي بَحْرٍ جُمِّيٍّ يَغْشَاهُ مَوْجٌ يَعْنِي نَعْتَل، مِنْ فَوْقِهِ مَوْجٌ ... طلحة و الزبير، ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ معاوية و فتن بني أمية،

Tafseer Al Qummi – Muhammad Bin Hammam, from Salih Bin Sahl Al Hamdany who said,

'I heard Abu Abdullah^{asws} saying: regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah is Light of the skies and the earth. [24:35]** – up to he^{asws} said: '**Or like the darkness [24:40]** - so and so and so and so (Abu Bakr and Umar), **in the fathomless ocean, a wave covers it** - meaning Na'sal (Usman), **from above a wave** - Talha and Al-Zubeyr, **darkness on top of each other** - Muawiya and Yazeed and the strife of the clan of Umayya.

إِذَا أَخْرَجَ الْمُؤْمِنَ، يَدُهُ فِي ظِلْمَةٍ فَتَنْتَهُمْ، لَمْ يَكُنْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ (النور: 35 - 40) فما له من إمام يوم القيامة يمضي بنوره ..

When he – the Momin, **holds out his hand** – in the darkness of their Fitna, **he almost cannot see it; And one for whom Allah does not Make light to be for him** - of the Imams^{asws} from the sons^{asws} of (Syeda) Fatima^{asws} **then there would be no light for him [24:40]** of an Imam^{asws}, on the Day of Qiyamah, to walk by his^{asws} light'.⁵³²

[بحار الأنوار: 304 - 305، حديث 1، عن تفسير القمي: 106 / 2].

43- فس: بإسناده عن الحسين بن خالد، عن الرضا عليه السلام ... و قوله: قِيَاءِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ* قال: في الظاهر مخاطبة الجن و الإنس، و في الباطن فُلَانٍ وَ فُلَانٍ.

Tafseer A- Qummi – By his chain from Al-Husayn Bin Khalid, from Al-Reza^{asws}: 'And His^{azwj} Words: **So which of the Favours of your Lord with you two belie? [55:13]**, he^{asws} said: 'In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar)".⁵³³

[بحار الأنوار: 68 / 24، من حديث 1، عن تفسير القمي: 658 - 659 (2 / 344)].

44- فس: بإسناده عن ابن كثير، عن أبي عبد الله عليه السلام في قوله: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ (الحجرات: 7) يعني أمير المؤمنين عليه السلام (وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ الْأَوَّلَ وَ الثَّانِي وَ الثَّالِثَ).

⁵³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 41

⁵³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 42

⁵³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 43

Tafseer Al-Qummi – By his chain from Ibn Kaseer, from Abu Abdullah^{asws} regarding His^{azwj} Words: **But, Allah Endeared the Eman to you and Adorned it in your hearts [49:7]** – meaning Amir Al-Momineen^{asws}: **and Caused you to dislike the Kufr, and the transgression, and the disobedience. [49:7]** – the first (Abu Bakr), and the second (Umar) and the third (Usman)⁵³⁴.

[بحار الأنوار: 336 /35 حديث 1، عن تفسير علي بن ابراهيم: 640 (2/ 319)، وفيه: فلان و فلان و فلان].

45- وهذا الإسناد عن عبد الرحمن، قال: سألت الصادق عليه السلام عن قوله: **أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ**؛ قال: أمير المؤمنين و أصحابه كالمُفسدين في الأرض؛ حبر و زريق و أصحابهما أَمْ يَجْعَلُ الْمُتَّقِينَ؛ أمير المؤمنين و أصحابه كالفجار؛ حبر و دلام و أصحابهما،

And by this chain from Abdul Rahman who said, **'Or should We Make those who believe and do righteous deeds [38:28]**, he^{asws} said: 'Amir-Al-Momineen^{asws} and his^{asws} companions, **to be like the mischief-makers in the earth?** - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, **or Make the pious ones** – Amir Al-Momineen^{asws} and his^{asws} companions, **to be like the immoral?** Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two.

كِتَابُ أَنْزِلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ؛ هم أمير المؤمنين و الأئمة عليهم السلام و لِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ؛ فهم أولو الألباب، قال: و كان أمير المؤمنين عليه السلام يفتخر بها و يقول: ما أعطي أحد قبلي و لا بعدي مثل ما أعطيت.

(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs [38:29] – Amir Al-Momineen^{asws} and the Imams^{asws}, **and the ones of understanding would heed [38:29]**, and they^{asws} are the people of the insight. And Amir Al-Momineen^{asws} used to pride and say: 'No one has been Given before me^{asws}, nor will he be Given after me^{asws}, like what I^{asws} have been Given'⁵³⁵.

[بحار الأنوار: 336 /35 ذيل حديث 1، و انظر بيان المصنف رحمه الله، عن تفسير القمي: 565 (2/ 234)].

46- فس: بإسناده عن أبي حمزة، عن أبي جعفر عليه السلام، قال: نزلت هاتان الآيتان هكذا، قول الله: **حَتَّىٰ إِذَا جَاءَنَا** يعني فلانا و فلانا يقول أحدهما لصاحبه حين يراه: **يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُحْسِنُ الْقُرْآنَ**

Tafseer Al Qummi, by his chain from Abu Hamza Al-Sumaly,

'From Abu Ja'far^{asws} having said; 'These two Verses were Revealed like this – The Words of Allah^{azwj}: **Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say**, one of them to the other, **'Oh! If only between me and you was the distance of the east and the west!'** So evil is the associate [43:38].

فَقَالَ اللَّهُ تَعَالَى لَنُبَيِّنَ لَكَ فِي هَذِهِ آيَاتِهِ: قُلْ لِفُلَانٍ وَ فُلَانٍ وَ أَتَابَعَهُمَا: لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

Allah^{azwj} Said to His^{azwj} Prophet^{saww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust** - to the

⁵³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 44

⁵³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 45

Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **You are (now) sharers in the Punishment [43:39].**

ثم قال الله لنبية: أَفَأَنْتِ تُسْمِعِ الصُّمَّ أَوْ تَهْدِي الْغُلَمَىٰ وَ مَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ * فَإِنَّمَا نَذَرْكَ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يعني من فلان و فلان،

Then He^{azwj} Said to His^{azwj} Prophet^{saww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41]**, Meaning from so and so, and so and so (Abu Bakr and Umar).

ثم أوحى الله إلى نبيه: فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ يعني إِنَّكَ عَلَى ولاية عليٍّ، و عليٍّ هو الصراط المستقيم.

Then Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}: **Therefore adhere with that which is Revealed unto you [43:43] - regarding Ali^{asws}, surely you are upon a Straight Path [43:43] -** Meaning, you^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path”⁵³⁶.

[بخار الأنوار: 368 / 35، حديث 11، عن تفسير القمي: 612 (2/ 286)].

47- فس: بإسناده عن حماد، عن أبي عبد الله عليه السلام ... و قوله: الَّذِينَ يَحْمِلُونَ الْعَرْشَ يعني رسول الله صلى الله عليه و آله و الأوصياء من بعده يحملون علم الله و مَنْ حَوْلَهُ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يعني شيعة آل محمد

Tafseer Al-Qummi – By his chain from Hammad, from Abu Abdullah^{asws} ‘And His^{azwj} Words: **Those who are holding the Throne [40:7]** – means Rasool-Allah^{saww} and the successors^{asws} from after him^{saww}, are carrying the Knowledge of Allah^{azwj}, **and ones around** - Meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe** - Meaning the Shias of the Progeny^{asws} of Muhammad^{saww}.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ فَلَانٍ وَ فَلَانٍ وَ بَنِي أُمَيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَيُّ وَلَايَةِ وَلِيٍّ اللَّهُ وَ فِيهِمْ عَذَابُ الْجَحِيمِ

‘O Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent - from the wilayah of so and so, and so and so (Abu Bakr and Umar), and the clan of Umayya, **and follow Your Way**, i.e., the Wilayah of Ali^{asws}, the Guardian from Allah^{azwj} - **and Save them from the Punishment of the Blazing Fire!’ [40:7].**

الى قوله: الْحَكِيمُ يعني من تولى علياً عليه السلام، فذلك صلاحهم و فِيهِمُ السَّيِّئَاتِ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يعني يوم القيامة و ذَلِكَ هُوَ الْقَوْرُ الْعَظِيمُ (المؤمن: 7 و 8) لمن تجاه الله من هؤلاء يعني ولاية فلان و فلان.

Up to His^{azwj} Words: **the Wise [40:8]** – meaning the one who have Wilayah of Ali^{asws}, so that is their correction, **And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him**, - meaning on the Day of Qiyamah -

⁵³⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 46

and that, it is the mighty success [40:9] for the one who Allah^{azwj} Rescues, from those – meaning wilayah of so and so (Abu Bakr) and so and so (Umar)”.⁵³⁷

[بحار الأنوار: 68 / 78 حديث 139، عن تفسير القمي: 583 (2/ 255)]

48- فس: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.. قال: الفلق حبّ في جهنّم يتعوّذ أهل النار من شدّة حرّه، سأل الله أن يأذن له أن يتنفّس، فأذن له، فتنفّس فأحرق جهنّم.

Tafseer Al-Qummi - **Say: ‘I seek Refuge with Lord of Al-Falaq [113:1]**. He said, ‘Al-Falaq is a pit in Hell. The people of the Fire would be seeking Refuge from the intensity of its heat. It will ask Allah^{azwj} to Permit for it to exhale. He would Permit for it. It will exhale and inflame Hell’.

قال: و في ذلك الحبّ صندوق من نار يتعوّذ أهل تلك الحبّ من حرّ ذلك الصندوق، و هو التابوت، و في ذلك التابوت ستة من الأولين و ستة من الآخرين؛

He said, ‘And in that pit there is a coffin of fire. The people of that pit would be seeking Refuge from the heat of that coffin, and it is the sarcophagus, and in that sarcophagus will be six from the former ones and six from the latter ones.

فأما الستة من الأولين ...، و أما الستة من الآخرين؛ فهو الأول و الثاني و الثالث و الرابع و صاحب الخوارج و ابن ملجم.

As for the six from the former ones’ – ‘And as for the six from the latter ones, it would be the first (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth (Muawiya), and the leader of the Kharijites and Ibn Al-Muljim^{la}”⁵³⁸.

[بحار الأنوار: 8 / 296، حديث 46، عن تفسير القمي: 743 – 744 (2/ 449)].

49- شي: بإسناده عن أبي بصير، قال: يؤتى بجهنّم لها سبعة أبواب؛ بابها الأول للظالم؛ و هو زريق، و بابها الثاني؛ لحبّ، و الباب الثالث؛ للثالث، و الرابع؛ لمعاوية، و الباب الخامس؛ لعبد الملك، و الباب السادس؛ لعسكر بن هوسر، و الباب السابع؛ لأبي سلامة، فهم (خ. ل: فهي) أبواب لمن اتّبعهم.

Tafseer Al Ayyashi, by his chain from Abu Baseer,

(Ja’far Bin Muhammad^{asws} having said): ‘They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamah. So, these gates are (also) for the ones who followed them”⁵³⁹.

[بحار الأنوار: 8 / 301، حديث 57، عن تفسير العياشي: 2 / 243، حديث 19. و جاء في البحار: 4 / 378، و 8 / 220، و في البرهان: 2 / 345].

⁵³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 47

⁵³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 48

⁵³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 49

50- شي: عن جابر، قال: سألت أبا عبد الله عليه السلام عن قول الله: **وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ (البقرة: 165)** قال: فقال: هم أولياء فلان و فلان و فلان، اتَّخَذُوهم أئمةً دون الإمام الذي جعله الله للناس إماماً،

Tafseer Al-Ayyashi – From Jabir who said, ‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165]**, so he^{asws} said: ‘They are the friends of so and so (Abu Bakr), and so and so (Umar) and so and so (Usman). They are taking them as imams beside the Imam^{asws} whom Allah^{azwj} Made for the people as an Imam^{asws}’.

فلذلك قال الله تبارك و تعالى: **وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا .. إلى قوله: وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (البقرة: 165 - 166)**

Therefore due to that Allah^{azwj} Blessed and Exalted Said: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), [2:166] – up to His^{azwj} Words: and they will not be exiting from the Fire [2:167]’.**

قال: ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: هُمُ وَاللَّهُ يَا جَابِرُ أئمةَ الظلم و أتباعهم.

He (the narrator) said, ‘Then Abu Ja’far^{asws} said: ‘They, by Allah^{azwj} O Jabir, are the unjust imams and their followers’⁵⁴⁰.

[بحار الأنوار: 363 / 8، حديث 41، عن تفسير العياشي: 72 / 1، حديث 142، و جاء في البرهان: 172 / 1، و الصافي: 156 / 1، و إثبات الهداة: 262 / 1 أَيْضاً].

51- شي: عن الحسين بن بشَّار، قال: سألت أبا الحسن عليه السلام عن قول الله: **وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا قَالَ: فلان و فلان وَ يُهْلِكُ الْخُرْتُ وَ النَّسْلَ (البقرة: 205)** هم الذرية، و الحرث: الزرع.

Tafseer Al-Ayyashi – From Al-Husayn Bin Bashar who said, ‘I asked Abu Al-Hassan^{asws} about Words of Allah^{azwj}: **And from the people there is one who astounds you with his speech regarding the life of the world, [2:204]**. He^{asws} said: ‘So and so (Abu Bakr), **and destroys the farm and the lineage [2:205]** – they are the offspring, and the farm, is the plantation (Fadak)’⁵⁴¹.

[بحار الأنوار: 189 / 9، حديث 22، عن تفسير العياشي: 100 / 1، حديث 287، و جاء في تفسير البرهان: 305 / 1، و الصافي: 181 / 1].

52- شي: عن أبي بصير، قال: سمعت أبا عبد الله عليه السلام يقول: **يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ (البقرة: 208)** قال: أ تدري ما السِّلْمُ؟ قال: قلت: أنت أعلم،

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: **O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy**

⁵⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 50

⁵⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 51

[2:208]. He^{asws} said: 'Do you know what the 'submission' is?' I said, 'You^{asws} are more knowing'.

قَالَ وَلَايَةُ عَلِيٍّ وَ الْأُيُومَةُ الْأَوْصِيَاءِ مِنْ بَعْدِهِ قَالَ وَ خُطُواتُ الشَّيْطَانِ وَ اللَّهِ وَلَايَةُ فَلَانٍ وَ فَلَانٍ.

He^{asws} said: 'Wilayah of Ali^{asws} and the Imams^{asws}, the successors^{asws} from after him^{asws}; and 'footsteps of Satan'^{la}, by Allah^{azwj}, is the wilayah of so and so, and so and so".⁵⁴²

[بحار الأنوار: 159 / 24، حديث 1، عن تفسير العياشي: 102 / 1، حديث 294، و جاء في البرهان: 208 / 1، و تفسير الصافي: 182 / 1، و في إثبات الهداة: 3 / 45].

53- شي: في رواية سعد الاسكاف عنه، قال: يا سعد! إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ هُوَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؛ فَمَنْ أَطَاعَهُ فَقَدْ عَدَلَ، وَ الْإِحْسَانِ عَلَيَّ عَلَيْهِ السَّلَامُ؛ فَمَنْ تَوَلَّاهُ فَقَدْ أَحْسَنَ، وَ الْمُحْسَنُ فِي الْجَنَّةِ وَ إِيْتَاءِ ذِي الْقُرْبَى قَرَابَتَنَا، أَمَرَ اللَّهُ الْعِبَادَ بِمُودَّتِنَا وَ إِيْتَانِنَا وَ نَهَاهُمْ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ فَمَنْ بَغَى عَلَيْنَا أَهْلَ الْبَيْتِ وَ دَعَا إِلَى غَيْرِنَا. إِلَى آخِرِهِ.

And in the report of Sa'ad Al Askaaf,

'O Sa'ad! **Surely Allah Commands with the justice**, and he^{saww} is Muhammad^{saww}, **and the kindness**, so he^{asws} is Ali^{asws}, and the one who in his^{asws} Wilayah so he has done good and the good doer is in the Paradise; **and giving to the near of kin**, so they are our^{asws} near of kin. Allah^{azwj} has Commanded the servants to be cordial to us^{asws} and to be obedient to us^{asws}, **and Forbids from the immoralities, and the evil, and the tyranny. [16:90]**. One who is tyrannical upon us^{asws} People^{asws} of the Household and calls to other than us^{asws} - Up to its end".⁵⁴³

[بحار الأنوار: 130 / 7، و 190 / 24 - 192، حديث 14، عن تفسير العياشي: 268 / 2، حديث 63، و جاء في تفسير البرهان: 381 / 2 من سورة النحل: 90].

54- شي: عن الثمالي، عن علي بن الحسين عليهما السلام، قال: ثلاثة لا يكلمهم الله يوم القيامة و لا ينظر اليهم و لا يزكّيهم و لهم عذاب أليم؛ من جحد إماما من الله، أو ادّعى إماما من غير الله، أو زعم أنّ لفلان و فلان في الإسلام نصيبا.

Tafseer Al Ayyashi – From Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Three, Allah^{azwj} will not Speak to them on the Day of Qiyamah, not Look at (Consider) them, nor Purify them (from their sins), and for them would be a painful Punishment – One who rejects an Imam^{asws} from Allah^{azwj}, or claims to be an imam from other than Allah^{azwj}, or claims that for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam".⁵⁴⁴

[بحار الأنوار: 111 / 25، حديث 4، و صفحة: 112، حديث 10، عن تفسير العياشي: 178 / 1. و أورده أيضا في البحار: 212 / 7، حديث 113 و 363 / 40، عن الكافي: 373 - 374، حديث 12 باختلاف يسير].

55- شي: بإسناده عن ابن أبي يعفور، قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا ينظر الله اليهم يوم القيامة و لا يزكّيهم و لهم عذاب أليم؛ من ادّعى إمامة من الله ليست له، و من جحد إماما من الله، و من قال: إنّ لفلان و فلان في الإسلام نصيبا.

⁵⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 52

⁵⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 53

⁵⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 54

Tafseer Al-Ayyashi – By his chain from Ibn Abu Yafour who said, ‘I heard Abu Abdullah^{asws} saying: ‘Three, Allah^{azwj} will neither Look at (Consider) them on the Day of Qiyamah, nor Purify them (from the sins), and for them would be a painful Punishment – One who claims Imamat from Allah^{azwj} which isn’t for him, and one who rejects an Imam^{asws} from Allah^{azwj}, and one who says that, for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam’.⁵⁴⁵

[بحار الأنوار: 25 / 112-113. و ذكره أيضا في هذا الباب برقم 4، عن تفسير العياشي: 1 / 178. برقم 10 حديث 64، و جاء أيضا في البحار: 8 / 218، و حكاه في تفسير البرهان: 1 / 293، و رواه عن غيبة النعماني حديث 55،

56- شي: بإسناده عن سعدان، عن رجل، عن أبي عبد الله عليه السلام في قوله: وَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِر لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ (البقرة: 284)، قال: حقيق على الله أن لا يدخل الجنة من كان في قلبه مثقال حبة من خردل من حبهما.

Tafseer Al Ayyashi – From Sa’dan, from a man,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**. He^{asws} said: ‘It is Worthy of Allah^{azwj} that He^{azwj} would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (Abu Bakr & Umar)’.⁵⁴⁶

[بحار الأنوار: 27 / 57 حديث 15، عن تفسير العياشي: 1 / 156-157، حديث 528، و جاء في البرهان: 1 / 267، و الصافي: 1 / 137 أيضا].

57- شي: بإسناده عن جابر الجعفي، قال: سألت أبا جعفر عليه السلام عن تفسير هذه الآية في باطن القرآن: وَ آمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ (البقرة: 41) يعني فلانا و صاحبه و من تبعهم ودان بدنيهم، قال الله يعنيهم: وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ يعني عليا عليه السلام.

Al Ayyashi, from Jabir Al Ju’fy who said,

‘I asked Abu Ja’far^{asws} about the interpretation of this Verse in the esoteric (hidden meanings) of the Quran - **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it [2:41]**. He^{asws} said: ‘It Means so and so and his companion, and the ones who follow them, and make a religion by their religion. Allah^{azwj} Said Meaning them **and do not become the first disbeliever by it** – Meaning (disbelieving in) Ali^{asws}’.⁵⁴⁷

[بحار الأنوار: 36 / 97، حديث 36، عن تفسير العياشي: 1 / 42، حديث 31، و رواه أيضا في البرهان: 1 / 91].

58- شي: عن عبد الله النجاشي، قال: سمعت أبا عبد الله عليه السلام يقول: أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عَظُمُهم وَ قُلْ هُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يعني و الله فلانا و فلانا

Tafseer Al-Ayyashi – From Abdullah Al-Najashy who said, ‘I heard Abu Abdullah^{asws} saying: **‘They are those Allah Knows what is in their hearts, therefore turn aside from them and**

⁵⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 55

⁵⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 56

⁵⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 57

advise them, and speak to them eloquent words regarding themselves [4:63]. By Allah^{azwj}, it means so and so and so and so.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ .. إِلَى قَوْلِهِ: تَوَّابًا رَحِيمًا يَعْنِي وَاللَّهِ النَّبِيُّ وَ عَلِيًّا بِمَا صَنَعُوا .. أَي لَوْ جَاؤُوكَ بِمَا يَا عَلِي - فَاسْتَغْفَرُوا اللَّهَ بِمَا صَنَعُوا وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; - up to His^{azwj} Words: **Oft-turning (to Mercy), Merciful [4:64]** – meaning by Allah^{azwj}, the Prophet^{saww} and Ali^{asws} of what they had done – i.e., if they were to come to you^{asws} with it, O Ali^{asws}, **and sought Forgiveness of Allah** – of what they had done - **and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].**

قَالَ وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هُوَ وَاللَّهُ عَلَيَّ بَعِينُهُ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَى لِسَانِكَ يَا رَسُولَ اللَّهِ-، يَعْنِي بِهِ وَلَايَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ يُسَلِّمُوا تَسْلِيمًا (النساء: 36-37) لِعَلِّي بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them. Then Abu Abdullah^{asws} said: 'By Allah^{azwj}, he^{asws} (the judge), exactly, **then not find any objection within themselves from what you judge** – upon your^{saww} tongue, O Rasool-Allah^{azwj}, meaning Wilayah of Ali^{asws}, **and they accept submissively [4:65]** – to Ali^{asws} Bin Abu Talib^{asws},⁵⁴⁸

[بحار الأنوار: 98/36، حديث 37، عن تفسير العياشي: 1/255، حديث 182، و جاء أيضا في البحار: 9/101، و تفسير البرهان: 1/391].

59- شي: بإسناده عن عطاء المحدثاني، عن أبي جعفر عليه السلام في قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيثَاءِ ذِي الْقُرْبَى (النحل: 90)؛ قال: (العدل) شهادة أن لا إله إلا الله، و (الإحسان) ولاية أمير المؤمنين، وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ؛ (الْفَحْشَاءُ) الأول، و (الْمُنْكَرُ) الثاني، و (الْبُعْيُ) الثالث.

Tafseer Al-Ayyashi, by his chain from Ata'a Al-Hamdany, from Abu Ja'far^{asws} regarding Words of Allah^{azwj}: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin [16:90].** He^{asws} said: '**the justice** – Testimony that there is no god except for Allah^{azwj}; **and the kindness** – Wilayah of Amir-Al-Momineen^{asws}; **and Forbids from the immoralities** – the first one (Abu Bakr); **and the evil** – the second one (Umar); **and the tyranny** – the third one (Usmaan)'⁵⁴⁹.

[بحار الأنوار: 180/36، حديث 173، عن تفسير العياشي: 2/268، حديث 62، و جاء في بحار الأنوار: 36/179، حديث 172، و 24/188 و 190، حديث 6 و 13.

60- شي: بإسناده عن جابر، عن أبي جعفر عليه السلام، قال: سألته عن هذه الآية: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَ هُمْ يُخْلَقُونَ* أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (النحل: 20-21)؛

Al Ayyashi, by chis chain from Jabir,

⁵⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 58

⁵⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 59

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about this Verse: **And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20] (They are) dead, not living, and they are not aware when they would be Resurrected [16:21]**.

قال: الذين يدعون من دون الله: الأول والثاني والثالث، كذبوا رسول الله صلى الله عليه وآله بقوله: والوا عليا و اتبعوه، فعادوا عليا و لم يوالوه و دعوا الناس الى ولاية أنفسهم، فذلك قول الله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ؛

He^{asws} said: 'The ones who are calling upon besides Allah^{azwj} are the first one, the second one and the third one. They belied Rasool-Allah^{saww} of his^{saww} words: 'And support Ali^{asws} and follow him^{asws}'. But they neglected Ali^{asws} and did not support him^{asws}, and called the people to their own wilayah. So, these are the Words of Allah^{azwj}: **And those whom they are calling upon from besides Allah [16:20]**'.

قال: و أما قوله: لا يَخْلُقُونَ شَيْئاً فَإِنَّهُ يعني لا يعبدون شيئا وَ هُمْ يُخْلَقُونَ فَإِنَّهُ يعني و هم يعبدون،

He^{asws} said: 'And as for His^{azwj} Words: **did not create anything [16:20]**, it means they are not worshipping anything, **and they are Created**, it means they are worshipping.

و أما قوله: أَمْوَاتٌ غَيْرُ أَحْيَاءٍ يعني كفار غير مؤمنين، و أما قوله: وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فَإِنَّهُ يعني إَهِم لا يؤمنون أَنَّهُم يشركون إِلَهُ وَاحِدَ فَإِنَّهُ كما قال الله،

And as for His^{azwj} Words: **(They are) dead, not living [16:21]**, it means Kafirs, not Momineen, **and they are not aware when they would be Resurrected [16:21]** - it means they are not believing, they are associating, **Your God is one God [16:22]**. So, it is as Allah^{azwj} Says.

و أما قوله: فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فَإِنَّهُ يعني لا يؤمنون بالرجعة أَنَّهُم حق، و أما قوله: فَلَوْ لَهُمْ مُنْكَرَةٌ فَإِنَّهُ يعني قلوبهم كافرة، و أما قوله: وَ هُمْ مُسْتَكْبِرُونَ فَإِنَّهُ يعني عن ولاية علي عليه السلام مستكبرون، قال الله لمن فعل ذلك وعيدا منه لا جَزَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَ مَا يُغْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ عن ولاية علي عليه السلام.

And as for His^{azwj} Words: **so (as for) those who are not believing [16:22]**, and they are being arrogant about the Wilayah of Ali^{asws}. Allah^{azwj} Says to the one who does that: **There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely He does not Love the arrogant [16:23]**, about the Wilayah of Ali^{asws}.⁵⁵⁰

61- شي: و مثله بإسناده عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام.

And similar to it, by his chain from Abu Hamza Al-Sumali, from Abu Ja'far^{asws}.⁵⁵¹

[بحار الأنوار: 36/ 103-104 برقم 46، عن تفسير العياشي: 2/ 256، حديث 14. و لاحظ أيضا-: بحار الأنوار: 9/ 102. و جاء في تفسير البرهان: 2/ 363].

62- شي: عنه؛ أَنَّهُ سئل الصادق عليه السلام عن أعداء الله؟، فقال: الأوثان الأربعة، فقيل: من هم؟، فقال: أبو الفصيل، و رمع، و نعل، و معاوية و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله.

⁵⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 60

⁵⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 61

Tafseer Al-Ayyashi, from him, he asked Al-Sadiq^{asws} about enemies of Allah^{azwj}. He^{asws} said: 'The (worshipped) idols are four'. It was said, 'Who are they?' He^{asws} said: 'Abu Al-Fuseyl, and Ram'a, and No'sal, and Muawiya, and the one who makes it a religion with their religion. The one who is inimical to these, so he has been inimical to the enemies of Allah^{azwj}'.⁵⁵²

63- كا: بإسناده عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قوله عزّ وجلّ: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ؛ قال: أمير المؤمنين والأئمة وأخبر متشابهات؛ قال: فلان و فلان و فلان فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة و ابتغاء تأويله و ما يعلم تأويله إلا الله و الراسخون في العلم (آل عمران: 7) و هم أمير المؤمنين والأئمة عليهم السلام.

(The book) 'Al Kafi' – by his chain from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: **'He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; [3:7].** He^{asws} said: 'Amir Al-Momineen^{asws} and the Imams^{asws} - **and others are Allegorical.**, he^{asws} said: 'So and so, and so and so, and so and so, **Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7],** and they are Amir Al-Momineen^{asws} and the Imams^{asws}'.⁵⁵³

[بحار الأنوار: 208 / 23، حديث 12، عن أصول الكافي: 414 / 1 (و قريب منه في مناقب آل أبي طالب 3 / 522، و تفسير العياشي 1 / 162 و انظر بحار الأنوار 22 / 488).

64- كا: بإسناده عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ (الأنعام: 82)؛ قال: بما جاء به محمد صلى الله عليه و آله من الولاية و لم يخلطوها بولاية فلان و فلان، فهو الملبس بالظلم.

Al Kafi – By his chain from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{asws} said: 'With what Muhammad^{saww} came with of the Wilayah, and they do not mix it up with the wilayah of so and so, and so and so. So it is the mixing with the injustice'.⁵⁵⁴

[بحار الأنوار: 371 / 23، حديث 49، عن أصول الكافي: 413 / 1].

65- كا: بإسناده عن عبد الله بن كثير، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ إِذَا دُأُوا كُفْرًا (النساء: 137) لَمْ يُثْبِتْ تَوْبَتَهُمْ (آل عمران: 90)؛ قال: نزلت في فلان و فلان و فلان آمنوا بالنبي صلى الله عليه و آله في أول الأمر، و كفروا حيث عرضت عليهم الولاية حين قال النبي صلى الله عليه و آله: من كنت مولاه فعلي مولاه،

Al Kafi – By his chain from Abdullah Bin Kaseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137]**

⁵⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 62

⁵⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 63

⁵⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 64

their repentance will never be Accepted, [3:90]. He^{asws} said: 'It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet^{saww} in the first matter, and they disbelieved when the Wilayah was presented to them, when the Prophet^{saww} said: 'One whose Master I^{saww} was, so Ali^{asws} is his Master'.

ثم آمنوا بالبيعة لأمر المؤمنين عليه السلام، ثم كفروا حيث مضى رسول الله صلى الله عليه وآله فلم يقرّوا بالبيعة، ثم ازدادوا كفراً بأخذهم من بايعه بالبيعة لهم، فهؤلاء لم يبق فيهم من الإيمان شيء.

Then they believed by pledging allegiance to Amir Al-Momineen^{asws}, then they disbelieved when Rasool-Allah^{saww} passed away, and they did not acknowledged with the allegiance. Then they increased in Kufr by their giving the allegiance to the ones they pledged allegiance to with the allegiances for them. These are the ones, there did not remain in them anything from the Eman".⁵⁵⁵

[بحار الأنوار: 23 / 375 حديث 57، عن أصول الكافي: 1 / 420].

66- و بالإسناد السابق، عن أبي عبد الله عليه السلام في قول الله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ فَلَانِ وَ فَلَانِ، ارتدّوا عن الإيمان في ترك ولاية أمير المؤمنين عليه السلام،

By the preceding chain,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25]** – so and so, and so and so, and so and so turned their backs from the Eman in neglecting the Wilayah of Amir Al-Momineen^{asws}.

قلت: قوله تعالى: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ؛ قال: نزلت و الله فيهما و في أتباعهما، و هو قول الله عزّ و جلّ الذي نزل به جبرئيل عليه السلام على محمد صلى الله عليه وآله: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ فِي عِلِّيٍّ عَلَيْهِ السَّلَامُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ (محمد: 25-26)؛

I said, 'Words of the Exalted: **That is because they said to those who abhorred what Allah Revealed, 'We shall obey you in some of the matters', [47:26].** He^{asws} said: 'It was Revealed, by Allah^{azwj}, regarding the two of them (Abu Bakr & Umar), and regarding their followers, and it is the Word of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with unto Muhammad^{saww}: **That is because they said to those who abhorred what Allah Revealed, - regarding Ali^{asws}, 'We shall obey you in some of the matters', [47:26].**

قال: دعوا بني أمية الى ميثاقهم ألا يصيروا الأمر بعد النبي صلى الله عليه وآله و سلم و لا يعطونا من الخمس شيئاً. الى آخره.

He^{asws} said: 'The Clan of Umayya called to their covenant, that they will never let the command to be among us^{asws} after the Prophet^{saww}, nor did they give to us^{asws} anything from the *Khums*' – up to its end".⁵⁵⁶

⁵⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 65

⁵⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 66

[بحار الأنوار: 23 / 375 - 376 حديث 58، عن أصول الكافي: 1 / 420 - 421]

67- كا: بإسناده عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قوله: وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلَى صِرَاطِ الْحَمِيدِ (الحج: 24)؛ قال: ذاك حمزة و جعفر و عبيدة و سلمان و أبو ذرّ و المقداد بن الأسود و عمار، هدوا الى أمير المؤمنين،

Al Kafi – By his chain from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **And they had been Guided to the goodly from the words, and were Guided to the Path of the Praised One [22:24].** He^{asws} said: ‘That is Hamza^{asws}, and Ja’far^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} Bin Al-Aswad, and Ammar^{ra}, they were guided to Amir Al-Momineen^{asws}’.

و قوله: حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ؛ يعني أمير المؤمنين عليه السلام، وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ (الحجرات: 7)؛ الأول و الثاني و الثالث.

And His^{azwj} Words: **But, Allah Endeared the Eman to you and Adorned it in your hearts – meaning Amir Al-Momineen^{asws}, and Caused you to dislike the Kufr, and the transgression, and the disobedience. [49:7] – the first and the second and the third (caliphs)’**.⁵⁵⁷

[بحار الأنوار: 23 / 379 - 380، حديث 67، عن أصول الكافي: 1 / 425، حديث 66].

68- كا: بإسناده عن جابر، عن أبي جعفر عليه السلام، أنه قال أمير المؤمنين عليه السلام في خطبة له: «و لئن تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ، وَ نَازَعَانِي فِيمَا لَيْسَ لِهَمَا بِحَقٍّ، وَ رَكَبَاها ضَلَالَةً، وَ اعْتَقَدَاها جَهَالَةً، فَلَبِئْسَ مَا عَلَيْهِ وَردًا، وَ لَبِئْسَ مَا لَأَنْفُسَهُمَا مَهْدًا، يَتَلَاعَنَانِ فِي دَوْرِهِمَا وَ يَتَبَرَّأُ كُلٌّ مِنْ صَاحِبِهِ، يَقُولُ لِقَرِينِهِ إِذِ التَّقَا: يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُخْسِ الْقَرِينُ (الزخرف: 38)

Al Kafi – By his chain, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said in a sermon of his^{asws}: ‘And about me^{asws}, two miserable ones before me^{asws} disputed with me^{asws} regarding that in which they had no rights over it, and they rode its misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38]’.

فيحييه الأَشْقَى عَلَى رَثْوَتِهِ: يَا لَيْتَنِي لَمْ أَخْذُكَ خَلِيلًا، لَقَدْ أَضَلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا،

So evil is the friend who answered him, the miserable one upon his ragged condition, **Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]’.**

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلُّ، وَ السَّبِيلُ الَّذِي عَنْهُ مَالٌ، وَ الْإِيمَانُ الَّذِي بِهِ كُفْرٌ، وَ الْقُرْآنُ الَّذِي إِتَاهَ هَجْرٌ، وَ الدِّينُ الَّذِي بِهِ كَذِبٌ، وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبٌ..». الى تمام الخطبة المنقولة في الروضة.

⁵⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 67

I^{asws} am the Zikr from which he went astray, and the Way from which he deviated, and the Eman which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed’ – up to the end of the sermon transmitted in Al-Rowza (Al-Kafi V 8)’⁵⁵⁸.

[بحار الأنوار: 19 / 24، حديث 33، عن الروضة من الكافي: 28 / 27].

69- كا: بإسناده عن أبي بصير، عن أبي عبد الله عليه السلام؛ قال: قلت: **وَ اللَّيْلُ إِذَا يَغْشَاهَا؛** قال: ذلك أئمة الجور الذين استبدوا بالأمر دون آل الرسول عليهم الصلاة والسلام، و جلسوا مجلسا كان آل الرسول صلى الله عليه وآله أولى به منهم، فغشوا دين الله بالظلم و الجور، فحكى الله فعلهم، فقال **وَ اللَّيْلُ إِذَا يَغْشَاهَا** الى آخره.

Al-Kafi – By his chain from Abu Baseer, from Abu Abdullah^{asws}, he (the narrator) said, ‘I asked, ‘(What about): **And the night when it covers it, [91:4]?**’ He^{asws} said: ‘That (is a reference to) the imams of the injustice who tyrannised with the command (government), besides the Progeny^{asws} of the Rasool^{saww} and seated themselves upon a seat which was for the Progeny^{asws} of the Rasool^{saww} who^{asws} were foremost (more deserving) for it than they were. They covered the Religion of Allah^{azwj} by the injustices and the tyranny, therefore Allah^{azwj} has Referred to their deeds by Saying: **And the night when it covers it, [91:4]** – up to its end’’⁵⁵⁹.

[بحار الأنوار: 73 / 24، حديث 7، عن روضة الكافي 8 / 50].

70- كا: بإسناده عن زرارة، عن أبي جعفر عليه السلام في قوله: **لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ** (الانشقاق: 19)؛ قال: يا زرارة! أ و لم تركب هذه الأمة بعد نبينا طبقا عن طبق في أمر فلان و فلان و فلان.

(The book) ‘Al Kafi’ – By his chain from Zurara,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **You will be indulging in a state after a state [84:19].** He^{asws} said: ‘O Zurara! And didn’t this community, after its Prophet^{saww}, enter into one state after another with regards to the matter of so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?’⁵⁶⁰

[بحار الأنوار: 350 / 24، حديث 64، عن أصول الكافي: 1 / 415].

71- كا: بإسناده عن زرارة صاحب الأنماط، عن أحدهما عليهما السلام، قال: من قال: **«اللهم إني أشهدك و أشهد ملائكتك المقربين و حملة عرشك المصطفين أنك أنت الله لا إله إلا أنت الرحمن الرحيم و أن محمدا عبدك و رسولك و أن فلان بن فلان إمامي ... و أبرأ من فلان و فلان و فلان»** فإن مات في ليلته دخل الجنة.

Al-Kafi – By his chain from Razeyn, author of ‘Al-Anmat’ – from one of the two (5th or 6th) Imam^{asws} having said: ‘One who says, ‘O Allah^{azwj}! I keep You^{azwj} as Witness, and I keep the Angels of Proximity as witnesses, and the Chosen bearers of Your^{azwj} Throne! Surely You^{azwj} are Allah^{azwj}. There is no god except You^{azwj}, the Beneficent, the Merciful, and

⁵⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 68

⁵⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 69

⁵⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 70

Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and so and so son of so and so is my Imam^{asws}, and I disavow from so and so (Abu Bakr), and so and so (Umar) and so and so (Usman)'. If he dies during his night, would enter the Paradise".⁵⁶¹

[أصول الكافي: 2 / 522، حديث 3].

72- كنز: بإسناده عن عمرو بن شمر، قال: قال أبو عبد الله عليه السلام: أمر رسول الله صلى الله عليه وآله أبا بكر و عمر و علياً عليه السلام أن يمضوا إلى الكهف و الرقيم فيسبغ أبو بكر الوضوء و يصف قدميه و يصلّي ركعتين و ينادي ثلاثاً، فإن أجابوه و إلّا فليقل مثل ذلك عمر، فإن أجابوه و إلّا فليقل مثل ذلك علي عليه السلام، فمضوا و فعلوا ما أمرهم به رسول الله صلى الله عليه وآله،

(The books) 'Kunz Jamie Al Fawaid', from Amro Bin Shimr who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} ordered Abu Bakr, and Umar, and Ali^{asws} that they should go to the cave at Al-Raqeem. Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali^{asws} went and spoke similar to that, and did what Rasool-Allah^{saww} had ordered him^{asws} to do.

فلم يجيبوا أبا بكر و لا عمر، فقام علي عليه السلام و فعل ذلك، فأجابوه، و قالوا: لبيك لبيك ثلاثاً،

It neither responded to Abu Bakr nor Umar, but when Ali^{asws} arose and did that, it responded to him and said, 'At your^{asws} disposal, at your^{asws} disposal!' three times'.

فقال لهم: لم لم تجيبوا صوت الأول و الثاني و أجبتم الثالث؟ فقالوا: إنا أمرنا أن لا نجيب إلّا نبياً أو وصياً،

He^{asws} said to it: 'What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?' It said, 'I am under instructions that I shall not respond to any except to a Prophet^{as} or a successor^{as} (of a Prophet^{as})'.

ثم انصرفوا إلى النبي صلى الله عليه وآله فسألهم ما فعلوا؟ فأخبروه، فأخرج رسول الله صلى الله عليه وآله صحيفة حمراء، فقال لهم: اكتبوا شهادتكم بخطوطكم فيها بما رأيتم و سمعتم، فأنزل الله عز و جل: سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ (الزخرف: 19)؛ يوم القيامة.

Then they went to the Prophet^{saww}, so he^{saww} asked them of what they had done'. They informed him^{saww}. Then Rasool-Allah^{saww} brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus, Allah^{azwj} Mighty and Majestic Revealed: **Their testimonies would be recorded and they would be Questioned [43:19] - on the Day of Judgement**".⁵⁶²

[بحار الأنوار: 36 / 153، حديث 133، عن تأويل الآيات الظاهرة: 2 / 553 - 554، حديث 7، و أوردها في تفسير البرهان: 4 / 137 - 138].

73- كنز: بإسناده عن أبي بصير، قال: ذكر أبو جعفر عليه السلام الكتاب الذي تعاهدوا عليه في الكعبة، و أشهدوا و ختموا عليه بخواتيمهم، فقال: يا أبا محمد! إن الله أخبر نبيّه بما صنعوه قبل أن يكتبوه، و أنزل الله فيه كتاباً،

⁵⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 71

⁵⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 72

And from him, by his chain from Abu Baseer who said,

‘Abu Ja’far^{asws} mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma’az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he^{asws} said: ‘O Abu Muhammad! Allah^{azwj} Informed His^{azwj} Prophet^{saww} of what they had done before they had written it and Allah^{azwj} Revealed it in His^{azwj} Book’.

قلت: أنزل الله فيه كتاباً؟ قال: أ لم تسمع قوله تعالى: سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَعْلَوْنَ (الزخرف: 19).

I said, ‘And Revealed it in His^{azwj} Book?’ He^{asws} said: ‘Yes. Have you not heard the Words of Allah^{azwj} the Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]?***’⁵⁶³

[بحار الأنوار: 153 / 36 ذيل حديث 133، عن تأويل الآيات الظاهرة: 2 / 555 حديث 9، و أورده في تفسير البرهان: 4 / 143].

74- كنز: بإسناده عن حماد بن عيسى، عن بعض أصحابه، رفعه الى أمير المؤمنين عليه السلام أنه قال: وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ يَغَيِّرُ عِلْمَ وَ لَا هُدًى وَ لَا كِتَابَ مُنِيرٍ* ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ (الحج: 8-9)؛ قال: هو الأول، ثاني عطفه الى [أي] الثاني، و ذلك لما أقام رسول الله صلى الله عليه و آله أمير المؤمنين عليه السلام علماً للناس، و قال: و الله لا نفي بهذا أبداً.

(The books) ‘Kunz Jamie Al Fawaid’– By his chain from Hammad Bin Isa, from one of his companions, raising it to,

‘Amir Al-Momineen^{asws} said: ***And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah [22:9],*** he^{asws} said: ‘He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar)’, and that is when Rasool-Allah^{saww} nominated the Amir Al-Momineen^{asws} as a Guide for the people and they both said: ‘By Allah^{azwj}! We will deny this for him^{saww} forever’.⁵⁶⁴

[بحار الأنوار: 24 / 24، حديث 52، عن تأويل الآيات الظاهرة: 1 / 333 (الحجزة: 129)، و جاء في البرهان: 3 / 78، حديث 3].

75- كنز: بحذف الإسناد، عن جابر بن عبد الله رضي الله عنه، قال: رأيت أمير المؤمنين علي بن أبي طالب عليه السلام و هو خارج من الكوفة ... الى أن قال: ثم رجع و دخلنا الكوفة و دخلت خلفه الى المسجد، فجعل يخطو خطوات و هو يقول: لا و الله لا فعلت، لا و الله لا كان ذلك أبداً. فقلت: يا مولاي! لمن تكلم و لمن تخاطب و ليس أرى أحداً؟.

(The books) ‘Kunz Jamie Al Fawaid’– By a deleted chain, from Jabir Bin Abdullah^{asws} having said,

‘I^{ra} saw Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was outside from Al-Kufa’ – up to he said, ‘Then he^{asws} returned and we entered Al-Kufa and I^{ra} entered behind him^{asws} to the Masjid. He^{asws} went on step by step and he^{asws} was saying: ‘No, by Allah^{azwj}, I^{asws} will not do so! No, by Allah^{azwj}, that will not happen, ever!’ I^{ra} said, ‘O my Master^{asws}! Who were you^{asws} speaking to, and whom were you^{asws} addressing to, and I^{ra} didn’t see anyone?’

⁵⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 73

⁵⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 74

فقال: يا جابر! كشف لي عن برهوت، فرأيت شيبويه و حبتّر و هما يعدّبان في جوف تابوت في برهوت، فنادياني: يا أبا الحسن! يا أمير المؤمنين! ردّنا إلى الدنيا نقرّ بفضلك و نقرّ بالولاية لك،

He^{asws} said: 'O Jabir! It was uncovered for me^{asws} from (the valley of) Barhout, and I^{asws} saw Sheybuwiya and Hibter (Abu Bakr & Umar), and they were both being punished in the interior of a coffin in Barhout. They both called out to me, 'O Abu Al-Hassan^{asws}! O Amir Al-Momineen^{asws}! Return us to the world, we will acknowledge with your^{asws} merits, and we will acknowledge with the Wilayah for you^{asws}.'

فقلت: لا والله لا فعلت، لا والله لا كان ذلك أبدا، ثم قرأ هذه الآية: وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ (الأنعام: 28)، يا جابر! و ما من أحد خالف وصيّ نبيّ إلّا حشر أعمى يتكبكب في عرصات القيامة.

I^{asws} said: 'No, by Allah^{azwj}! I^{asws} will not do so. No, by Allah^{azwj}, that will not happen, ever!' Then he^{asws} recited the Verse: '**And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].**' (Then he^{asws} said): 'O Jabir! And there is no one opposing a successor^{as} of a Prophet^{as} except he would be Resurrected blind groping around in the plains of Qiyamah".⁵⁶⁵

[بحار الأنوار: 27 / 306 - 307 حديث 11، عن تأويل الآيات الظاهرة: 82 (1/ 163 - 164) باختلاف يسير. و عنه أيضا في البحار: 41 / 221، حديث 33، و البرهان: 1 / 522، حديث 5].

76- كنز: بإسناده عن الهيثم عبد الرحمن، عن الرضا عن آبائه عليهم السلام في قوله تعالى: فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ* فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (القارعة: 6-7)؛ قال: نزلت في عليّ بن أبي طالب عليه السلام، وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ* فَأُمُّهُ هَاوِيَةٌ (القارعة: 8-9)؛ قال: نزلت في الثلاثة.

(The book) 'Kunz Al-Fawaaid' – By his chain from Al-Haysam Abdul Rahman, from Al-Reza^{asws} regarding Words of the Exalted: **Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]**, said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}. **And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]**, said: 'It was Revealed regarding three, meaning the three (Abu Bakr, Umar, and Usman)".⁵⁶⁶

[بحار الأنوار: 36 / 67، حديث 10، عن تأويل الآيات الظاهرة: 2 / 849، حديث 1].

77- كنز: روى الشيخ المفيد بإسناده إلى محمد بن سائب الكلبي، قال: لما قدم الصادق عليه السلام العراق نزل الحيرة، فدخل عليه أبو حنيفة و سأله [عن] مسائل، و كان مما سأله أن قال له: جعلت فداك! ما الأمر بالمعروف؟،

It is reported by Sheykh Al Mufeed, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

'When Al-Sadiq^{asws} proceeded to Al-Iraq, he^{asws} encamped at Al-Hira. Abu Haneefa came to him^{asws} and asked him about certain issues, and it was from what he asked him^{asws}, that he said to him^{asws}, 'May I be sacrificed for you^{asws}! What is 'Amr Bil Marouf' (enjoining of the good)?'

فقال عليه السلام: المعروف يا أبا حنيفة- المعروف في أهل السماء؛ المعروف في أهل الأرض؛ و ذاك أمير المؤمنين عليّ بن أبي طالب عليه السلام،

⁵⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 75

⁵⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 76

He^{asws} said: "Al-Marouf", O Abu Haneefa, is the one well-known among the people of the sky and the one well-known among the people of the earth, and that is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}.

قال: جعلت فداك! فما المنكر؟ قال: اللذان ظلماه حقّه، و ابتزّاه أمره، و حملا الناس على كتفه ..

May I be sacrificed for you^{asws}! So, what is 'Al-Munkar' (the evil to be forbidden from)?' He^{asws} said: 'Those two (Abu Bakr & Umar) who oppressed him^{asws} of his^{asws} rights and swindled his^{asws} command, and loaded the people upon his^{asws} shoulders"⁵⁶⁷.

[بحار الأنوار: 208 / 10، حديث 10، و 58 / 24، حديث 34، عن تأويل الآيات الظاهرة: 852 / 2، حديث 8، و جاء في تفسير البرهان: 503 / 4، حديث 12].

78- كنز: بإسناده عن الفضل بن العباس، عن أبي عبد الله عليه السلام أنه قال: ... وَ اللَّيْلُ إِذَا يَغْشَاهَا (الشمس: 4)؛ حَبْرٌ وَ دَلَامٌ، غَشِيَا عَلَيْهِ الْحَقَّ ..

(The book) 'Kunz Al-Fawaid' – By his chain from al fazl Bin Al Abbas, from Abu Abdullah^{asws} having said: **And the night when it covers it, [91:4]** – Hibter (Abu Bakr) and Dalam (Umar), they had covered upon the Truth"⁵⁶⁸.

[بحار الأنوار: 72 / 24، حديث 6، عن تأويل الآيات الظاهرة: 803 / 2 باختلاف يسير، و إثبات الهداة: 131 / 7، حديث 660، و ذيله في البحار: 120 / 53، حديث 155، و البرهان: 467 / 4، حديث 11].

79- و انظر ما جاء من روايات في تأويل الآيات الظاهرة: 805 / 2 في تفسير الآية الشريفة، قال: ذاك أئمة الجور الذين استبدّوا بالأمور دون آل الرسول، و جلسوا مجلسا كان آل محمد أولى به منهم، فغشوا دين الله بالجور و الظلم.

And look at what has come from the reported regarding the interpretation of the apparent Verse of 2:208, in the interpretation of the Noble Verse, he said, 'That (is a reference to) the imams of the injustice who tyrannised with the command (government), the Progeny^{asws} of the Rasool^{saww} and seated themselves upon a set which was for the Progeny^{asws} of the Rasool^{saww} who^{asws} were foremost (more deserving) for it than they were. They veiled the Religion of Allah^{azwj} by the tyranny and injustices"⁵⁶⁹.

[و جاء في بحار الأنوار: 71 / 24، و البرهان: 467 / 4، و إثبات الهداة: 141 / 7، حديث 661].

80- روى عن شريك بن عبد الله و هو يومئذ قاض:- أنّ النبي صلى الله عليه و آله بعث عليّا عليه السلام و أبا بكر و عمر الى أصحاب الكهف، فقال: اتّوهم فأبلغوهم منّي السلام،

It is reported from Shareek Bin Abdullah and on that day he was a judge, 'The Prophet^{saww} sent Ali^{asws} and Abu bakr and Umar to the companions of the cave. He^{saww} said: 'Go to them and deliver to them the greetings from me^{saww}'.

فلما خرجوا من عنده قالوا [قال أبو بكر] لعليّ: أتدري أين هم؟ فقال: ما كان رسول الله صلى الله عليه و آله بعثنا الى مكان إلّا هداانا الله له،

⁵⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 77

⁵⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 78

⁵⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 79

When they went out from his^{saww} presence, they (Abu Bakr) said to Ali^{asws}, 'Do you^{asws} know where they are?' He^{asws} said: 'It would not be for Rasool-Allah^{saww} to send us to a place except Allah^{azwj} would Guide us to it'.

فلما أوقفهم على باب الكهف قال: يا أبا بكر! سلم، فإنك أسأنا، فسلم فلم يجب، ثم قال: يا أبا حفص! سلم فإنك أسأني، فسلم فلم يجب،

When he^{asws} paused them at the entrance of the cave, he^{asws} said: 'O Abu Bakr! Greet, for you are our eldest'. He greeted, but he was not responded to. Then he^{asws} said: 'O Abu Hafs! Greet, for you are older than me^{asws}'. He greeted, but was not responded to'.

قال: فسلم عليّ بن أبي طالب عليه السلام، فردوا السلام وحيّوه وأبلغهم سلام رسول الله صلى الله عليه وآله، فقال أبو بكر: سلمهم، ما لهم سلمنا عليهم فلم يسلموا علينا [فلم يجيبوا]؟

He (the narrator) said, 'Ali^{asws} Bin Abu Talib^{asws} greeted, and they responded to the greeting and greeted him^{asws}, and he^{asws} delivered to them the greetings of Rasool-Allah^{saww}, and they responded to it. Abu Bakr said, 'Ask them, what is the matter with them (when) we greeted to them, they did not greet unto us (did not respond)?'

قال: سلمهم أنت، فسألهم فلم يكلموه، ثم سألهم عمر فلم يكلموه، فقالوا: يا أبا الحسن! سلمهم أنت،

He^{asws} said: 'You ask them'. He asked them, but they did not speak to him. Then Umar asked them, but they did not speak to him. They both said, 'O Abu Al Hassan^{asws}! You^{asws} ask them'.

فقال عليّ عليه السلام: إنّ صاحبيّ هذان سألاني أن أسألكم: لم رددتم عليّ و لم تردوا عليهما؟ قالوا: إنّنا لا نكلّم إلاّ أنبياء أو وصيّ نبيّ.

Ali^{asws} said: 'These two companions of mine^{asws} have asked me^{asws} to ask you all, 'Why did you respond unto me^{asws} and did not respond unto them both?' They said, 'We will not speak except to Prophets^{as} or successors^{as} of a Prophet^{as}'.⁵⁷⁰

[بخار الأنوار: 39/ 136-137، حديث 3، عن الخرائج و الجرائح: 1/ 189-190 حديث 24].

81- **يج: روى عن الرضا، عن آبائه عليهم السلام؛ أنّ غلاماً يهودياً قدم على أبي بكر في خلافته، فقال: السلام عليك يا أبا بكر، فوجأ عنقه و قيل له: لم لا تسلم عليه بالخلافة؟**

It is reported from Al-Reza^{asws}, from his^{asws} forefathers^{asws}: 'A Jewish boy arrived to Abu Bakr during his caliphate. He said, 'The greetings be unto you, O Abu Bakr'. His neck was pained (hit) and it was said to him, 'Why did you not greet him as the caliph?'

ثم قال له أبو بكر: ما حاجتك؟ قال: مات أبي يهودياً و خلف كنوزاً و أموالاً؛ فإن أنت أظهرتها و أخرجتها إليّ أسلمت على يديك و كنت مولاك، و جعلت لك ثلث ذلك المال، و ثلثاً للمهاجرين و الأنصار، و ثلثاً لي،

Then Abu Bakr said to him, 'What is your need?' He said, 'My Jewish father died and left behind (hidden) treasure and wealth, so if you were to manifest these and extract these to me, I shall become a Muslim upon your hands and would be your friend, and will make a

⁵⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 80

third of the wealth to be for you, and a third for the Emigrants and the Helpers, and a third would be for me’.

فقال أبو بكر: يا خبيث! و هل يعلم الغيب إلا الله.

Abu Bakr said, ‘O wicked one! And does anyone know the unseen except Allah^{azwj}?’

و فيه ما حصله أنّ الغلام انتهى الى عمر و قال بما قال لأبي بكر و قصّ قصّته معه و أجاب عمر بما أجابه أبو بكر،

And in it (the report), what is achieved is that the boy ended up to Umar and said what he had said to Abu Bakr, and narrated his story with him, and Umar answered with what Abu Bakr had answered.

و جاء الى أمير المؤمنين عليه السلام و سلّم عليه بإمرة المؤمنين، و اعترضوا عليه لم لا تسلّم عليهما بإمرة المؤمنين و سلّمت على علي بن أبي طالب بهذا الاسم، فقال: و الله ما سمّيته بهذا الاسم حتى وجدت ذلك في كتب آبائي و أجدادي في التوراة ..

And he came to Amir Al-Momineen^{asws} and greeted him^{asws} as ‘Amir Al-Momineen’, and they (people) objected to him, why he had not greeted unto both of them as ‘Amir Al-Momineen’, and had greeted unto Ali^{asws} Bin Abu Talib^{asws} with this name. He said, ‘By Allah^{azwj}! I will not name anyone with this name until I find that in the books of my forefathers and grandfathers in the Torah’.

و علّمه أمير المؤمنين طريقة لإظهار الكنوز .. أن صار الى وادي برهوت .. الى آخر ما ذكر.

And Amir Al-Momineen^{asws} taught him a way to manifest the (hidden) treasure, that he should go to the valley of Barhoot’ – up to the end of what is mentioned”⁵⁷¹.

[بحار الأنوار: 41/ 196 حديث 9، عن الخرائج و الجرائح: 1/ 192-194، حديث 29، و جاء في مدينة المعاجز: 100 حديث 268، و مشارق أنوار اليقين: 81].

82- **يحيى بن داود بن كثير الرقي، قال:** كنت عند الصادق عليه السلام أنا و أبو الخطاب، و الفضل، و أبو عبد الله البلخي؛ إذ دخل علينا كثير التواء، فقال: إنّ أبا الخطاب هذا يشتم أبا بكر و عمر [و عثمان] و يظهر البراءة منهم،

And it is reported from Dawood Bin Kaseer Al-Raqy who said, ‘I was in the presence of Al-Sadiq^{asws}, I and Abu Al-Khattab, and Al-Mufazzal, and Abdu Abdullah Al-Balkhy, when Kaseer Al-Nawa entered to see us. He said, ‘This Abu Al-Khattab reviles Abu Bakr and Umar and Usman and manifests the disavowment from them’.

فالتفت الصادق عليه السلام الى أبي الخطاب و قال: يا محمد! ما تقول؟، قال: كذب و الله ما سمع مّي قطّ شتمهما [مّي]، فقال الصادق عليه السلام: قد حلف، و لا يحلف كذبا، فقال: صدق، لم أسمع أنا منه، و لكن حدّثني الثقة به عنه، قال الصادق عليه السلام: و إنّ الثقة لا يبلغ ذلك.

Al-Sadiq^{asws} turned towards Abu Al-Khattab and said, ‘O Muhammad! What are you saying?’ He said, ‘He is lying! By Allah^{azwj}, he has not heard me reviling them at all!’ Al-Sadiq^{asws} said: ‘He has sworn (oathed), and he will not swear falsely’. He said, ‘He speaks the truth. I did

⁵⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 81

not hear it from him, but the trustworthy one narrated to me from him'. Al-Sadiq^{asws} said: 'And the trustworthy one has not reached that (trustworthiness)'.

فلَمَّا خرج كثير [التوا] قال الصادق عليه السلام: أما والله لئن كان أبو الخطاب ذكر ما قال كثير، لقد علم من أمرهما [هم] ما لم يعلمه كثير، والله لقد جلسا مجلس أمير المؤمنين عليه السلام غضبا فلا غفر الله لهما، ولا عفا عنهما،

When Kaseer had gone out, Al-Sadiq^{asws} said: 'But by Allah^{azwj}! if Abu Al-Khattab had mentioned what Kaseer has said, he would have known from both their affairs what Kaseer did not know. By Allah^{azwj}! They both sat in the seat of Amir Al-Momineen^{asws}, so Allah^{azwj} will not Forgive them, nor Pardon them'.

فبهت أبو عبد الله البلخي، ونظر إلى الصادق عليه السلام متعجباً مما قال فيهما، فقال الصادق عليه السلام: أنكرت ما سمعت فيهما؟ قال: كان ذلك،

Abu Abdullah Al-Balkhy was dumbfounded and looked at Al-Sadiq^{asws} astonished from what he^{asws} had said regarding both of them (Abu Bakr and Umar). Al-Sadiq^{asws} said: 'Are you denying what you heard regarding them?' He said, 'That has happened'.

قال الصادق عليه السلام: فهَلَّا كان الإنكار منك ليلة دفع [رفع] إليك فلان بن فلان البلخي جاريته فلانة لتبيعها له، فلَمَّا عبرت النهر افترشتها في أصل شجرة!؟ فقال البلخي: قد مضى والله لهذا الحديث أكثر من عشرين سنة، ولقد تبت إلى الله من ذلك،

Al-Sadiq^{asws} said: 'So where was the denial from you on the night so and so, son of so and so Al-Balkhy had handed over his so and so slave girl for you to sell her for him. When you crossed the river, you laid her at the base of the tree?!' Al-Balkhy said, 'By Allah^{azwj}! There has passed for this event, more than twenty years, and I have already repented to Allah^{azwj} from that'.

فقال الصادق عليه السلام: لقد تبت وما تاب الله عليك، ولقد غضب الله لصاحب الجارية، ثم ركب و سار البلخي معه، فلَمَّا برز، قال الصادق عليه السلام وقد سمع صوت حمار: إن أهل النار يتأذون بهما وبأصواتهما كما تتأذون بصوت الحمار .. إلى آخره.

Al-Sadiq^{asws} said: 'You repented and Allah^{azwj} has not Turned to you (with Mercy), and you had angered the owner of the slave girl'. Then he rode and Al-Balkhy went with him. When they emerged, Al-Sadiq^{asws} said, and he^{asws} had heard the sound (braying) of the donkey: 'The inhabitants of the Fire would be hurt by them (Abu Bakr and Umar) and by their voices just as you are hurt by the voice (braying) of the donkey' – up to its end".⁵⁷²

[بحار الأنوار: 47/ 111، حديث 149، عن الخرائج و الجرائح: 198 (تحقيق مدرسة الامام المهدي عج: 1/ 297- 299، حديث 5)، و أورده في إثبات الهداة: 5/ 404، حديث 136، و مدينة المعاجز: 381، حديث 77 و غيره].

83- يرحم الله عن سلمان؛ أنَّ علياً عليه السلام بلغه عن عمر ذكر شيعته؛ فاستقبله في بعض طرقات بساتين المدينة و في يد علي عليه السلام قوس عربية، فقال: يا عمر بلغني عنك ذكرك لشيعتي، فقال: اربع على ظلعك، فقال: إنَّك لهيئنا؟

It is reported from Salman^{ra} that Ali^{asws}, it reached him^{asws} from Umar, the mention of his^{asws} Shias, so he^{asws} faced him in one of the streets of the orchards of Al-Medina, and in the hand

⁵⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 82

of Ali^{asws} was an Arabian bow. He^{asws} said: 'O Umar! It has reached me^{asws} from you, your mentioning of my^{asws} Shias'. He said, 'Squat upon your^{asws} ribs!' He^{asws} said: 'Are you degrading us?'

ثم رمى بالقوس الى [على] الأرض فإذا هي ثعبان كالبعير فاغر فاه، و قد أقبل نحو عمر ليبتلعه، فصاح عمر: الله الله يا أبا الحسن لا عدت بعدها في شيء، و جعل يتضرع إليه، فضرب عليّ يده الى الثعبان فعادت القوس كما كانت، فمرّ عمر الى بيته مرعوباً،

Then he^{asws} cast down the bow to the ground, and there (it became) a serpent like the (size of the) camel, opening its mouth, and it came near Umar in order to swallow him. Umar shouted, 'Allah^{azwj}! Allah^{azwj}, O Abu Al-Hassan^{asws}! I will not repeat after it regarding anything!' And he went on beseeching to him^{asws}. Ali^{asws} struck his^{asws} hand upon the serpent and it returned to be a bow just as it used to be. Umar went to his house.

قال سلمان: فلما كان في الليل دعاني عليّ عليه السلام، فقال: صر الى عمر فإنه حمل إليه مال من ناحية المشرق و لم يعلم به أحد، و قد عزم أن يحتبسه، فقل له: يقول لك عليّ: أخرج إليك مال من ناحية المشرق ففرقه على من جعل لهم و لا تحبسه فأفضحك،

Salman^{ra} said, 'When it was during the night, Ali^{asws} called me^{ra}. He^{asws} said: 'Go to Umar, for some wealth has been carried over to him from the eastern areas, and he did not let anyone know of it, and he has determined to withhold it (for himself), and say to him, 'Ali^{asws} is saying to you, the wealth from the eastern areas, distribute it upon the one whom it is made for and do not withhold it, or else he^{asws} will expose you''.

قال سلمان: فأدّيت إليه الرسالة، فقال: حيرني أمر صاحبك من أين علم به؟ فقلت: و هل يخفى عليه مثل هذا، فقال لسلمان: اقبل مّي ما أقول لك: ما عليّ إلّا ساحر! و إيّ لمشفق عليك منه، و الصواب أن تفارقه و تصير في جملتنا،

Salman^{ra} said, 'I^{ra} delivered the message to him. He (Umar) said, 'The matter of your^{ra} companion confuses me. From where does he^{asws} know?' I^{ra} said, 'And can the like of this be hidden from him^{asws}? He said to Salman^{ra}, 'Accept from me what I am saying to you^{ra}. Ali^{asws} is not, except a sorcerer! And I am fearful upon you from him^{asws}, and the correctness would be if you^{ra} were to separate from him^{asws} and come to be among all of us'.

قلت: بفس ما قلت، لكنّ عليّاً ورث من أسرار النبوة ما قد رأيت منه و ما هو أكبر منه، قال: ارجع إليه فقل له: السمع و الطاعة لأمرك،

I^{ra} said, 'Evil is what you are saying. But Ali^{asws} is an inheritor of the secrets of the Prophet-hood. Whatever you have seen from him^{asws}, he^{asws} is greater than it'. He said: 'Return to him^{asws} and say to him^{asws}, 'The listening and the obedience is to your^{asws} orders'.

فرجعت الى عليّ عليه السلام فقال: أحدثك بما جرى بينكما؟ فقلت: أنت أعلم به مّي، فتكلّم بكلّ ما جرى [به] بيننا، ثم قال: إنّ رعب الثعبان في قلبه الى أن يموت.

So, I^{ra} returned to Ali^{asws}. He^{asws} said: 'Shall I^{asws} narrate to you^{ra} what (discussion) had flowed between the two of you?' I^{ra} said, 'You^{ra} are more knowing with it than I^{ra} am'. He^{asws}

spoke with all what had flowed between us. Then he^{asws} said: 'The dread of the serpent will be in his heart until he dies'⁵⁷³.

[بحار الأنوار: 41 / 256 - 257 حديث 17، عن الخرائج و الجرائح: 20 و 21 (1/ 232 حديث 77)، و مدينة المعاجز: 200، حديث 551، و إثبات الهداة: 4 / 547، حديث 195].

84- **يل:** روي عن الصادق عليه السلام أنَّ أمير المؤمنين عليه السلام بلغه عن عمر ابن الخطاب أمر، فأرسل إليه سلمان رضي الله عنه و قال: قل له: قد بلغني عنك كيت و كيت، و كرهت أن أعتب عليك في وجهك، فنيبغني أن لا يقال فيَّ إلَّا الحق، فقد غصبت حقِّي على القذى و صبرت حتى تبلغ الكتاب أجله ... في حديث طويل في معاني مقاربة للتي سلفت.

It is reported from Al-Sadiq^{asws} that Amir Al-Momineen^{asws}, a matter reached him^{asws} from Umar Bin Al-Khattab, so he^{asws} sent Salman^{ra} to him and said: 'Tell him that it has reached me^{asws} from you, such and such, I^{asws} dislike to fault you in your face. It is befitting that nothing should be said regarding me^{asws} except the truth, for you have usurped my^{asws} rights upon my^{asws} eyesore, and I^{asws} shall be patient until the Ordainment reaches its term' – in a lengthy Hadeeth in the meaning near to that which has passed'⁵⁷⁴.

[بحار الأنوار: 42 / 42 - 43 حديث 15، عن الفضائل: 65 - 66].

85- **ل:** بإسناده عن اسحاق بن عمار، عن أبي الحسن موسى عليه السلام في حديث طويل يقول فيه:- يا إسحاق! إنَّ في النار لواديا يقال له: سقر لم يتنقَّس منذ خلقه الله ... الى أن قال: و إنَّ في ذلك القلب حليَّة يتعوَّذ جميع أهل ذلك القلب من خبث تلك الحليَّة و تنتها و قدرها و ما أعدَّ الله في أنيابها من السمِّ لإهلها، و إنَّ في جوف تلك الحليَّة لصناديق فيها خمسة من الأمم السالفة، و إثنان من هذه الأمة.

By this chain from Is'haq Bin Ammar, 'From Abu Al-Hassan Musa^{asws} in a lengthy Hadeeth he^{asws} is saying in it: 'O Is'haq! In the Fire there is a valley called Saqar. It has not breathed since Allah^{azwj} Created it' – up to he^{asws} said: 'And in that well there is a snake the entirety of the people of that well seek Refuge from the wickedness of that snake, and its stink, and its filth and what Allah^{azwj} has Prepared in its teeth from the venom for its inhabitants. And in the inside of that snake there are boxes wherein are five from the previous communities and two from this community'.

قال: قلت: جعلت فداك؛ و من الخمسة و من الاثنان؟ ... و من هذه الأمة الأعريان.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And who are the five? And who are the two?'. 'and from this community the two Bedouins (Abu Bakr and Umar)'⁵⁷⁵.

[بحار الأنوار: 8 / 310 - 311، حديث 77، عن الخصال: 2 / 34].

86- **ل:** بإسناده عن حنان بن سدير، عن رجل من أصحاب أبي عبد الله عليه السلام؛ قال: سمعته يقول: إنَّ أشدَّ الناس عذابا يوم القيامة لسبعة نفر؛ أولهم ابن آدم الذي قتل أخاه، و نمrod الذي حاح إبراهيم في ربه، و اثنان في بني إسرائيل هوذا قومهم و نصرّاهم، و فرعون الذي قال أَنَا رَبُّكُمْ الأعلى، و اثنان من هذه الأمة.

⁵⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 83

⁵⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 84

⁵⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 85

By his chain from Hanan Bin Sadeyr,

‘From a man from the companions of Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The severest of the people in Punishment on the Day of Qiyamah would be seven persons, the first of them being the son^{la} of Adam^{as} who killed his^{la} brother^{as}, and Nimrod^{la} who argued Ibrahim^{as} regarding his^{as} Lord^{azwj}, and two from the Children of Israel, one who Judaized his people and one who Christianised them, and Pharaoh^{la} who said, **‘I am your lord, the most exalted!’ [79:24]**, and two (Abu Bakr and Umar) from this community’⁵⁷⁶.

[بحار الأنوار: 11 / 233، حديث 12، عن الخصال: 4 / 2].

87- تخلص: بإسناده عن أبي عبد الله، عن أبيه، عن أمير المؤمنين عليهم السلام في حديث ... فأمرها مالك فخدمت، فرأيت رجلين في أعناقهما سلاسل النيران، معلقين بها إلى فوق، وعلى رؤسهما قوم معهم مقامع النيران يجمعونها بها، فقلت: يا مالك! من هذان؟

By his chain, from Abu Abdullah, from his father, from Amir Al-Momineen^{asws} in a Hadeeth: ‘Malik ordered it and it froze. I^{asws} saw two men having chains of fire in their necks, suspended by these to above, and upon both their head was a group having rods of fire striking them with these. I^{asws} said: ‘O Malik! Who are these two?’

فقال: و ما قرأت على ساق العرش؛ و كنت قبل قراءته قبل أن يخلق الله الدنيا بألفي عام: «لا إله إلا الله، محمد رسول الله أيّدته و نصرته بعلي»، فقال: هذان عدواؤك و ظالمهم.

He said, ‘And did you^{asws} not read upon the Base of the Throne, and I used to read it before Allah^{azwj} Created the world by two thousand years: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}. I^{azwj} Aided him^{saww} Helped him^{saww} with Ali^{asws}’’. He said ‘These two are those enemies and the ones who oppressed them^{asws}’⁵⁷⁷.

[بحار الأنوار: 39 / 191-192 ذيل حديث 27، عن الاختصاص: 108-109].

88- تخلص خص: من كتاب البصائر لسعد بن عبد الله بإسناده، قال: دخل أبو بكر على أمير المؤمنين عليه السلام، فقال له: إنّ رسول الله صلى الله عليه وآله لم يحدث إلينا في أمرك شيئاً بعد أيام الولاية في الغدير، و أنا أشهد أنّك مولاي مقرّ بذلك، و قد سلّمت عليك على عهد رسول الله صلى الله عليه وآله بإمرة المؤمنين،

From the book ‘Basaair’ of Sa’ad Bin Abdullah by his chain who said,

‘Abu Bakr came to Ali^{asws} and said to him^{asws}, ‘Rasool-Allah^{saww} did not narrated any Hadeeth to us regarding your^{asws} matter after the day of the Wilayah, and I do testify that you^{asws} are my Master^{asws}, acknowledging to you^{asws} with that, and I had greeted unto you^{asws} in the era of Rasool-Allah^{saww} as ‘Amir Al-Momineen’.

و أخبرنا رسول الله صلى الله عليه وآله أنّك وصيّ و وارثه و خليفته في أهله و نسائه، و أنّك وارثه، و ميراثه قد صار إليك، و لم يخبرنا أنّك خليفته في أمّته من بعده، و لا جرم لي فيما بيني و بينك، و لا ذنب لنا فيما بيننا و بين الله تعالى،

⁵⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 86

⁵⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 87

And Rasool-Allah^{saww} had informed us that you^{saww} are his^{saww} successor^{asws}, and his^{saww} inheritor, and his^{saww} among his^{saww} family, and his^{saww} wives, and did not settle between you^{asws} and that, and the inheritance of Rasool-Allah^{saww} has come to you^{asws}, and the matters of his^{saww} wives, and he^{saww} did not inform us that you^{asws} are his^{saww} caliph from after him^{saww}, and there is no blame for you^{asws} regarding that in what is between us and you^{asws}, nor is then any sin between us and you^{asws} and Allah^{azwj} the Exalted’.

فقال له عليّ عليه السلام: إن أريتك رسول الله صلى الله عليه وآله حتى يخبرك بأبي أولى بالأمر الذي أنت فيه منك؟ وأنت إن لم تعزل نفسك عنه فقد خالفت الله ورسوله صلى الله عليه وآله.

‘Ali^{asws} said: ‘If I^{asws} were to show you Rasool-Allah^{azwj} until he^{saww} informs you that I^{asws} am foremost with the command which you are in than you are? And, and (if) you do not retract from what you are in, you would have opposed Allah^{azwj} and His^{azwj} Rasool^{saww}’.

فقال: إن أريتني حتى يخبرني ببعض هذا اكتفيت به، فقال عليه السلام: فتلقاني إذا صليت المغرب حتى أريكه،

Abu Bakr said, ‘If I were to see Rasool-Allah^{saww} until he^{saww} informs me with this, I shall be sufficed of it’. He^{asws} said: ‘Then, meet me^{asws} when you have prayed Al-Maghrib Salat until I^{asws} show him^{saww} to you’.

قال: فرجع إليه بعد المغرب، فأخذ بيده وأخرجه إلى مسجد قبا، فإذا هو برسول الله صلى الله عليه وآله جالس في القبلة، فقال له: يا فلان! وثبت على مولاك عليّ عليه السلام و جلست مجلسه و هو مجلس النبوة- لا يستحقّه غيره، لأنّه وصيّ و خليفتي،

He (the narrator) said, ‘He returned to him^{asws} after Al-Maghrib (Salat). He^{asws} grabbed his hand and went out with him to Masjid Quba, and there was Rasool-Allah^{saww} seated in the Qiblah. He^{saww} said: ‘O so and so! You pounced upon your Master^{asws} Ali^{asws} and sat in his^{asws} seat and it is the seat of the Prophet-hood, others are not rightful of it, because he^{asws} is my^{saww} successor, and my^{saww} caliph.

فنبذت أمري، و خالفت ما قلته لك، و تعرّضت لسخط الله و سخطي، فانزع هذا السريال الذي تسريته بغير حقّ و لا أنت من أهله، و إلّا فموعدك النار؛

You discarded my^{saww} orders, and opposed what I^{saww} had said to you, you exposed yourself to the Wrath of Allah^{azwj} and my^{saww} anger, so remove this trouser (caliphate) which you are trousering without any right, nor are you from its rightful ones, or else your appointment would be in the Fire!’

قال: فخرج مذعورا ليسلم الأمر إليه، و انطلق أمير المؤمنين صلوات الله عليه فحدّث سلمان بما كان جرى، فقال له سلمان: ليبيدّن هذا الحديث لصاحبه و ليخبرته بالخبر،

He (the narrator) said, ‘Then he^{asws} grabbed his hand and took him out, and the Prophet^{saww} stood up and walked away from them. Amir Al-Momineen^{asws} went to Salman^{ra} and said: ‘O Salman^{ra}! Do you^{ra} not know that such and such matter has transpired?’ He^{ra} said, ‘Let us testify with you^{asws} and let us be a delegation to his companion (Umar) and inform him with the news’.

فضحك أمير المؤمنين عليه السلام و قال: أما إنّه سيخبره و ليمنعنّه إن هم بأن يفعل، ثم قال: لا و الله لا يذكران ذلك أبدا حتى يموتا؛

He (the narrator) said, 'Amir Al-Momineen^{asws} chuckled and said: 'But, he (Abu Bakr) will inform him (Umar), and he (Umar) would prevent him if he thinks of doing so'. Then he^{asws} said: 'No, by Allah^{azwj}! They will both not remember that, ever, until they die'.

قال: فلقى صاحبه فحدّثه بالحديث كلّ، فقال له: ما أضعف رأيك و أخور قلبك؛ أما تعلم أنّ ذلك من بعض سحر ابن أبي كبشة؟! أنسيت سحر بني هاشم؟! فأقم على ما أنت عليه!.

He (the narrator) said, 'He met his companion and narrated to him with the narration, all of it. He said to him, 'How weak is your opinion and how hollow is your heart. Don't you know that is from part of the sorcery of Ibn Abu Kabasha (Rasool-Allah^{saww})?! Have you forgotten the sorcery of the Clan of Hashim^{as}? Stay upon what you are upon"⁵⁷⁸.

[بخار الأنوار: 41/ 228 - 229، حديث 38، عن الاختصاص: 272 - 273، و بصائر الدرجات: 78، و مختصره: 109 - 110].

89- **ختص: عمرو بن ثابت، قال:** سألت أبا جعفر عليه السلام عن قول الله: **وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ** (البقرة: 165)، قال: فقال: هم و الله أولياء فلان و فلان و فلان، اتّخذوهم أئمة دون الإمام الذي جعله الله للناس إماما،

Amro Bin Sabit who said, 'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **And from the people there are ones who take rivals besides Allah. They love them like the love for Allah; and those who believe are more intense in love for Allah [2:165].** He^{asws} said: 'By Allah^{azwj}! They are friends of so and so (Abu Bakr), and so and so (Umar), and so and so (Usman). They are taking them as imams from besides the Imam^{asws} whom Allah^{azwj} has Made to be for the people.

فذلك قول الله: **وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ** * إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (البقرة: 165 - 167)،

That is the Word of Allah^{azwj}: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]'**.

ثم قال أبو جعفر عليه السلام: هم و الله يا جابر أئمة الظلمة و أشياعهم.

⁵⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 88

Then Abu Ja'far^{asws} said: 'By Allah^{azwj}, O Jabir! They are the unjust imams and their loyalists'.⁵⁷⁹

[بحار الأنوار: 137 / 72، حديث 23، عن الاختصاص: 334].

90- **تخص:** بإسناده عن جابر الجعفي في حديث طويل وفيه: ثم خاطب الله عز وجل في ذلك الموقف محمداً، فقال يا محمداً! **وَ إِذَا رَأَوْا الشَّكَاكَ وَ الجاحدون تجارَةً يعني الأول أو هؤلاء يعني الثاني انفضوا إليها..**

By his chain, from Jabir Al-Jufy in a lengthy Hadeeth, and in it: 'Then Allah^{azwj} Mighty and Majestic Addressed Muhammad^{saww} in that place, so He^{azwj} Said: "O Muhammad^{saww}! **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**'.

قُلْ يَا مُحَمَّد! مَا عِنْدَ اللَّهِ مِنْ وَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ خَيْرٌ مِنَ التَّجَارَةِ يَعْنِي بَيْعَةِ الْأَوَّلِ وَ الثَّانِي ..

Say: - O Muhammad^{saww}! **'Whatever is in the Presence of Allah – from the Wilayah of Ali^{asws} and the successors^{asws}, is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar)".⁵⁸⁰

[بحار الأنوار: 278 / 89 من حديث 24، عن الاختصاص: 128 - 130].

91- **خص:** بإسناده عن خالد بن يحيى، قال: قلت لأبي عبد الله عليه السلام: سمى رسول الله صلى الله عليه وآله أبا بكر صديقاً؟ فقال: نعم، إنه حيث كان معه أبو بكر في الغار،

By his chain from Khalid Bin Yahya who said, 'I said to Abu Abdullah^{asws}, 'Rasool-Allah^{saww} had named Abu Bakr as 'Siddique'? He^{asws} said: 'Yes, when Abu Bakr was with him^{saww} in the cave'.

قال رسول الله صلى الله عليه وآله: إني لأرى سفينة بني عبد المطلب تضطرب في البحر ضالّة، فقال له أبو بكر: و إنك لتراها؟ قال: نعم. فقال: يا رسول الله! تقدر أن ترينها؟ فقال: ادن مني، فدنا منه، فمسح يده على عينيه، ثم قال له: انظر ...

Rasool-Allah^{saww} said: 'I^{saww} can see the ship of the clan of Abdul Muttalib^{as} being restless in the sea, lost'. Abu Bakr said to him^{saww}, 'And you^{saww} can see it?!' He^{saww} said: 'Yes'. He said, 'O Rasool-Allah^{saww}! Are you^{saww} able upon showing it to us?' He^{saww} said: 'Come near me^{saww}'. He went near him^{saww}. He^{saww} wiped upon his eyes, then said to him: 'Look!'

فنظر أبو بكر، فرأى السفينة تضطرب في البحر، ثم نظر إلى قصور أهل المدينة، فقال في نفسه: الآن صدقت أنك ساحر، فقال له رسول الله صلى الله عليه وآله: صديق أنت؟.

Abu Bakr looked and he saw the ship being restless in the sea. Then he looked at the castles of the people of Al-Medina. He said within himself, 'Now I can ratify (Sadaqat) that you^{saww} are a sorcerer'. Rasool-Allah^{saww} said to him: 'Are you being truthful (Siddique)?'

⁵⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 89

⁵⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 90

فقلت: لم سمي عمر: الفاروق؟ قال: نعم، ألا ترى إنه قد فرق بين الحق والباطل، وأخذ الناس بالباطل،

I said, 'Why was Umar named as Al-Farouq (differentiator)?' He^{asws} said: 'Yes. Don't you see that he had differentiated between the truth and the falsehood and took the people upon the falsehood?'

فقلت: فلم سمي سالما: الأمين؟ قال: لما أن كتبوا الكتب ووضعوها على يد سالم، فصار الأمين.

I said, 'Why is Saalim named as 'Al-Ameen' (Trustworthy)?' He^{asws} said: 'They wrote the (accursed) agreement and placed it upon the hand of Saalim, he became the trustworthy (to them)'.

قلت: فقال: اتقوا دعوة سعد؟ قال: نعم، قلت: وكيف ذلك؟ قال: إن سعدا يكره فيقاتل عليا عليه السلام.

I said, 'He^{saww} had said: 'Fear the call of Sa'ad!''? He^{asws} said: 'Yes'. I said, 'And how can that be?' He^{asws} said: 'Sa'ad turned around and fought against Ali^{asws}'.⁵⁸¹

[بحار الأنوار: 53 / 75 - حديث 76، عن منتخب البصائر: 29 - 30].

92- قب: الباقر والصادق عليهما السلام، قال: **وَ اللَّيْلُ إِذَا يَغْشَاهَا (الشمس: 4):** عتيق و ابن الصَّهَّاء و بنو أمية و من تولَّاهم.

Al-Baqir^{asws} and Al-Sadiq^{asws} having said: '**And the night when it covers it, [91:4]** – Ateeq (Abu Bakr), and Ibn Al-Sahhak (Umar), and clan of Umayya and the ones who befriend them''.⁵⁸²

[بحار الأنوار: 24 / 74 - حديث 8، عن المناقب لابن شهر آشوب: 1 / 243 (1/283)].

93- قب: حدَّث أبو عبد الله محمد بن أحمد الديلمي البصري، عن محمد بن أبي كثير الكوفي، قال: كنت لا أختتم صلاتي و لا أستفتحها إلَّا بلعنهما، فرأيت في منامي طائرا معه تور من الجوهر فيه شيء أحمر شبه الخلق فنزل الى البيت المحيط برسول الله صلى الله عليه و آله ثم أخرج شخصين من الضريح فخلقهما بذلك الخلق، في عوارضهما، ثم ردهما الى الضريح، و عاد مرتفعا،

It is narrated by Abu Abdullah Muhammad Bin Ahmad Al Daylami Al Basry, from Muhammad Bin Abu Kaseer Al Kufi who said,

'I did not used to end my Salat, nor begin it except by cursing them both (Abu Bakr and Umar). I saw a flier in my dream and with him was a jewel in which was something red resembling a perfume. He descended to the house surrounding Rasool-Allah^{saww}. Then two persons emerged from the *Zareeh* (sarcophagus) and he perfumed them both with the perfume in their features, then returned them to the *Zareeh*, and returned rising.

فسألت من حولي: من هذا الطائر؟ و ما هذا الخلق؟ فقال: هذا ملك يجيء في كل ليلة جمعة يخلقهما، فأزعجني ما رأيت، فأصبحت لا تطيب نفسي بلعنهما، فدخلت على الصادق عليه السلام، فلما رأيته ضحك و قال: رأيت الطائر؟، فقلت: نعم يا سيدي،

⁵⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 91

⁵⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 92

I asked the ones around me, 'Who is this flier? And what is this creature?' He said, 'This is an Angel who comes during every Friday night with both their creations'. It bothered me what I had seen. In the morning I did not feel good with myself in cursing them (Abu Bakr and Umar). I entered to see Al-Sadiq^{asws}. When he^{asws} saw me, he^{asws} chuckled and said: 'You saw the flier?' I said, 'Yes, my Master^{asws}'.

فقال: إقرأ: إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارٍّهُمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ (المجادلة: 10)، فإذا رأيت شيئاً تكرهه فأقرأها و الله ما هو ملك موكل بحما لإكرامهما بل هو ملك موكل بمشارك الأرض و مغاربها إذا قتل قتيلاً ظلماً أخذ من دمه فطوَّقهما به في رقابهما، لأنهما سبب كل ظلم مذ كانا.

He^{asws} said: 'Read: **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah [58:10].** Whenever you see anything you dislike then recite it. By Allah^{azwj}! It is not, except an Angel allocated with them, not for honouring them, but it is an Angel allocated with the east of the earth and its west. Whenever a killed one is killed unjustly, he takes from his blood and collars them both with it in their necks, because they are the cause of every injustice since they were (came into being)".⁵⁸³

[بحار الأنوار: 124 / 47 حديث 177، عن المناقب: 4 / 237، و مرّ في هذه المجلدات عن غيره].

94- ن: بإسناده عن عبد العظيم الحسيني، عن أبي الحسن الثالث، عن آبائه، عن الحسين بن علي عليهم السلام، قال: قال رسول الله صلى الله عليه و آله: إن أبا بكر مَنّي لبمنزلة السمع، و إن عمر مَنّي لبمنزلة البصر، و إن عثمان مَنّي لبمنزلة الفؤاد،

By his chain from Abdul Azeem Al-Hasany, from Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Abu Bakr is from me^{saww} at the status of the hearing, and Umar from me^{saww} is at the status of the sight, and Usman from me^{saww} is at the status of the heart'.

فلما كان من الغد دخلت إليه و عنده أمير المؤمنين عليه السلام و أبو بكر و عمر و عثمان فقلت له: يا أبا! سمعتك تقول في أصحابك هؤلاء قولاً، فما هو؟

When it was the next morning, I^{asws} entered to see him^{saww} and in his^{saww} presence was Amir Al-Momineen^{asws}, and Abu Bakr, and Umar and Usman. I^{asws} said to him^{saww}: 'O (grand) father^{saww}! I^{asws} heard you^{saww} say regarding these companions of yours^{saww} a word, so what is it?'

فقال صلى الله عليه و آله: نعم، ثم أشار إليهم فقال: هم السمع و البصر و الفؤاد و سيسألون عن وصيّ هذا و أشار الى علي عليه السلام ثم قال: إن الله عزّ و جلّ يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُلاً (الإسراء: 36)،

He^{saww} said: 'Yes', then he^{saww} gestured to them and said: 'They are the hearing, and the sight and the heart, and they will be questioned about this successor^{asws} of mine^{saww}', and he^{saww} gestured towards Ali^{asws} Bin Abu Talib', then said: 'Allah^{azwj} Mighty and Majestic is Saying: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**'.

⁵⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 93

ثم قال: و عزّة ربّي إنّ جميع أمّتي لموقوفون يوم القيامة و مسؤولون عن ولايته، و ذلك قول الله عزّ و جلّ: وَ قِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ (الصفافات: 24).

Then he^{saww} said: 'By the Mighty of my^{saww} Lord^{azwj}! The entirety of my^{saww} community would be paused on the Day of Qiyamah and questioned about his^{asws} Wilayah, and that is the Word of Allah^{azwj} Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**'.⁵⁸⁴ (Non Shia source)

[بحار الأنوار: 36 / 77 - حديث 4، عن عيون أخبار الرضا عليه السلام: 174].

95- قب: الرضا عليه السلام: إنّ النبيّ صلّى الله عليه و آله قرء: إنّ السَّمْعَ وَ الْبَصَرَ وَ الْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (الإسراء: 36)، فسئل عن ذلك، فأشار الى الثلاثة، فقال: هم السمع و البصر و الفؤاد، و سيسألون عن وصيّ هذا و أشار الى عليّ بن أبي طالب عليه السلام

Al-Reza^{asws}: 'The Prophet^{saww} recited: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**. He^{saww} was asked about that, and he^{saww} gestured to the three and said: 'They are the hearing, and the sight, and the heart, and they will be Questioned about this successors^{asws} of mine^{asws}, and indicated to Ali^{asws} Bin Abu Talib^{asws}.

ثم قال: و عزّة ربّي إنّ جميع أمّتي لموقوفون يوم القيامة و مسؤولون عن ولايته، و ذلك قول الله: وَ قِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ (الصفافات: 24).

Then he^{saww} said: 'By the Mighty of my^{saww} Lord^{azwj}! The entirety of my^{saww} community will be paused on the Day of Qiyamah and Questioned about his^{asws} Wilayah, and that is the Word of Allah^{azwj}: **And stop them! They have to be Questioned [37:24]**'.⁵⁸⁵

[بحار الأنوار: 24 / 271 - حديث 47، عن المناقب: 2 / 4 - 5 (2 / 152)].

96- أورد شيخنا الكليني في الروضة و غيره من قوله: و سئل القاروني ذات يوم عن قوله تعالى: وَ قِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ (الصفافات: 24)، فقال: اقعّد يا هذا الرجل، فما هذا موضع هذه المسألة، فقال له: لا بدّ من تفسير هذه الآية و يؤدّي فيه الأمانة،

Our elder Al-Kulayni in 'Al-Rawza' and others from his word, 'And Al-Qarouny was asked one day about Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, 'Take a seat, O you man! So, what is the place of this questioning?' He said to him, 'There is no escape from the interpretation of this Verse, and the entrustment be given in it'.

فقال له: اعلم أنّه إذا كان يوم القيامة تحشر الخلق حول الكرسي كلّ على طبقاتهم؛ الأنبياء عليهم السلام و الملائكة المقرّبون و سائر الأوصياء عليهم السلام، فيؤمر الخلق بالحساب، فينادي الله عزّ و جلّ: وَ قِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ عن ولاية عليّ بن أبي طالب عليه السلام؟،

He said to him, 'Know that when it will be the Day of Qiyamah, the creatures would be Resurrected around the Chair, all upon their layers – the Prophets^{as}, and the Angels of Proximity and the rest of the successors^{as}. The creatures would be Commanded with the Reckoning. Allah^{azwj} Mighty and Majestic would Call out: **"And stop them! They have to be Questioned [37:24]**, about the Wilayah of Ali^{asws} Bin Abu Talib!"

⁵⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 94

⁵⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 95

فقال له السائل: و محمد صلى الله عليه و آله يسأل عن ولاية علي بن أبي طالب عليه السلام؟، فقال له: نعم و محمد صلى الله عليه و آله يسأل عن ولاية علي بن أبي طالب عليه السلام.

The questioner said to him, 'And will Muhammad^{saww} be questioned about the Wilayah of Ali^{asws} Bin Abu Talib^{asws}?' He said to him, 'Yes, and Muhammad^{saww} will be questioned about the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.⁵⁸⁶

[بحار الأنوار: 39/ 228 - 229 حديث 2، عن روضة الكافي: 9 - 10، و الفضائل لابن شاذان و غيرهما].

97- **قَب: الواقدي:** إِنَّ فَاطِمَةَ لَمَّا حَضَرَتْهَا الْوَفَاةُ أَوْصَتْ عَلِيًّا أَنْ لَا يَصَلِّيَ عَلَيْهَا أَبُو بَكْرٍ وَ عُمَرُ، فَعَمَلُ بَوْصِيَّتِهَا.

Al-Waqidy (Wahabi imam), '(Syeda) Fatima^{asws}, when the death presented to her^{asws}, she^{asws} bequeathed to Ali^{asws} that Abu Bakr and Umar should not pray Salat upon her^{asws}. He^{asws} acted in accordance with her^{asws} bequest'. (This paragraph is a Non-Shia source)

و بإسناده عن ابن عباس، قال: أوصت فاطمة أن لا يعلم إذا ماتت أبو بكر و لا عمر و لا يصلّي عليها، قال: فدفنها علي عليه السلام ليلا و لم يعلمهما بذلك.

And by his chain from Ibn Abbas who said, '(Syeda) Fatima^{asws} bequeathed not to let Abu Bakr and Umar know when she^{asws} passes away, nor should they pray Salat upon her^{asws}. Ali^{asws} buried her^{asws} at night and did not let them both know of that'.⁵⁸⁷

[بحار الأنوار: 43/ 182 - 183 - حديث 16،

98- **إِسْنَادُهُ عَنْ عَائِشَةَ فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ أَنَّ فَاطِمَةَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ... الْقِصَّةُ قَالَ: فَهَجَرْتَهُ وَ لَمْ تَكَلِّمْهُ حَتَّى تَوَفَّيْتُ وَ لَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ يَصَلِّيَ عَلَيْهَا.**

By his chain from Ayesha, in a long Hadeeth mentioning in it that (Syeda) Fatima^{asws} sent a message to Abu Bakr asked for her^{asws} inheritance from Rasool-Allah^{azwj} – the story. She^{asws} stayed away from him and did not speak to him until she^{asws} passed away, and Abu Bakr was not allowed to pray Salat upon her^{asws}.⁵⁸⁸

[بحار الأنوار: 43/ 182، عن المناقب: 3/ 262 - 263].

99- **و مِنْ هَذَا الْبَابِ مَا جَاءَ فِي الرَّوْضَةِ مِنْ قَوْلِهَا سَلَامُ اللَّهِ عَلَيْهَا وَ لَعْنَةُ اللَّهِ عَلَى مَنْ ظَلَمَهَا: .. ثُمَّ قَالَتْ: أَوْصِيكَ أَنْ لَا يَشْهَدَ أَحَدٌ حَنَازِقِي مِنْ هَؤُلَاءِ الَّذِينَ ظَلَمُونِي وَ أَخَذُوا حَقِّي، فَإِنَّهُمْ عَدَوِّي وَ عَدُوُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَا تَتْرُكْ أَنْ يَصَلِّيَ عَلَيَّ أَحَدٌ مِنْهُمْ وَ لَا مِنْ أَتْبَاعِهِمْ، وَ ادْفَنْنِي فِي اللَّيْلِ إِذَا هَدَأَتِ الْعَيُونَ وَ نَامَتِ الْأَبْصَارُ.**

And from this chapter is what has come in (the book) 'Al-Rowza' from her^{asws}, peace be upon her^{asws} and curses be upon ones who oppressed her^{asws} – Then she^{asws} said: 'I^{asws} bequeath you^{asws} that no one from them should attend my^{asws} funeral, from the ones who were unjust to me^{asws} and seized my^{asws} rights, for they are my^{asws} enemies and enemies of

⁵⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 96

⁵⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 97

⁵⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 98

Rasool-Allah^{saww}, and you^{asws} should not leave anyone of them to pray Salat upon me, nor for the ones who follow them, and bury me^{asws} during the night when the eyes are calm and the sights sleep".⁵⁸⁹

[بحار الأنوار: 43 / 192 حديث 20، عن روضة الواعظين للفتال: 1 / 151].

100- ع: بإسناده عن ابن البطائني، عن أبيه؛ سألت أبا عبد الله عليه السلام: قال: لأيّ علّة دفنت فاطمة عليها السلام بالليل و لم تدفن بالنهار؟ قال: لأنّها أوصت أن لا يصلّ عليها الرجلان الأعراييان.

By his chain, from Ibn Al-Batainy, from his father, 'I asked Abu Abdullah^{asws} saying, 'For which reason was (Syeda) Fatima^{asws} buried at night and was not buried at daytime?' He^{asws} said: 'Because she^{asws} had bequeathed that the two Bedouin men (Abu Bakr and Umar) should not pray Salat upon her^{asws}'.⁵⁹⁰

[بحار الأنوار: 43 / 206 - 207 حديث 34. و قريب منه في: 81 / 250 حديث 8، عن العلل: 1 / 176 و 186].

101- لي: بإسناده عن ابن عباس في خبر طويل-، و فيه عن رسول الله صلى الله عليه وآله: و إني لما رأيته ذكرت ما يصنع بها بعدي، كأني بها و قد دخل الدّل بيتها، و انتهكت حرمتها، و غضبت حقّها، و منعت إرثها، و كسر جنبها، و أسقطت جنبها، و هي تنادي: يا محمداه! فلا تحاب، و تستغيث فلا تغاث،

By his chain from Ibn Abbas, in a lengthy Hadeeth, and in is, from Rasool-Allah^{saww}: 'And when I^{saww} her^{asws}, I^{asws} recalled what would be done with her^{asws} after me^{saww}. It is as if I^{saww} am with her^{asws} and the humiliation has entered her^{asws} house and her^{asws} sanctity has been violated, and her^{asws} rights have been usurped, and her^{asws} inheritance has been prevented, and her^{asws} side has been broken, and her child has been miscarried, and she^{asws} is calling out: 'O Muhammad^{saww}!' But, she^{asws} is neither answered not assisted.

فلا تزال بعدي محزونة، مكروبة، باكية، تذكّر انقطاع الوحي عن بيتها مزة، و تذكّر فراقى أخرى، و تستوحش إذا جنّها الليل لفقد صوتي الذي كانت تسمع إليه إذا تحدّثت بالقرآن، ثم ترى نفسها ذليلة بعد أن كانت في أتمام أبيها عزيزة.

So, she^{asws} does not cease to be grief-stricken after me^{saww}, distressed, crying, remembering the termination of the Revelation from her^{asws} house at times, and remembering my^{saww} separation at another time. And when it is night, she^{asws} feels lonely due to the loss of my^{saww} voice which she^{asws} used to listen to when I^{saww} held a vigil with the Quran. Then she^{asws} sees herself^{asws} as humiliated after she^{asws} had been honoured during the days of her^{asws} father^{saww}.

فعند ذلك يؤنسها الله تعالى ذكره بالملائكة، فنادتها بما نادته به مريم بنت عمران، فنقول: يا فاطمة! إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (آل عمران: 37) يا فاطمة! اقْنِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّاكِعِينَ (آل عمران: 38)،

During that, Allah^{azwj} the Exalted would Comfort her^{asws} through the Angel. He would call out to her^{asws} with what he had called out to Maryam Bint Imran^{as} saying: 'O Fatima^{asws}! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds**' [3:42].

⁵⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 99

⁵⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 100

O Fatima^{asws}! **Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]!**

ثم يتدئ بها الوجع فتمرض فيبعث الله عز وجل إليها مريم بنت عمران تمرضها وتؤنسها في علتها، فتقول عند ذلك: يا رب! إني قد سئمت الحياة و تبرمت بأهل الدنيا، فألحقني بأبي،

Then the ~~pains (injuries) would begin~~ her^{asws} and she^{asws} would fall ill, so Allah^{azwj} Mighty and Majestic will Send Maryam Bint Imran^{as} to her^{asws} to please her^{asws} and comfort her^{asws} during her^{asws} illness. During that, she^{asws} will say: 'O Lord^{azwj}! I^{asws} am fed up with life and am annoyed with the people of the world, so join me^{asws} with my^{asws} father^{saww}.

فيلحقها الله عز وجل بي، فتكون أول من يلحقني من أهل بيتي، فتقدم عليّ محزونة، مكروبة، مغمومة، مغصوبة، مقتولة،

Allah^{azwj} Mighty and Majestic would Join her^{asws} with me^{saww} and she^{asws} will become the first one from my^{saww} family to join with me^{saww}. She^{asws} would arrive to me^{saww} grief-stricken, distressed, gloomy, usurped, murdered.

فأقول عند ذلك: اللهم العن من ظلمها، و عاقب من غصبها، و ذل من أذلها، و خلّد في نارك من ضرب جنبها حتى ألفت ولدها، فتقول الملائكة عند ذلك: آمين.

I^{saww} shall be saying at that: 'O Allah^{azwj}! Curse the ones who oppressed her^{asws}, and Punish the ones who usurped her^{asws}, and Disgrace the ones who humiliated her^{asws}, and let him be eternally in Your^{azwj} Fire, the one who struck her^{asws} side until her child was martyred'. During that, the Angels would be saying: 'Ameen!'"⁵⁹¹

[بحار الأنوار: 43 / 172-173 حديث 13].

102- لي: بإسناده عن ابن نباتة، قال: سئل أمير المؤمنين عليّ بن أبي طالب عليه السلام عن علة دفنه فاطمة بنت رسول الله صلى الله عليه وآله ليلاً؟ فقال: إنّها كانت ساحطة على قوم كرهت حضورهم جنازتها، و حرام على من يتولاهم أن يصلّي على أحد من ولدها.

By his chain, from Ibn Nubata who said, 'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} was asked about the reason for him^{asws} burying (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww} at night?' He^{asws} said: 'She^{asws} was angry upon a group she^{asws} disliked them being present at her^{asws} funeral, and it is Prohibited upon the one who follows them that he should pray Salat upon anyone of her^{asws} children"⁵⁹².

[بحار الأنوار: 43 / 209 حديث 37، عن أمالي الشيخ الصدوق: 524، باب 94، و أورده ابن شهر آشوب في المناقب: 3 / 363، و ذكره العلامة المجلسي في بحار الأنوار: 43 / 183 حديث 16، عن روضة الواعظين: 1 / 153].

103- ما: المفيد، بإسناده عن عبد الله بن عباس، قال: لما حضرت رسول الله صلى الله عليه وآله الوفاة بكى حتى بليت دموعه لحيته، فقيل له: يا رسول الله! ما يبكيك؟

⁵⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 101

⁵⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 102

Al Mufeed, by his chain from Abdullah Bin Abbas who said, 'When the expiry presented to Rasool-Allah^{saww}, he^{saww} cried until his^{saww} moistened his^{saww} beard. It was said to him^{saww}, 'O Rasool-Allah^{saww}! What makes you^{saww} cry?'

فقال: أبكي لذريتي و ما تصنع بهم أشرار أمّتي من بعدي، كأني بفاطمة بنتي و قد ظلمت بعدي و هي تنادي: يا أبتاه! فلا يعينها أحد من أمّتي،

He^{saww} said: 'I^{saww} am crying for my^{saww} offspring and what would be done with them from after me^{asws}. It is as if I^{saww} am with my^{saww} daughter^{asws} Fatima^{asws} and she^{asws} has been oppressed after me^{saww} and she^{asws} is calling out to me^{saww}: 'O father^{saww}! But, no one from my^{saww} community is assisting her^{asws}.'

فسمعت ذلك فاطمة عليها السلام، فبكت، فقال رسول الله صلى الله عليه و آله: لا تبكين يا بنتي، فقال: لست أبكي لما يصنع بي من بعدك، و لكنّي أبكي لفراقك يا رسول الله،

(Syeda) Fatima^{asws} heard that and she^{asws} cried. Rasool-Allah^{saww} said: 'Do not cry, O daughter^{asws}! She^{asws} said: 'I^{asws} am not crying for what would be done with me^{asws} from after you^{saww}, but I^{asws} am crying for your^{saww} separation, O Rasool-Allah^{saww}!'

فقال لها: أبشري يا بنت محمد بسرعة اللحاق بي فإنك أول من يلحق بي من أهل بيتي.

He^{saww} said to her^{asws}: 'Receive glad tidings, O daughter^{asws} of Muhammad^{saww}, of the quickness of the joining up with me^{saww}, for you^{asws} will be the first one from my^{saww} family members to join with me^{saww}, 593

[بحار الأنوار: 43/ 156 حديث 2].

104- ن: بإسناده عن إسحاق بن حمّاد بن زيد، قال: سمعت يحيى بن أكثم ... في حديث قال آخر: فإنّ أبا بكر أغلق بابه و قال: هل من مستقبل فأقبله، فقال عليّ عليه السلام: قدّمك رسول الله فمن ذا يؤخرك؟!.

By his chain from Is'haq Bin Hammad Bin Zayd who said, 'I heard Yahya Bin Aksam' – in a Hadeeth, the other one said, 'Abu Bakr closed his door and said, 'Is there one who is asking for resignation so I can resign (from the caliphate)?' Ali^{asws} said: 'Rasool-Allah^{saww} placed you forwards, so who can put you back?!'

فقال المأمون: هذا باطل من قبل أنّ عليّاً عليه السلام قعد عن بيعة أبي بكر، و رويتم أنّه قعد عنها حتى قبضت فاطمة عليها السلام، و أنّها أوصت أن تدفن ليلاً ليلاً يشهد جنازتها.

Al-Mamoun said, 'This is false from the aspect that Ali^{asws} had sat back from the allegiance of Abu Bakr, and you have reported that he^{asws} had sat back from it until (Syeda) Fatima^{asws} passed away, and she^{asws} had bequeathed that she^{asws} be buried at night lest those two (Abu Bakr and Umar) attend her^{asws} funeral'. 594 (a non-Shia source)

593 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 103

594 Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 104

[بحار الأنوار: 49 / 192 حديث 2، انظر باب ما كان يتقرب به المؤمنون الى الرضا عليه السلام في الاحتجاج على المخالفين، عن عيون أخبار الرضا (ع): 2 / 187، و بحار الأنوار: 49 / 189 – 215].

105- مصباح الأنوار: عن جعفر بن محمد، عن آبائه عليهم السلام، قال: مكثت فاطمة عليها السلام بعد النبي صلى الله عليه وآله خمسة و سبعين يوما ثم مرضت،

Misbah Al-Anwaar – From Ja'far Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: '(Syeda) Fatima^{asws} remained after the Prophet^{saww} for seventy-five (75) days, then she^{asws} became ill.

فاستأذن عليها أبو بكر و عمر، فلم تأذن لهما، فأتيا أمير المؤمنين عليه السلام فكلماها في ذلك، فكلماها، و كانت لا تعصيه، فأذنت لهما، فدخلتا، و كلماها فلم ترد عليهما جوابا، و حوّلت وجهها الكريم عنهما،

Abu Bakr and Umar sought permission to see her^{asws}, but she^{asws} did not permit to them. They came to Amir Al-Momineen^{asws} and spoke to him^{asws} regarding that, and he^{asws} spoke to her^{asws}, and she^{asws} never used to disobey him^{asws}, so she^{asws} permitted to them. They entered and spoke to her^{asws}, but she^{asws} did not respond an answer to them, and turned around her^{asws} honourable face away from them.

فخرجتا و هما يقولان لعلّي: إن حدث بما حدث فلا تفوتنا، فقالت: عند خروجهما لعلّي عليه السلام: إن لي إليك حاجة فأحب أن لا تمنعنيها، فقال عليه السلام: و ما ذاك؟ فقالت: أسألك أن لا يصل عليّ أبو بكر و لا عمر، و ماتت من ليلتها، فدفنها قبل الصباح.

They went out and they were saying to Ali^{asws}, 'If an event of death were to occur, then do not make us miss it'. She^{asws} said to Ali^{asws} during their exit: 'There is a need for me^{asws} to you^{asws}, and I^{asws} would love it if you^{asws} do not refuse it'. He^{asws} said: 'And what is that?' She^{asws} said: 'I^{asws} ask you^{asws} that neither Abu Bakr nor Umar should pray Salat upon me^{asws}', and she^{asws} passed away during her^{asws} night, and he^{asws} buried her^{asws} before the morning.

فجاء حين أصبحا فقالا: لا تترك عداوتك يا ابن أبي طالب أبدا، ماتت بنت رسول الله فلم تعلمنا؟!، فقال أمير المؤمنين عليه السلام: لئن لم ترجعا لأفضحتكما! قالها ثلاثا، فلما قال انصرفوا ..

When it was morning, they came and said, 'You^{asws} will not leave your^{asws} enmity O son^{asws} of Abu Talib^{asws}, ever! The daughter^{asws} of Rasool-Allah^{saww} died and you^{asws} did not let us know?!' Amir Al-Momineen^{asws} said: 'If you two do not return, I^{asws} will expose both of you!' – saying it thrice. When he^{asws} had said that, they left''⁵⁹⁵.

[بحار الأنوار: 81 / 254 – 255 حديث 13].

106- مصباح الأنوار: في حديث طويل، بإسناده عن سعد بن طريف، عن أبي جعفر عليه السلام ... فلما فرغ أمير المؤمنين من دفنها لقيه الرجلان فقالا له: ما حملك على ما صنعت؟، قال: وصيتها وعهدا.

(The book) 'Misbah Al-Anwaar' – In a long Hadeeth, by his chain from Sa'ad Bin Tareyf, from Abu Ja'far^{asws}: 'When Amir Al-Momineen^{asws} was free from burying her (Syeda Fatima^{asws}),

⁵⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 105

the two men (Abu Bakr and Umar) met him^{asws} and said to him^{asws}, 'What carried you^{asws} upon what you^{asws} did?' He^{asws} said: 'Her^{asws} bequest I^{asws} had promised her^{asws} (to fulfil)'.⁵⁹⁶

[بحار الأنوار: 201 / 43 ذيل حديث 30].

107- مصباح الأنوار: عن أبي جعفر عليه السلام قال: دفن أمير المؤمنين عليه السلام فاطمة بنت محمد صلوات الله عليهم بالبقيع، ورش ماء حول تلك القبور لئلا يعرف القبر، وبلغ أبا بكر و عمر أن علياً دفنها ليلاً،

(The book) 'Misbah Al-Anwaar' – From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} buried (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww} at Al-Baqie (cemetery), sprinkled water around those graves lest the grave be known, and it reached Abu Bakr and Umar that Ali^{asws} had buried her^{asws} at night.

فقالا له: فلم لم تعلمنا؟ قال: كان الليل و كرهت أن أشخصكم، فقال له عمر: ما هذا، و لكن شحنا في صدرك!، فقال أمير المؤمنين عليه السلام: أما إذا أبيتما فإنها استحلفتني بحق الله و حرمة رسوله و بحقها علي أن لا تشهدا جنازتها.

They said to him^{asws}, 'Why did you not let us know?' He^{asws} said, 'It happened at night and I^{asws} disliked disturbing you!' Umar said to him^{asws}, 'What is this? But it is the enmity in your^{asws} chest!' Amir Al-Momineen^{asws}: 'But since you two are refusing (to accept), so she^{asws} had made me^{asws} swear an oath by the Right of Allah^{azwj} and sanctity of His^{azwj} Rasool^{saww}, and by her^{asws} right upon me^{asws} that you two should not attend her^{asws} funeral'.⁵⁹⁷

[بحار الأنوار: 255 / 81 حديث 15].

108- في الكشف: عن طرق العامة؛ أن أبا بكر و عمر عاتبا علياً عليه السلام كونه لم يؤذنهما بالصلاة عليها، فاعتذر أنها أوصته بذلك، و حلف لهما، فصداقاه و عذراه.

In (the book) 'Al-Kashaf' – From the way of the general Muslims, 'Abu Bakr and Umar faulted Ali^{asws} of his^{asws} actions as to why he^{asws} did not permit them with the Salat upon her^{asws}. He^{asws} presented excuse that she^{asws} had bequeathed with that and swore to them both, and they ratified him^{asws} and excused him^{asws}'.⁵⁹⁸

[بحار الأنوار: 190 / 43، حديث 19، عن كشف الغمة 2 / 68.

109- قال العلامة المجلسي في بحاره: ما نصّه: روي في: بعض مؤلفات أصحابنا، بإسناده الى المفصل بن عمر، قال المفصل: يا مولاي! ثم ماذا؟ قال الصادق عليه السلام: تقوم فاطمة بنت رسول الله صلى الله عليه و آله فتقول: اللهم أنجز وعدك و موعده لي فيمن ظلمني و غصبني، و ضربني و جزعني بكل أولادي،

The Allama Al Majlisi in his (book) 'Bihar' said, 'It is reported in one of the compilations of our companions, by his chain to Al Mufazzal Bin Umar who said,

⁵⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 106

⁵⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 107

⁵⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 108

'Al-Fazl said, 'O my Master^{asws}! Then what (will happen)?' Al-Sadiq^{asws} said: '(Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww} will stand up and she^{asws} will say: 'O Allah^{azwj}! Fulfil Your^{azwj} Promise and Your^{azwj} Appointment for me^{asws} regarding the ones who oppressed me^{asws}, and usurped me^{asws}, and hit me^{asws}, and alarmed me^{asws} with all of my^{asws} children'.

فتبكيها ملائكة السموات السبع و حملة العرش، و سگان الهواء و من في الدنيا و من تحت أطباق الثرى، صائحين صارخين الى الله تعالى، فلا يبقى أحد ممن قاتلنا و ظلمنا و رضي بما جرى علينا إلا قتل في ذلك اليوم ألف قتلة دون من قتل في سبيل الله .. الى آخره.

There would cry for her^{asws}, Angels of the seven skies and bearers of the Throne, and dwellers of the air, and the ones in the world, and ones beneath the layers of the soil, sighing, shouting to Allah^{azwj} the Exalted. There will not remain anyone from the ones who killed us^{asws}, and oppressed us^{asws}, and agreed with what had flowed upon us^{asws}, except he would be killed on that Day with a thousand killing besides the ones killed in the Way of Allah^{azwj} – up to its end”⁵⁹⁹.

[بحار الأنوار: 53 / 23 - 24 باب 25 حديث 1].

110- ك، ن: في حديث طويل في الإسراء، وفيه: قال [رب العزة سبحانه]: هؤلاء الأئمة، و هذا القائم الذي يحلّ حلالي و يحرم حرامي، و به أنقم من أعدائي، و هو راحة لأوليائي، و هو الذي يشفي قلوب شيعتك من الظالمين و الجاحدين و الكافرين،

In a lengthy Hadeeth regarding the ascension, and in it, 'The Lord^{azwj} of Might, the Glorious Said: "They^{asws} are the Imams^{asws}, and this is Al-Qaim^{asws}, the one who will permit My^{azwj} Permissible, and prohibit My^{azwj} Prohibition, and by him^{asws} shall Take Revenge from My^{azwj} enemies, and he^{asws} a (means of) rest for My^{azwj} friends, and he^{asws} is the one^{asws} who will heal the chests of your^{asws} Shias, from the oppressors, and the rejectors, and the Kafirs!"

فيخرج اللات و العزى طريّين فيحرقهما .. الى آخره.

Then Al-Laat, and Al-Uzza (to idols – Abu Bakr and Umar) would be brought out afresh, and he^{asws} will incinerate them both' – up to its end”⁶⁰⁰.

[بحار الأنوار: 1 / 252 - 253 باب 23 حديث 2، عن كمال الدين: 150 و عن عيون أخبار الرضا عليه السلام: 35 (1 / 58 حديث 27). و أورد في البحار كاملاً: 245 / 36 حديث 58].

111- ك: و في ذيل خبر سعد بن عبد الله: و لما قال: أخبرني عن الصديق و الفاروق أسلما طوعا أو كرها؟ لم لم تقل له: بل أسلما طمعاً، لأئمتما كانا يجالسان اليهود و يستخبرانهم عما كانوا يجدون في التوراة و سائر الكتب المتقدّمة الناطقة بالملاحم، من حال الى حال من قصّة محمد صلى الله عليه و آله و من عواقب أمره،

And beneath the Hadeeth of Sa'ad Bin Abdullah, 'And when he said, 'Inform me about Al-Siddique (Abu Bakr) and Al-Farouq (Umar), did they both become Muslims willingly or unwillingly?' Why, why did you not say to him, 'But they both became Muslims willingly, because they used to gather with the Jews and inform them about what they were finding

⁵⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 109

⁶⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 110

to be in the Torah and rest of the previous Books, speaking with the future events, from a situation to a situation from the story of Muhammad^{saww} and from the consequences of his^{saww} affairs.

فكانت اليهود تذكر أنّ محمّداً صلى الله عليه و آله يسلط على العرب كما كان بخت نصر سلط على بني إسرائيل، و لا بدّ له من الظفر بالعرب كما ظفر بخت نصر بني إسرائيل غير أنّه كاذب في دعواه.

The Jews used to mention that Muhammad^{saww} would be overcoming upon the Arabs just as Bakht Nasar had overcome upon the children of Israel, and there is no escape for it from the victory with the Arabs just as Bakht Nasar had been victorious with the children of Israel, apart from that he had been a liar in his claim.

فأتيا محمّداً فساعداه على [قول] شهادة أن لا إله إلا الله و بايعاه طمعا في أن ينال كل منهما من جهته ولاية بلد إذا استقامت أموره و استتبّت أحواله، فلمّا أيسا من ذلك تلثما و صعدا العقبة مع أمثالهما من المنافقين، على أن يقتلوه،

They both came to Muhammad^{saww} and assisted him^{saww} upon the word that there is no god except Allah^{azwj}, and pledged allegiance to him^{saww} coveting regarding what he^{saww} would give them both from the aspect of the governance of a city when his^{saww} affairs had been established and his^{saww} situation had been stabilised. When they despaired from that, they veiled themselves and ascended Al-Aqaba along with their like from the hypocrites, upon killing him^{saww}.

فدفع الله كيدهم، وردّهم بغيظهم لم ينالوا خيرا، كما أتى طلحة و الزبير عليّا عليه السلام فبايعاه و طمع كلّ واحد منهما أن ينال من جهته ولاية بلد، فلمّا أيسا نكتا بيعته و خرجا عليه، فصرع الله كلّ واحد منهما مصرع أشباههما من الناكثين.

But Allah^{azwj} Repelled their plots and Returned them with their anger not having achieved anything good, just as Talha and Al-Zubeyr had come to Ali^{asws} and pledged allegiance to him^{asws}, and each one of them coveted to be given from him^{asws} the governance of a city. When they both despaired, they broke his^{asws} allegiance and battled against him^{asws}. Allah^{azwj} Caused each one of them to die a death of their like ones from the breakers".⁶⁰¹

[بحار الأنوار: 86/ 52، عن كمال الدين: 2/ 134].

112- كنز: بإسناده عن داود الرقي، عن أبي عبد الله عليه السلام قال: قوله تعالى: **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ*** أي بأيّ نعمتي تكذبان؛ بمحمّد أم بعلي؟ فيهما أنعمت على العباد.

(The book) 'Kunz Al-Fawaid' – By his chain from Dawood Al-Raqyy, from Abu Abdullah^{asws} having said: 'Words of the Exalted: **So which of the Favours of your Lord with you two belie? [55:13]** – i.e., which of My^{azwj} two Favours will you two belie – with Muhammad^{saww} of with Ali^{asws}? Regarding them^{asws} both I^{saww} have Favoured upon the servants".⁶⁰²

[بحار الأنوار: 59/ 24 – حديث 34، و صفحة: 309 ذيل حديث 12، عن تأويل الآيات الظاهرة: 320 (2/ 633 – حديث 6 و ما بعدها من الروايات). و جاء في تفسير البرهان: 4/ 264 – حديث 24].

⁶⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 111

⁶⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 112

113- **قب: بإسناده الى الباقر عليه السلام في قوله تعالى: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ (البقرة: 185) قال: اليسر؛ أمير المؤمنين عليه السلام، و العسر؛ فلان و فلان.**

By his chain to Al Baqir^{asws} regarding Words of the Exalted: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185].** He^{asws} said: 'The ease is Amir Al-Momineen^{asws}, and the difficulty is so and so (Abu Bakr) and so and so (Umar)'".⁶⁰³

[بحار الأنوار: 36 / 103 حديث 45، عن المناقب لابن شهر آشوب: 3 / 103].

114- **ص: و سئل الصادق عليه السلام عن قوله تعالى: وَ قَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَلَدِّينِ أَضَلَّانَا مِنَ الْجِنَّ وَ الْإِنْسِ (فصلت: 29)، قال: هما .. هما.**

And Al-Sadiq^{asws} was asked about Words of the Exalted: **And those who committed Kufr would be saying, 'Our Lord! Show us those who strayed us, from the Jinn and the humans, [41:29].** He^{asws} said: 'They two (Abu Bakr and Umar)! They two!'".⁶⁰⁴

[بحار الأنوار: 11 / 243 - حديث 35].

115- **ص: الصدوق، عن جابر، عن أبي جعفر عليه السلام، قال: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ذات ليلة ثُمَّ تَوَجَّهَ إِلَى الْبُقْعِ، فَدَعَا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ عَلِيًّا فَقَالَ: امْضُوا حَتَّى تَأْتُوا أَصْحَابَ الْكَهْفِ وَ تَقْرُوَهُمْ مَنِّي السَّلَامَ، وَ تَقْدِّمُ أَنْتَ يَا أَبَا بَكْرٍ فَإِنَّكَ أَسَنُ الْقَوْمِ، ثُمَّ أَنْتَ يَا عُمَرَ، ثُمَّ أَنْتَ يَا عُثْمَانَ، فَإِنْ أَجَابُوا وَاحِدًا مِنْكُمْ وَ إِلَّا تَقْدِّمُ أَنْتَ يَا عَلِيٌّ، كُنْ آخِرَهُمْ،**

Al Sadouq, from Jabir,

'From Abu Ja'far^{asws} having said: 'The Prophet^{saww} prayed Salat one night, then headed to (the cemetery) Al-Baqie, and called Abu Bakr, and Umar, and Usman and Ali^{asws}, and he^{saww} said: 'Go until you come to the companions of the cave and convey the greetings from me^{saww}, and you go ahead O Abu Bakr for you are the oldest of the group, then you, O Umar, then you O Usman. So, if even one of them answers you (then fine) or else you^{asws} go ahead, O Ali^{asws}, become the last of them'.

ثُمَّ أَمَرَ الرِّيحَ فَحَمَلَتْهُمْ حَتَّى وَضَعَتْهُمْ عَلَى بَابِ الْكَهْفِ، فَتَقَدَّمَ أَبُو بَكْرٍ فَسَلَّمَ فَلَمْ يَرُدُّوا فَتَنَحَّى، فَتَقَدَّمَ عُمَرُ فَسَلَّمَ فَلَمْ يَرُدُّوا عَلَيْهِ، وَ تَقَدَّمَ عُثْمَانُ وَ سَلَّمَ فَلَمْ يَرُدُّوا عَلَيْهِ، وَ تَقَدَّمَ عَلِيٌّ وَ قَالَ: السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، أَهْلَ الْكَهْفِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَزَادَهُمْ هُدًى، وَ رَبطَ عَلَى قُلُوبِهِمْ، أَنَا رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ،

Then he^{saww} ordered the wind to carry them until it placed them upon the entrance of the cave. Abu Bakr proceeded and greeted, but they did not return it, so he stepped aside. Umar went ahead and greeted, but they did not return unto him; and Usman proceeded and greeted but they did not return unto him, and Ali^{asws} proceeded and said: 'The greetings be upon you and Mercy of Allah^{azwj} and His^{azwj} Blessings, O people of the cave, those who believed in their Lord^{azwj} and He^{azwj} Increased them in Guidance, and connected their hearts. I^{asws} am a messenger of Rasool-Allah^{saww} to you all!'

⁶⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 113

⁶⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 114

فقالوا: مرحبا برسول الله و برسوله، و عليك السلام يا وصي رسول الله و رحمة الله و بركاته،

They said, 'Welcome to Rasool-Allah^{saww} and his^{saww} messenger, and upon you^{asws} be the greetings O successor^{asws} of Rasool-Allah^{saww} and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

قال: فكيف علمتم أنّي وصي النبي؟ فقالوا: إنّه ضرب على آذاننا ألا نكلّم إلاّ نبيا أو وصي نبي، فكيف تركت رسول الله صلى الله عليه و آله؟ و كيف حشمه؟ و كيف حاله؟ .. و بالغوا في السؤال، و قالوا: خير أصحابك هؤلاء أنا لا نكلّم إلاّ نبيا أو وصي نبي،

He^{asws} said: 'And how to you know I^{asws} am a successor^{asws} of the Prophet^{saww}?' They said, 'It had been resonated upon our ears that we should not speak except to a Prophet^{as} or a successor^{as} of a Prophet^{as}. How did you^{asws} leave Rasool-Allah^{saww}? And how is his^{as} decency? And is his^{saww} state?' And they reached (the end) in the questions, and they said, 'Inform these companions of yours, we do not speak except to a Prophet^{as} or a successor^{as} of a Prophet^{as}'.

فقال لهم: أسمعتم ما يقولون؟ قالوا: نعم، قال: فاشهدوا.

He^{asws} said to them: 'Did you hear what they said?' They said, 'Yes'. He^{asws} said: 'So be witness''⁶⁰⁵.

[بحار الأنوار: 14 / 420 - حديث 2].

116- كتاب الاستدراك: بإسناده قال: إنّ المتوكل قيل له: إنّ أبا الحسن يعني عليّ ابن محمّد بن عليّ الرضا عليهم السلام يفسّر قول الله عزّ و جلّ: **يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ .. (الفرقان: 27)** الآيتين في الأول و الثاني،

The book 'Al-Istidrak' – By his chain, said, 'Al-Mutawakkil, it was said to him, 'Abu Al-Hassan^{asws}, meaning Ali^{asws} Ibn Muhammad^{asws} Bin Ali Al-Reza^{asws} is interpreting Words of Allah^{azwj} Mighty and Majestic: **And on the Day, the unjust one would bite upon his hand [25:27]** – the two Verses are regarding the first (Abu Bakr) and the second (Umar)'.

قال: فكيف الوجه في أمره؟ قالوا: تجمع له الناس و تسأله بحضورهم، فإن فسّرها بهذا كفّاك الحاضرون أمره، و إن فسّرها بخلاف ذلك افتضح عند أصحابه،

He said, 'So, how do I go ahead regarding his^{asws} matter?' They said, 'Gather the people to him^{asws} and ask him^{asws} in their presence. If he^{asws} interprets it with this, it would suffice you with the ones present, of his^{asws} matter, and if he^{asws} interprets it differently to that, you can expose him^{asws} in the presence of his^{asws} companions'.

قال: فوجّه الى القضاة و بني هاشم و الأولياء و سئل عليه السلام، فقال: هذان رجلان كنى عنهما، و منّ بالستر عليهما، أفيحبّ أمير المؤمنين أن يكشف ما ستره الله؟ فقال: لا أحبّ.

He said, 'Go ahead to the judges, and Clan of Hashim^{as}, and the friends'. And he^{asws} was asked, so he^{asws} said: 'These are two men teknonymed about them, and it is a Conferment

⁶⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 115

with the veiling upon them both. Would the commander of the faithful like me^{asws} to uncover what Allah^{azwj} has Veiled?' He said, 'I do not like it'.⁶⁰⁶

[بحار الأنوار: 214 / 50 - حديث 26].

117- سن: بإسناده عن جابر، قال: قال أبو جعفر عليه السلام: قال رسول الله صلى الله عليه وآله: ما من مؤمن إلا وقد خلص ودي إلى قلبه، وما خلص ودي إلى قلب أحد إلا وقد خلص ودي إلى قلبه، كذب يا علي من زعم أنه يحبني و يبغضك،

From him, from his father, from the one who narrated it, from Jabir who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'There is none from a Momin except that he has pure cordiality upon his heart; and there is no one of a pure cordiality upon his heart except that he has pure cordiality for Ali^{asws} to his heart. He has lied, O Ali^{asws}! The one who claim that he loves me^{saww} but hates you^{asws}'.

قال: فقال رجلان من المنافقين: لقد فتن رسول الله بهذا الغلام!، فأنزل الله تبارك و تعالى: فَسْتَبْصِرْ وَ تُبْصِرُونَ* بِأَيِّكُمْ الْمَفْتُونُ (القلم: 5- 6) وَدُوا لَوْ تَذَهُنْ فَيَدْهِنُونَ* وَ لَا تُطِيعُ كُلَّ حَلَّافٍ مَهِينٍ (القلم: 9- 10)،

He^{asws} said: 'So two men from the hypocrites said, 'Rasool-Allah^{saww} has been bewitched by this young boy'. Therefore Allah^{azwj} Blessed and Exalted Revealed: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] They wish that you should be pliant so they (too) would be pliant [68:9] And do not heed a despicable oath-monger [68:10]***'.

قال: نزلت فيهما .. الى آخر الآية.

He^{asws} said: 'It was Revealed regarding the two of them (Abu Bakr & Umar) – up to the last Verse'.⁶⁰⁷

[بحار الأنوار: 254 / 39 - حديث 26، عن المحاسن: 151].

118- سر: من كتاب المسائل ... بإسناده عن أحمد بن محمد بن زياد و موسى بن محمد ابن علي، قال: كتبت الى أبي الحسن عليه السلام أسأله عن الناصب هل أحتاج في امتحانه الى أكثر من تقديمه الجبت و الطاغوت و اعتقاد إمامتهما؟، فرجع الجواب: من كان على هذا فهو ناصب.

From the book 'Al Masaail' – By his chain from Ahmad Bin Muhammad Bin Ziyad and Musa Bin Muhammad Ibn Ali having said:

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} about the Nasibis (Hostile ones), 'Do I need to test him to any more that his preferring the 'Jibt' (the false god – Abu Bakr) and the 'Taghoot' (tyrant – Umar) and belief in their imamate?' The answer returned: 'Anyone who is upon this (belief), he is a Nasibi'.⁶⁰⁸

[بحار الأنوار: 135 / 72 - حديث 18، عن مستطرفات السرائر: 68 - حديث 13، و في الوسائل: 341 / 6 - حديث 14، و 100 / 19 - حديث 4].

⁶⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 116

⁶⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 117

⁶⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 118

119- **ني: بإسناده عن جابر، قال:** سألت أبا جعفر عليه السلام عن قول الله: **وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ** (البقرة: 165) قال: هم أولياء فلان و فلان اتَّخَذُوهم أئمة دون الامام الذي جعله الله للناس إماماً،

By his chain from Jabir who said, 'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165].** He^{asws} said: 'They are the friends of so and so, and so and so. They are taking them as imams besides the Imam^{asws} who Allah^{azwj} Made him^{asws} to be and Imam^{asws} for the people.

و كذلك قال: **و لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ * إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا (البقرة: 165 - 167).**

And like that, He^{azwj} Said: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. [2:167].**

ثم قال أبو جعفر عليه السلام: هم و الله يا جابر أئمة الظلم و أشياعهم.

Then Abu Ja'far^{asws} said: 'They, by Allah^{azwj} O Jabir, are the unjust imams and their adherents"⁶⁰⁹.

[بحار الأنوار: 23 / 359 حديث 16، و جاء في: 8 / 363 - حديث 41، عن تفسير العتاشي: 1 / 72 - حديث 142 باختلاف، و جاء في تفسير البرهان: 1 / 172، و تفسير الصافي: 1 / 156، و إثبات الهداة: 1 / 262، و الاول عن غيبة النعماني 64].

120- **ير: بإسناده عن سودة بن علي، عن بعض رجاله، قال:** قال أمير المؤمنين عليه السلام للحارث الأعور و هو عنده: هل ترى ما أرى؟، فقال: كيف أرى ما ترى و قد نور الله لك و أعطاك ما لم يعط أحدا؟.

(The book) 'Basaair Al Darajaat' - By his chain from from Sawadah Bin Ali, from one of his men who said,

'Amir Al-Momineen^{asws} said: 'Amir Al-Momineen^{asws} said to Al-Haris Al-Awr, and he was in his^{asws} presence: 'Can you see what I^{asws} can see?' He said, 'How can I see what you^{asws} see?' And said, 'The Noor of Allah^{azwj} is for you^{asws} and has Given you what He^{azwj} did not Give anyone'.

قال: هذا فلان الأول على ترعة من ترع النار، يقول: يا أبا الحسن! استغفرني، لا غفر الله له.

He^{asws} said: 'So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan^{asws}! Seek Forgiveness of Allah^{azwj} for me!' May Allah^{azwj} not Forgive him'.

قال: فمكث هنيهة ثم قال: يا حارث! هل ترى ما أرى؟، فقال: كيف أرى ما ترى و قد نور الله لك و أعطاك ما لم يعط أحدا،

He (the narrator) said, 'He^{asws} waited for a while, then said: 'O Haris! Can you see what I^{asws} see?' He said, 'And how can I see what you^{asws} see and Noor of Allah^{azwj} is for you^{asws}, and He^{azwj} has Given you^{asws} what He^{azwj} did not Give to anyone'.

قال: هذا فلان - الثاني على ترعة من ترع النار يقول: يا أبا الحسن! استغفري، لا غفر الله له.

He^{asws} said: 'This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan^{asws}! Seek Forgiveness for me!' May Allah^{azwj} not Forgive him''.⁶¹⁰

[بحار الأنوار: 185 / 40 حديث 68، عن بصائر الدرجات: 124 (441)، حديث 11 - الجزء التاسع].

121- **ثو:** بإسناده عن ابن سدير، عن رجل من أصحاب أبي عبد الله عليه السلام قال: سمعته يقول: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ لِسَبْعَةِ نَفَرٍ: أَوَّلُهُمْ ابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَنَمْرُودَ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، وَاثْنَانِ فِي بَنِي إِسْرَائِيلَ هَوْدًا قَوْمَهُمْ وَنَصْرَاهُمْ، وَفِرْعَوْنَ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى، وَاثْنَانِ مِنْ هَذِهِ الْأُمَّةِ أَحَدُهُمَا شَرُّهُمَا فِي تَابُوتٍ مِنْ قَوَارِيرٍ تَحْتَ الْفُلُقِ فِي بَحَارٍ مِنْ نَارٍ.

By his chain from Ibn Sadeyr,

'From a man from the companions of Abu Abdullah^{asws} said, 'I heard him^{asws} saying: 'The most severe of the people in Punishment on the Day of Judgment would be seven persons – The first of them being the son of Adam^{as} who killed his^{la} brother^{as}; and Nimrod^{la} who argued against Ibrahim^{as} regarding his^{as} Lord^{azwj}; and two from the children of Israel who Judaised their people and Christianised them, and Pharaoh^{la} who said, '***I am your lord, the most exalted!***' [79:24], and two from this community, one of them eviler of the two (Umar) would be in a coffin of glass beneath Al-Falaq in an ocean of fire''.⁶¹¹

[بحار الأنوار: 313 / 8 - حديث 83، عن ثواب الأعمال: 207].

122- **فض:** بالأسانيد إلى أبي عبد الله عليه السلام إنه قال: لما نزلت هذه الآية: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْمَنُ وَ هُم مُّهْتَدُونَ (الأنعام: 82) قال: بولاية علي بن أبي طالب عليه السلام، و لم يخلطوا بولاية فلان و فلان، فإنه التلبس بالظلم.

By the chains going to Abu Abdullah^{asws} having said: 'When this Verse was Revealed: ***Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones***' [6:82]. He^{asws} said: '(Guided) by the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and they do not mingle it with the wilayah of so and so (Abu Bakr) and so and so (Umar), for it would constitute mixing with the injustice''.⁶¹²

[بحار الأنوار: 114 / 36، عن الروضة من الكافي: 18 / 8].

123- **شف:** بإسناده عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: (الجنة مشنقة إلى أربعة من أمّتي)، فهبت أن أسأله من هم؟ فأبيت أبا بكر فقلت له: إنّ النبي صلى الله عليه وآله قال: (إنّ الجنة تشنق إلى أربعة من أمّتي) فأسأله من هم؟ فقال: أخاف أن لا أكون منهم فيعيرني به بنو تميم،

⁶¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 120

⁶¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 121

⁶¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 122

By his chain from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'The Paradise is desirous to four from my^{saww} community'. I was too overawed to ask him^{saww}, 'Who are they?' So, I came to Abu Bakr and said to him, 'The Prophet^{saww} said: 'The Paradise is desirous to four from my^{saww} community', can you ask him^{saww} who they are?' He said, 'I am fearful that I may not be from them, and the clan of Taym would shame me'.

فأتيت عمر، فقلت له مثل ذلك، فقال: أخاف أن لا أكون منهم فيعيرني به بنو أمية، فأتيت عثمان، فقلت له مثل ذلك، فقال: أخاف أن لا أكون منهم فيعيرني به بنو أمية،

I came to Umar and said to him, similar to that. He said, 'I fear that I may not be from them and the clan of Aday would shame me'. I went to Usman and said to him similar to that. He said, 'I fear that I may not be from them and the clan of Umayya would shame me.

فأتيت علياً عليه السلام و هو في ناضح له-، فقلت له إن النبي صلى الله عليه وآله قال: (إن الجنة مشتاقة الى أربعة من أمي)، فأسأله من هم؟

I came to Ali^{asws} and he^{asws} was in a camel enclosure of his^{asws}. I said to him^{asws}, 'The Prophet^{saww} said: 'The Paradise is desirous to four from my^{saww} community', can you^{asws} ask him^{saww} who they are?'

فقال: و الله لأسأله، فإن كنت منهم لأحمدن الله عز وجل و إن لم أكن منهم لأسألن الله أن يجعلني منهم و أودهم،

He^{asws} said: 'By Allah^{azwj}! I^{asws} will not ask him^{asws}. If I^{asws} am from them, I^{asws} shall praise Allah^{azwj} Mighty and Majestic, and if I do not happen to be from them, I^{asws} shall ask Allah^{azwj} to Make me^{asws} to be from them and love them'.

و جئت معه الى النبي صلى الله عليه وآله فدخلنا على النبي صلى الله عليه وآله و رأسه في حجر دحية الكلبي فلما رآه دحية قام إليه و سلم عليه و قال: خذ برأس ابن عمك يا أمير المؤمنين فأنت أحق به [مئي]،

And I came with him^{asws} to the Prophet^{saww} and we entered to see the Prophet^{saww} and his^{saww} head was in a lap of Dahiyat Al-Kalby. When Dahiyat saw him^{asws}, he stood up to him^{asws} and greeted unto him^{asws}, and said, 'Take the head of the son^{saww} of your^{asws} uncle^{as}, O Amir Al-Momineen^{asws}, for you^{asws} are more rightful with it than me'.

فاستيقظ النبي صلى الله عليه وآله و رأسه في حجر علي عليه السلام، فقال له: يا أبا الحسن! ما جئتنا إلا في حاجة،

The Prophet^{saww} woke up ad his^{saww} was in a lap of Ali^{asws}. He^{saww} said to him^{asws}: 'O Abu Al Hassan^{asws}! You^{asws} have not come except regarding a need'.

قال: بأبي و أمي يا رسول الله، دخلت و رأسك في حجر دحية الكلبي فقام إلي و سلم علي، و قال: خذ برأس ابن عمك إليك فأنت أحق به مئي يا أمير المؤمنين،

He^{asws} said: 'By my^{asws} father^{as}, and my^{asws} mother^{as}, O Rasool-Allah^{saww}! I^{asws} entered and your^{saww} head was in a lap of Dahiyat Al Kalby. He stood up to me^{asws} and greeted unto

me^{asws} and said, 'Take the head of the son^{saww} of your^{asws} uncle^{as} to you^{asws}, for you^{asws} are more rightful with it than me, O Amir Al Momineen^{asws}'.

فقال له النبي: فهل عرفته؟، فقال: هو دحية الكلبي، فقال له: ذاك جبرئيل، فقال له: بأبي و أمي يا رسول الله؛ أعلمني أنس أنك قلت: إن الجنة مشتاقة الى أربعة من أمتي، فمن هم؟،

The Prophet^{saww} said to him^{asws}: 'Did you recognise him?' He^{asws} said: 'He is Dahiyat Al-Kalby'. He^{saww} said to him: 'That is Jibraeel^{as}'. He^{asws} said to him^{saww}: 'By my^{asws} father^{as} and my^{as} mother^{as}, O Rasool-Allah^{saww}! Anas let me^{asws} know that you^{saww} said: 'The Paradise is desirous to four from my^{saww} community', so who are they?'

فأوماً إليه بيده فقال: أنت و الله أولهم، أنت و الله أولهم ثلاثاً، فقال له: بأبي و أمي فمن الثلاثة؟، فقال له: المقداد و سلمان و أبو ذر.

He^{saww} gestured by his^{saww} hand to him^{asws} and said: 'You, by Allah^{azwj} and their first! By Allah^{azwj}, their first!' – thrice. He^{asws} said to him^{saww}: 'By my^{asws} father^{as} and my^{asws} mother^{as}! Who are the three?' He^{saww} said to him^{asws}: 'Al-Miqdad^{ra}, and Salman^{ra}, and Abu Zarr^{ra}'.⁶¹³

[بحار الأنوار: 40 / 11-12 حديث 26، عن اليقين في إمرة أمير المؤمنين: 17-18].

124- شف: من كتاب المعرفة تأليف عباد بن يعقوب الرواجني، بإسناده قال: لما أن سیر أبو ذر رضي الله عنه اجتمع هو و علي عليه السلام و المقداد بن الأسود، قال: أ لستم تشهدون أنّ رسول الله صلى الله عليه و آله قال: أمّتي ترد عليّ الحوض على خمس رايات: أولها راية العجل فأقوم فأخذ بيده فإذا أخذت بيده اسود وجهه، و رجفت قدماه، و خفقت أحشاؤه، و من فعل ذلك تبعه،

From the book 'Al Ma'rifa' compiled by Abaad Bin Yaquoub Al Rawajiny, by his chain said,

'When Abu Zarr^{ra} went to travel, him^{ra} and Ali^{asws}, and Al-Miqdad Bin Al-Aswad, he^{ra} said, 'Aren't you witnesses that Rasool-Allah^{saww} said: 'My^{saww} community will return to me^{saww} at the Fountain upon five flags – the first of it would be the flag of the calf (Abu Bakr), so I^{saww} will stand and grab his hand, and when I^{saww} do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who followed him in that deed.

فأقول: ماذا خلقتهم في الثقلين بعدي؟ فيقولون: كذبنا الأكبر و مرقناه و اضطهدنا الأصغر و ابتزناه حقّه؟ فأقول: اسلكوا ذات الشمال، فيصرفون ظماء مظمتين مسودة وجوههم لا يطعمون منه قطرة.

I^{saww} will say: 'What did you do regarding the two weighty things after me^{saww}?' They would be saying, 'We belied the bigger (of the two weighty things - Quran) and tore it, and we persecuted the smaller (of the two weighty things – Ali^{asws}) and snatched his^{asws} rights'. I^{saww} would be saying: 'Go to the left'. So, they would be dispersing thirsty, blackened of faces, not been quenched a drop from it (the Fountain).

ثم ترد عليّ راية فرعون أمّتي فيهم أكثر الناس و هم المبهرجون؛ قلت: يا رسول الله! و ما المبهرجون؟ أخرجوا الطريق؟، قال: لا و لكنهم مخرجوا دينهم، و هم الذين يغضبون للدنيا و لها يرضون و لها يسخطون و لها ينصبون،

⁶¹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 123

Then there would return to me^{saww} the flag of the Pharaoh of my^{saww} community (Umar), among them being a lot of people and they would be the falsifiers'. I^{ra} said, 'O Rasool-Allah^{saww}! And what are the falsifying ones? Did they falsify the path?' He^{saww} said: 'No, but they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry and for it they established hostility.

فأخذ بيد صاحبهم فإذا أخذت بيده اسودّ وجهه، و رجفت قدماه، و خفقت أحشاؤه، و من فعل ذلك تبعه، فأقول: ما خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الأكبر و مرقناه و قاتلنا الأصغر و قتلناه، فأقول: اسلكوا طريق أصحابكم، فينصرفون ظماء مظمّين مسوّدّة وجوههم لا يطعمون منه قطرة،

Then I^{saww} would grab their master, and when I^{saww} do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that would follow him. I^{saww} say: 'What did you do regarding the two weighty things after me^{saww}?' They would say, 'We belied the greater (Quran) and tore it, and we fought the smaller (Ali^{asws}) and killed him^{asws}'. I^{saww} would say: 'Travel the road of your master', and they would disperse thirsty, blackened of faces, not being quenched a drop from it (Fountain).

ثم ترد عليّ راية فلان و هو إمام خمسين ألفاً من أمّتي، فأقوم فأخذ بيده فإذا أخذت بيده اسودّ وجهه و رجفت قدماه، و خفقت أحشاؤه، و من فعل ذلك تبعه، فأقول: ما خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الأكبر و عصيناه و خذلنا الأصغر و خذلنا عنه، فأقول: اسلكوا سبيل أصحابكم، فينصرفون ظماء مظمّين مسوّدّة وجوههم لا يطعمون منه قطرة.

Then the flag of so and so would return to me^{saww}, and he is the imam of fifty thousand from my^{saww} community, and I^{saww} would stand and grab his hand. So, when I^{saww} do grab his hand, his face would blacken and his feet would tremble, and his bones would knock, and of the ones who did that, would follow him. I^{azwj} would say: 'Why did you oppose me^{saww} regarding the two weighty things after me^{saww}?' They would say, 'We belied the greater (Quran) and disobeyed it, and we abandoned the smaller (Ali^{asws}, and forsook him^{asws})'. I^{saww} shall say: 'Travel the way of your master'. So, they will disperse thirsty, blackened of faces, not being quenched a drop from it.

ثم يرد عليّ المخدج برايته و هو إمام سبعين ألفاً من أمّتي، فإذا أخذت بيده اسودّ وجهه، و رجفت قدماه، و خفقت أحشاؤه، و من فعل ذلك تبعه، فأقول: ماذا خلفتموني في الثقلين بعدي؟

Then *Al-Makhdaj* will return to me^{saww} with his flag, and he is the imam of seventy thousand from my^{saww} community. So, when I^{saww} grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and the of the ones who did that, they will follow him. I^{saww} shall say: 'What did you do regarding the two weighty things after me^{saww}?'

فيقولون: كذبنا الأكبر و عصيناه و قاتلنا الأصغر فقتلناه، فأقول: اسلكوا سبيل أصحابكم، فينصرفون ظماء مظمّين مسوّدّة وجوههم لا يطعمون منه قطرة.

They would say, 'We belied the greater (Quran) and disobeyed it, and we fought the smaller (Ali^{asws}) and we killed him^{asws}'. I^{saww} shall say: 'Travel the way of your master'. So, they would disperse thirsty, blackened of faces, not been quenched a drop from it.

ثمّ يرد عليّ أمير المؤمنين و قائد الغر المحجلين فأقوم فأخذ بيده فيبيض وجهه و وجوه أصحابه، فأقول: ماذا خلقتوني في الثقلين بعدي؟ فيقولون: أتبعنا الأكبر و صدّقناه و وازرنا الأصغر و نصرناه و قتلنا معه،

Then will return to me^{saww} Ali^{asws} Emir of the Momineen^{asws} and guide of the resplendent, so I^{saww} shall stand up and grab his^{asws} hand, and his^{asws} face would brighten and (so will) the faces of his^{asws} companions. I^{saww} shall say: 'What did you do regarding the two weighty things after me^{saww}?' They would say, 'We followed the greater (Quran) and ratified it, and we supported the smaller (Ali^{asws}) and helped him^{asws}, and we fought alongside him^{asws}.'

فأقول رَوّوا، فيشربون شربة لا يظمؤون بعدها أبداً، إمامهم كالشمس الطالعة، و وجوههم كالقمر ليلة البدر، أو كانوا كأضواء نجم في السماء؛

I^{saww} shall say: 'Quench yourselves'. So, they would be drinking such a drink, they will not be thirsty after it, ever! Their fronts would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they would be like the illumination of a star in the sky.

قال: ألتستم تشهدون على ذلك؟، قالوا: بلى، قال: و أنا على ذلكم من الشاهدين.

He^{ra} said, 'Aren't you witnesses upon that?' They said, 'Yes'. He^{ra} said, 'And I^{ra}, upon that, I am from the witnesses'.⁶¹⁴

[بحار الأنوار: 8 / 14 حديث 19، عن اليقين في إمرة أمير المؤمنين عليه السلام: 126 مجلس 129، و مثله في صفحة: 150 و 167].

125- شف: بإسناده عن سليمان بن هارون، عن أبي جعفر عليه السلام قال: لما سلّم على عليّ عليه السلام بإمرة المؤمنين خرج الرجلان و هما يقولان: و الله لا نسلّم له ما قال أبداً.

By his chain from Suleyman Bin Haroun,

'From Abu Ja'far^{asws} having said: 'When Ali^{asws} was greeted to as 'Amir Al-Momineen', the two men (Abu Bakr and Umar) came out and they were saying, 'We will not greet to him^{asws} what he^{saww} said, ever!'⁶¹⁵

[بحار الأنوار: 37 / 312- حديث 45، عن اليقين: 93 باب 113].

126- شف: بإسناده عن أبي يعقوب رفعه الى أبي عبد الله عليه السلام في قوله: فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قال: لما رأى فلان و فلان منزلة عليّ عليه السلام يوم القيامة إذا رفع الله تعالى لواء الحمد الى محمد صلى الله عليه و آله يجيئه كل ملك مقرب و كل نبي مرسل فدفعه الى عليّ سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أي باسمه تسمّون: أمير المؤمنين.

By his chain, from Abu Yaqoub, raising it to,

'Abu Abdullah^{asws} regarding His^{azwj} Words: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].*** He^{asws} said: 'When so and so (Abu Bakr) and so and

⁶¹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 124

⁶¹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 125

so (Umar) see the status of Ali^{asws} on the Day of Qiyamah, when Allah^{azwj} the Exalted Raises the flag of Praise to Muhammad^{saww}, every Angel would come to him^{saww} and every Prophet^{saww} Sent, but he^{saww} will hand it to Ali^{asws}: **the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]** – i.e., you were naming yourselves as 'Amir Al-Momineen'.⁶¹⁶

[بحار الأنوار: 302 / 37، حديث 23].

127- قال العلامة المجلسي: روي في بعض مؤلفات أصحابنا، بإسناده عن المفضل ابن عمر في حديث، و جاء فيه: قال الصادق عليه السلام: يا مفضل! لو تدبر القرآن شيعتنا لما شكوا في فضلنا،

The Allama Al-Majlisi said, 'It is reported in one of the compilations of our companions, by his chain from Al-Mufazzal Ibn Umar in a Hadeeth, and there has come in it - 'Al-Sadiq^{asws} said: 'O Mufazzal! If our^{asws} Shias were to ponder in the Quran, they would not be in doubt of our^{asws} merits.

أما سمعوا قوله عز و جل: وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نَمُكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُريَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ (القصص: 5 و 6)،

Have they not heard the Words of the Mighty and Majestic: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]?**

و الله يا مفضل! إنَّ تنزيل هذه الآية في بني إسرائيل و تأويلها فينا، و أنّ فرعون و هامان: تيم وعدي.

By Allah^{azwj}, O Mufazzal! The Revelation of this Verse is regarding children of Israel, and its interpretation is regarding us^{asws}, and that (references to) '**Pharaoh and Haman**' – are the clan of Taym (Abu Bakr's clan) and Aday (Umar's clan)".⁶¹⁷

[بحار الأنوار: 26 / 53 باب 25].

128- مل: بإسناده عن عبد الله بن بكر الأرجاني قال: صحبت أبا عبد الله عليه السلام في طريق مكة من المدينة، فنزلنا منزلا يقال له: عسفان، ثم مررنا بجبل أسود عن يسار الطريق وحش، فقلت له: يابن رسول الله! ما أوحش هذا الجبل؟ ما رأيت في الطريق مثل هذا، فقال لي: يابن بكر! أتدري أي جبل هذا؟ قلت: لا،

(The book) 'Kamil Al Ziyaraat' – by his chain from from Abdullah Bin Bakr Al Rajany who said,

'I accompanied Abu Abdullah^{asws} in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal (miserable) mountain on the left of the road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How dismal this mountain is. I have not seen in the road the like of this'. He^{asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

⁶¹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 126

⁶¹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 127

قال: هذا جبل يقال له: الكمد، و هو على واد من أودية جهنم، و فيه قتلة أبي الحسين عليه السلام استودعهم فيه تجري من تحتهم مياه جهنم من الغسلين و الصديد و الحميم و ما يخرج من جبّ الحوى، و ما يخرج من الفلق، و ما يخرج من آثام، و ما يخرج من طينة الخبال، و ما يخرج من جهنم،

He^{asws} said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my^{asws} father^{asws} Al-Husayn^{asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal⁶¹⁸, and what emerges from Hell;

و ما يخرج من لظى و من الحطمة، و ما يخرج من سقر، و ما يخرج من الحميم، و ما يخرج من الهاوية، و ما يخرج من السعير. [و في نسخة أخرى: و ما يخرج من جهنم، و ما يخرج من لظى]،

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: 'And what emerges from Hell and what emerges from Laza').

و ما مررت بهذا الجبل في سفري فوقفت به إلّا رأيتهما يستغيثان إليّ، و إنّّي لأنظر الى قتلة أبي فأقول لهما: هؤلاء إنّما فعلوا ما أسستما:

And I^{asws} do not pass by this mountain during my^{asws} journey and I^{asws} pause at it except I^{asws} see the two of them (Abu Bakr & Umar) seeking my^{asws} help, and I^{asws} look at the killers of my^{asws} father^{asws}, and I^{asws} say to them: 'But rather they did what laid the foundation.

لم ترحمونا إذ وليتم، و قتلتمونا و حرمتونا، و ثبتتم على قتلنا [حقنا] و استبددتم بالأمر دوننا، فلا رحم الله من يرحمكما، ذوقا و بال ما قدّمتم، و ما الله بظلام للعبيد،

You did not show us^{asws} any mercy when you were rulers, and killed us^{asws} and deprived us^{asws}, and leapt upon our^{asws} rights, and tyrannised with the command upon us^{asws}. May Allah^{azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah^{azwj} is not the least unjust to the servants'.

و أشدّها تضرعا و استكانة الثاني، فرّجما وقفت عليهما ليتسلّى عنيّ بعض ما في قلبي، و ربّما طويت الجبل الذي هما فيه و هو جبل الكمد-.

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I^{asws} pause at them in order to calm down some of what is in my^{asws} heart, and sometimes I^{asws} tread the mountain in which both of them are, and it is mount Al-Kamad'.

قال: قلت له: جعلت فداك! فإذا طويت الجبل فما تسمع؟

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! When you^{asws} do tread the mountain, what do you^{asws} hear?'

⁶¹⁸ Pus from private parts of prostitutes

قال: أسمع أصواتهما يناديان: عرج علينا نكلمك فإننا نتوب، و أسمع من الجبل صارخا يصرخ بي: أجبهما و قل لهما: اخسؤوا فيها و لا تكلمون،

He^{asws} said: 'I^{asws} hear their voices calling out, 'Ascend to us, we want to speak to you^{asws}, for we repent!', and I^{asws} hear a shouter shouting in answer to them, and says to them: **"Go away into it and do not speak to Me!" [23:108]**'.

قال: قلت له: جعلت فداك! و من معهم؟،

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And who are with them?'

قال: كل فرعون عتا على الله و حكى الله عنه فعاله، و كل من علم العباد الكفر، قلت: من هم؟،

He^{asws} said: 'Every pharaoh (ruler) insolent upon Allah^{azwj}, and Allah^{azwj} has Told about his deed, and everyone who teaches Kufr to the servants'. I said, 'Who are they?'

قال: نحو بولس الذي علم اليهود أن يد الله مغلوله، و نحو نسطور الذي علم النصارى أن عيسى المسيح ابن الله، و قال لهم: هم ثلاثة، و نحو فرعون موسى الذي قال: أنا ربكم الأعلى، و نحو نمrod الذي قال: قهرت أهل الأرض و قتلت من في السماء و قاتل أمير المؤمنين، و قاتل فاطمة و محسن، و قاتل الحسن و الحسين،

He^{asws} said: 'For instance Paul who taught the Jews that the Hand of Allah^{azwj} is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah^{azwj}, and said to them 'Three' (Trinity), and for instance Pharaoh^{la} (at the time of) Musa^{as} who said: **He said: 'I am your lord, the most exalted!' [79:24]**, and for instance Nimrod^{la} who said, 'I^{la} shall subdue the people of the earth and kill the ones in the sky'; and killer of Amir Al-Momineen^{asws}, and killer of (Syeda) Fatima^{asws}, and Mohsin^{asws}, and killer of Al-Hassan^{asws}, and Al-Husayn^{asws}.

فأما معاوية و عمر فما يطمعان في الخلاص و معهم كل من نصب لنا العداوة و أعان علينا بلسانه و يده و ماله، ..

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us^{asws}, and assisted against us^{asws} by his tongue, and his hand, and his wealth".⁶¹⁹

[بخار الأنوار: 25 / 372 حديث 24، عن كامل الزيارات: 326 - 327 باب 108 - حديث 2].

129- عيون المعجزات: عن محمد بن الفضل، عن داود الرقي، قال: قلت لأبي عبد الله عليه السلام: حدثني عن أعداء أمير المؤمنين و أهل بيت النبوة، فقال: الحديث أحب إليك أم المعاينة؟، قلت: المعاينة،

(The book) 'Uyoon Al Mo'jizaat' – From Muhammad Bin Al Fazl, from Dawood Al Raqqy who said,

'I said to Abu Abdullah^{asws}, 'Narrate to me about enemies of Amir Al-Momineen^{asws} and People^{asws} of the Household of the Prophet-hood'. He^{asws} said: 'Is the narration more beloved to you or the eye-witnessing?' I said, 'Witnessing'.

⁶¹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 128

فقال لأبي إبراهيم موسى عليه السلام: اتتني بالقضيب، فمضى و أحضره إياه، فقال له: يا موسى! اضرب به الأرض و أرحم أعداء أمير المؤمنين عليه السلام و أعداءنا، فضرِب به الأرض ضربة فانثقت الأرض عن بحر أسود،

He^{asws} said to Abu Ibrahim^{asws} (7th Imam^{asws}): 'Bring me^{asws} the stick'. He^{asws} went and presented it to him^{asws}. He^{asws} said to him^{asws}: 'O Musa^{asws}! Strike the ground with it and show them the enemies of Amir Al-Momineen^{asws} and our^{asws} enemies'. He^{asws} struck the ground with it with a strike, the group cleft asunder from a black ocean.

ثم ضرب البحر بالقضيب، فانفلق عن صخرة سوداء، فضرِب الصخرة فانفتح منها باب، فإذا بالقوم جميعا لا يحصون لكثرتهم وجوههم مسودة و أعينهم زرق، كل واحد منهم مصدود مشدود في جانب من الصخرة، و هم ينادون يا محمدا! و الزبانية تضرب وجوههم و يقولون لهم: كذبتُم ليس محمدا لكم و لا أنتم له.

Then he^{asws} struck the ocean with the stick, and it split up from a black rock. He^{asws} struck the rock, and a door opened up from it, and there were people gathered. They could not be counted due to their large number, and their faces were darkened and their eyes were blue. Each one of them was chained and tied up to one side of the rock, and they were calling out, 'O Muhammad^{saww}!' And the Zabaniyya (Angels of Hell) were striking their faces and saying to them: 'You are lying! Neither is Muhammad^{saww} for you nor are you all for him^{saww}'.

فقلت له: جعلت فداك! من هؤلاء؟ فقال: الجبت و الطاغوت و الرجس و اللعين ابن اللعين، و لم يزل يعددهم كلهم من أولهم الى آخرهم حتى أتى على أصحاب السقيفة، و أصحاب الفتنة، و بني الأزرق، و الأوزاع، و بني أُمّية جدد الله عليهم العذاب بكرة و أصيلا.

I said to him^{asws}, 'May I be sacrificed for you^{asws}! Who are they?' He^{asws} said: 'The 'Jibt' (false god – Abu Bakr), and the 'Taghout' (tyrant – Umar), and the unclean, and the accursed son of the accursed' – and he^{asws} did not cease to count them, all of them, from their first to their last, until he^{asws} came to the companion of the Saaqeefa and the companions of the Fitna, and clan of Al-Azraq, and Al-Awza'a, and clan of Umayya: 'Allah^{azwj} is renewing the Punishment upon them, morning and evening'.

ثم قال عليه السلام للصخرة: انطبقي عليهم الى الوقت المعلوم.

Then he^{asws} said to the rock: 'Layer upon them up to the known time!'”⁶²⁰

[بحار الأنوار: 48/ 84- حديث 104 عن المصدر: 100].

130- تقريب المعارف، لأبي الصلاح الحلبي: بإسناده عن مولى لعلي بن الحسين عليهما السلام قال: كنت معه عليه السلام في بعض خلواته، فقلت: إن لي عليك حقًا، أ لا تخبرني عن هذين الرجلين؛ عن أبي بكر و عمر، فقال: كافران؛ كافر من أحبهما.

(The book) 'Taqreeb Al-Ma'arif' of Abu Al-Salah Al-Halby, by his chian from a slave of Ali^{asws} Bin Al-Husayn^{asws} having said: 'I was with him^{asws} in one of his^{asws} solitudes. I said, 'There is a right for me upon you^{asws}. Can you^{asws} inform me about these two men, about Abu Bakr and Umar?' He^{asws} said: 'Both Kafirs. Kafir is the one who loves them'.

⁶²⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 129

و عن أبي حمزة الثمالي؛ أنه سأل علي بن الحسين عليهما السلام، فقال: كافران؛ كافر من تولاهما.

And from Abu Hamza Al-Sumali, he asked Ali^{asws} Bin Al Husayn^{asws}. He^{asws} said: 'Both Kafirs. Kafir is the one who befriends them'.

قال: و تناصر الخبر عن علي بن الحسين و محمد بن علي و جعفر بن محمد عليهم السلام من طرق مختلفة أنهم قالوا: ثلاثة لا ينظر الله إليهم يوم القيامة و لا يزكيهم و لهم عذاب أليم: من زعم أنه إمام و ليس بإمام، و من جحد إمامة إمام من الله، و من زعم أن لهما في الاسلام نصيبا.

He said, 'And it is supported by the Hadeeth from Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and Ja'far^{asws} Bin Muhammad^{asws}, from different ways, they^{asws} said: 'Three, Allah^{azwj} will neither Look at (Consider them), nor Purify them (from the sins), and for them would be a painful Punishment – One who claim that he is an Imam^{asws}, and he isn't an Imam^{asws}; and one who rejects the Imamate of an Imam^{asws} from Allah^{azwj}; and one who claims that for the two of them (Abu Bakr and Umar) there is any share in Al-Islam'.⁶²¹

[بحار الأنوار: 137/72 - 138 - حديث 25. و جاء في البحار: 131/72 حديث 2، عن الخصال: 52/1، و قريب منه في البحار: 111/25 حديث 4، عن تفسير العياشي: 178/1 حديث 65. و أورده في بحار الأنوار: 209/7. و جاء في تفسير البرهان: 209/7، و مثله حديث 10 من البحار: 112-123].

131- كتاب ما نزل في أعداء آل محمد، في قوله: يَوْمَ يَعْصِي الظَّالِمُ عَلَى يَدَيْهِ .. رجل من بني عدي، و يعذبه علي عليه السلام فيعض على يديه، و يقول العاص و هو رجل من بني تميم: يَا لَيْتَنِي كُنْتُ ثُرَاءً أَيْ شِيعِيًّا.

The book 'Ma Nazal Fi Ada'a Aal-e-Muhammad^{asws}' – Regarding His^{azwj} Words: **'And on the Day, the unjust one would bite upon his hand [25:27]** – A man from the clan of Adayy, and Ali^{asws} will punish him and he would bit upon his hands, and the biter will say, and he is a man from the clan of Tameem, **'O! I wish I was dust!' [78:40]** – i.e., a Shia".⁶²²

[بحار الأنوار: 60/35].

132- قال العلامة المجلسي: روي عن أبي عبد الله عليه السلام أن رسول الله صلى الله عليه وآله أصابه خصاصة فجاء الى رجل من الأنصار فقال له: هل عندك من طعام؟ فقال: نعم يا رسول الله، و ذبح له عناقا و شواه، فلما أدناه منه تمتى رسول الله صلى الله عليه وآله أن يكون معه علي و فاطمة و الحسن و الحسين عليهم السلام،

The Allama Al-Majlisi said, 'It is reported from Abu Abdullah^{asws} that Rasool-Allah^{saww} was hit by poverty, so he^{saww} came to a man from the Helpers and said to him: 'Is there any food with you?' He said, 'Yes, O Rasool-Allah^{saww}!', and he slaughtered a neck (sheep) and grilled it. When he^{saww} went near it, Rasool-Allah^{saww} wished that Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} be with him^{saww}.

فجاء أبو بكر و عمر، ثم جاء علي عليه السلام بعدهما، فأنزل الله في ذلك: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا إِذَا تَمَتَّى أَلْفَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ؛ يعني أبا بكر و عمر فَيَنْسَخُ اللَّهُ مَا يُلْفِي الشَّيْطَانُ (الحج: 52-53)؛ يعني لما جاء علي عليه السلام بعدهما ثُمَّ يُخَكِّمُ اللَّهُ آيَاتِهِ لِلنَّاسِ؛ يعني ينصر الله أمير المؤمنين عليه السلام،

⁶²¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 130

⁶²² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 131

Abu Bakr and Umar came, then Ali^{asws} came after them, and Allah^{azwj} Revealed regarding that: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you except whenever he desired, the Satan (also) cast in his desire [22:52]** – meaning Abu Bakr and Umar. **But, Allah Abrogated whatever the Satan casted** – meaning when Ali^{asws} came after them, **then Allah Empowered His Signs [22:52]** – meaning Allah^{azwj} Helped Amir Al-Momineen^{asws}.

ثم قال: لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً يَعْني فلانا و فلانا لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْقَاسِيَةِ قُلُوبُهُمْ يَعْني الى الإمام المستقيم،

Then He^{azwj} Said: **So He Made what the Satan casted** - meaning so and so, and so and so, **to be a fitna for those in whose hearts was a disease, and their hearts were hard [22:53]**, meaning toward the correct Imam^{asws}.

ثم قال: وَ لَا يَرَأُ الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ مِنْهُ أَي فِي شَكٍّ مِنْ أَمِيرِ الْمُؤْمِنِينَ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ، قال: العقيم: الذي لا مثل له في الأيام،

Then He^{azwj} Said: **And those who commit Kufr will not cease to be in doubt from it** – i.e. being in doubt from Amir Al-Momineen^{asws}, **until the Hour comes to them suddenly, or there comes to them Punishment of a Destructive day [22:55]**. He^{asws} said: 'The destructive is that which there is no example for it during the (current) days'.

ثم قال: الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَخْضَعُونَ لِنَهْجِهِمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي حَنَاتِ النَّعِيمِ* وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا قَالَ: وَ لَمْ يُؤْمِنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأُئِمَّةِ عَلَيْهِمُ السَّلَامُ فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ (الحج: 55 – 57).

Then He^{azwj} Said: **The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56] And those who commit Kufr and belie Our Signs, [22:57]**. He^{asws} said: 'And they did not believe in the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws}, **for them would be a humiliating Punishment [22:57]**'⁶²³.

[بحار الأنوار: 86 / 17].

133- سلف دعاء صنمي قريش الذي هو دعاء رفيع الشأن عظيم المنزلة، رواه عبد الله ابن عباس، عن علي عليه السلام أنه كان يقنت به، و قال: إِنَّ الداعي به كالرامي مع النبي (ص) في بدر و أحد و حنين بألف ألف سهم.

Preceding the supplication of the two idols of Qureysh (Sanamayy Qureysh), which is a supplication of lofty position, great status. It is reported by Abdullah Ibn Abbas, from Ali^{asws} that he^{asws} used to (recite it in his^{asws}) Qunoot (of the Salat), and he^{asws} said: 'The one supplicating with it is like the one who shot fighting alongside the Prophet^{saww} in Badr, and Ohad, and Hunayn, by a thousand, thousand arrows'⁶²⁴.

و قد جاء في البحار أيضاً:- 82 / 261 باب 55- حديث 5، عن البلد الأمين: 551 (الحجرية) فضل ذكر قنوت الأئمة عليهم السلام، و جنة الأمان (مصباح الشيخ): 552- 555 الحجرية. و باب ثواب اللعن على أعدائهم 27 / 218.

⁶²³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 132

⁶²⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 133

134- عن تفسير أبي محمد العسكري عليه السلام: أنه أرادت الفجرة ليلة العقبة قتل النبي صلى الله عليه وآله و من بقي في المدينة قتل علي عليه السلام، فلما تبعه و قص عليه بغضاءهم فقال: أ ما ترضى أن تكون مئي بمنزلة هارون من موسى؟. الخبر.

From Tafseer Abu Muhammad Al-Askari^{asws}: 'The transgressors on the night of Al-Aqaba intended to kill the Prophet^{saww}, and the ones remaining in Al-Medina (intended) to kill Ali^{asws}. When he^{asws} followed him^{saww} and narrated the story to him^{saww}, he^{saww} said: 'Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}?' – The Hadeeth''⁶²⁵.

[بحار الأنوار: 34 / 44، عن تفسير الامام العسكري عليه السلام: 380].

135- ل: بإسناده عن حذيفة بن اليمان أنه قال: الذين نفروا برسول الله نافتة في منصرفة من تبوك أربعة عشر: أبو الشور، و أبو الدواهي، و أبو المعازف و أبوه، و طلحة، و سعد ابن أبي وقاص، و أبو عبيدة، و أبو الأعور، و المغيرة، و سالم مولى أبي حذيفة، و خالد بن الوليد، و عمرو بن العاص، و أبو موسى الأشعري، و عبد الرحمن بن عوف، و هم الذين أنزل الله عز و جل فيهم: وَ هُمَا بِمَا لَمْ يَنَالُوا

(The book) 'Al-Khisaa' – by his chain from Huzeyfa Bin Al-Yaman that he said,

'Those who repelled (scared) the camel of Rasool-Allah^{saww} during his^{saww} departure from Tabuk were fourteen – Abu Al-Shuroor, and Abu Al-Dawahi, and Abu Al-Ma'azif, and his father, and Talha, and Sa'ad Bin Abu Waqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Khalid Bin Al-Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abdul Rahman Bin Awf – and they those regarding whom Allah^{azwj} Mighty and Majestic Revealed: **and they planned with what they could not attain [9:74]**'⁶²⁶.

[بحار الأنوار: 21 / 222 – 223 حديث 5، عن الخصال: 91 / 2].

136- كا: بإسناده عن الحارث بن حصيرة الأسدي، عن أبي جعفر عليه السلام قال: كنت دخلت مع أبي الكعبة، فصلّى على الرحامة الحمراء بين العمودين، فقال: في هذا الموضع تعاقد القوم إن مات رسول الله صلى الله عليه وآله أن لا يردوا هذا الأمر في أحد من أهل بيته أبداً،

Al Kafi – by his chain from Al Haris Bin Haseyra Al Asady,

'From Abu Ja'far^{asws} having said: 'I^{asws} entered the Kabah along with my^{asws} father^{asws}. He^{asws} prayed Salat at the red marble between the two pillars. He^{asws} said to me^{asws}: 'This is the place the group vowed that if Rasool-Allah^{saww} dies, this command (caliphate) will not be returned to be in anyone from People^{asws} of his^{saww} Household, ever!'

قال: قلت: و من كان؟ قال: الأول و الثاني و أبو عبيدة بن الجراح و سالم بن الحبيبة.

He^{asws} said: 'I^{asws} said: 'And who were they?' He^{asws} said: 'The first (Abu Bakr), and the second (Umar), and Abu Ubeyda Bin Al-Jarrah, and Saalim Bin Al-Habeeba (Mawla)'⁶²⁷.

[بحار الأنوار: 28 / 85 – حديث 1، عن الكافي: 4 / 545، و مثله في الكافي: 8 / 334].

⁶²⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 134

⁶²⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 135

⁶²⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 136

137- عن تفسير القمي في حديث طويل: فاستفهمه عمر من بين أصحابه، فقال: يا رسول الله! هذا من الله أو من رسوله؟

From Tafseer Al-Qummi in a lengthy Hadeeth: 'Umar inquired about it from between his companions, He said, 'O Rasool-Allah^{saww}! Is this from Allah^{azwj} or from His^{azwj} Rasool^{saww}?'

فقال رسول الله صلى الله عليه وآله: نعم من الله و من رسوله، إنه أمير المؤمنين، و إمام المتقين، و قائد الغر المحجلين، يقعه الله يوم القيامة على الصراط فيدخل أوليائه الجنة و أعداءه النار،

Rasool-Allah^{saww} said: 'Yes, from Allah^{azwj} and from His^{azwj} Rasool^{saww}. He^{asws} is Amir Al-Momineen, and Imam^{asws} of the pious, and guide of the resplendent. On the Day of Qiyamah, Allah^{azwj} will Make him^{asws} to be seated on the Bridge, and he^{asws} will enter his^{asws} friends into the Paradise and his^{asws} enemies into the Fire'.

فقال أصحابه الذين ارتدوا بعده: قد قال محمد صلى الله عليه وآله في مسجد الخيف ما قال، و قال ههنا ما قال، و إن رجع الى المدينة يأخذنا بالبيعة له،

His^{azwj} companions, the ones who had reneged after him^{saww}, said, 'Muhammad^{saww} has said in Masjid Al-Khief what he^{saww} said, and he^{saww} says over here what he^{saww} says, and if he^{saww} returns to Al-Medina, he^{saww} will take our allegiances for him^{asws}.'

فاجتمعوا أربعة عشر نفرا و تأمروا على قتل رسول الله صلى الله عليه وآله و قعدوا له في العقبة، و هي عقبة أرشى بين الجحفة و الأبواء، فقعدوا سبعة عن يمين العقبة و سبعة عن يسارها لينفروا ناقة رسول الله صلى الله عليه وآله، فلما جنّ الليل تقدّم رسول الله في تلك الليلة العسكر،

Fourteen persons gathered and conspired upon killing Rasool-Allah^{saww}, and they sat in wait in Al-Aqaba, and it is a hill between Al-Johfa and Al-Abwa'a. They sat there, seven on the right of Al-Aqaba and seven on its left, in order to frighten the camel of Rasool-Allah^{saww}. When the night shielded, Rasool-Allah^{saww} sent the soldiers ahead during that night.

فأقبل ينعس على ناقته، فلما دنا من العقبة ناداه جبرئيل: يا محمد! إنّ فلانا و فلانا و فلانا قد قعدوا لك، فنظر رسول الله صلى الله عليه وآله، فقال: من هذا خلفي؟ فقال حذيفة بن اليمان: أنا حذيفة بن اليمان يا رسول الله،

He^{saww} came drowsy upon his^{saww} camel. When he^{saww} was near from Al-Aqaba, Jibraeel^{as} called out to him^{saww}: 'O Muhammad^{saww}! So and so, and so and so, and so and so are sitting in wait for ambushing you^{saww}'. Rasool-Allah^{saww} looked around and said: 'Who is this behind me^{saww}?' Huzeyfa Al-Yamani said, 'I, Huzeyfa Bin Al-Yaman, O Rasool-Allah^{saww}!'

قال: سمعت ما سمعت؟ قال: بلى، قال: فاكتم، ثمّ دنا رسول الله صلى الله عليه وآله منهم فناداهم بأسمائهم، فلما سمعوا نداء رسول الله قروا و دخلوا في غمار الناس، و قد كانوا عقلوا رواحلهم فتركوها، و لحق الناس برسول الله صلى الله عليه وآله و آله و طلبوهم، و انتهى رسول الله صلى الله عليه وآله و آله الى رواحلهم فعرفها،

He^{saww} said: 'Did you hear what I^{saww} heard?' He said, 'Yes'. He^{saww} said: 'Conceal'. Then Rasool-Allah^{saww} went near them and called them out, by their names. When they heard the call of Rasool-Allah^{saww}, they fled and entered in the midst of the people. And they had tied up their rides, and they left them, and the people joined up with Rasool-Allah^{saww} and sought them, and Rasool-Allah^{saww} ended up to their riding animals and recognised them.

فلما نزل قال: ما بال أقوام تحالفوا في الكعبة إن أمان الله محمداً أو قتله أن لا يردوا هذا الأمر في أهل بيته أبداً؟،

When he^{saww} descended, he^{saww} said: 'What is the matter with a people vowing in the Kabah that when Allah^{azwj} Causes Muhammad^{saww} to die or Kills him^{saww}, they will not let the command return to be among the People^{asws} of his^{saww} Household, ever?'

فجاؤوا الى رسول الله فحلفوا أنهم لم يقولوا من ذلك شيئاً، و لم يريدوه، و لم يهتوا بشيء من رسول الله صلى الله عليه و آله، فأنزل الله: يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمْ بِمَا لَمْ يَنَالُوا مِنْ قَتْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله

They came to Rasool-Allah^{saww} and swore they had not said anything from that, and they had not intending (killing) him^{saww}, and they had not thought of anything (bad) of Rasool-Allah^{saww}. Allah^{azwj} Revealed: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain [9:74]** – from killing Rasool-Allah^{saww}.

وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ (التوبة: 74)،

and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74].

فرجع رسول الله صلى الله عليه و آله الى المدينة و بقي بها المحرم و النصف من صفر لا يشتكي شيئاً، ثم ابتدأ به الوجع الذي توفي فيه صلى الله عليه و آله.

Rasool-Allah^{saww} returned to Al-Medina and stayed at it (the months of) Al-Muharram, and half of Safar, not complaining of anything. Then the pain began with him^{saww} in which he^{saww} passed away".⁶²⁸

[بحار الأنوار: 37/ 115-116 ذيل حديث 6، عن تفسير القمي: 159-162 (1/ 174-175)].

138- **فس:** يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ، قال: نزلت في الذين تحالفوا في الكعبة أن لا يردوا هذا الأمر في بني هاشم، فهي كلمة الكفر،

Tafseer Al-Qummi - **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74].** He said, 'It was Revealed regarding those who had sworn in the Kabah that they will not let this command (of Religion) return to the clan of Hashim^{asws}, so it is the word of Kufr.

ثم قعدوا لرسول الله صلى الله عليه و آله في العتبة، و هموا بقتله و هو قوله: وَ هُمْ بِمَا لَمْ يَنَالُوا ... (التوبة: 74).

Then they said in wait for Rasool-Allah^{saww} in the Kabah and plotted to kill him^{saww}, and it is His^{azwj} Word: **and they planned with what they could not attain [9:74].**

⁶²⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 137

قوله: اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ قَالَ عَلِي بْنُ إِبْرَاهِيمَ: إِنَّمَا نَزَلَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَدِينَةِ وَمرض عبد الله ابن أبي، وكان ابنه عبد الله بن عبد الله مؤمناً ...

His^{azwj} Words: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80].**

Ali Bin Ibrahim said, 'It was Revealed when Rasool-Allah^{saww} returned to Al-Medina, and Abdullah Bin Ubay became ill and his son Abdullah Bin Abdullah was a Momin.

فدخل اليه رسول الله صلى الله عليه وآله و المنافقون عنده، فقال ابنه عبد الله بن عبد الله: يا رسول الله! استغفر الله له، فاستغفر له، فقال عمر: أ لم ينهك الله يا رسول الله أن تصلي عليهم؟ أو تستغفر لهم؟ فأعرض عنه رسول الله صلى الله عليه وآله، و أعاد عليه، فقال له: ويلك! إني خيبت فاخترت، إن الله يقول: اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ (البقرة: 74-80)،

Rasool-Allah^{saww} entered to see him and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, 'O Rasool-Allah^{saww}! Seek Forgiveness of Allah^{azwj} for him'. He^{saww} sought Forgiveness for him. Umar said, 'Hasn't Allah^{azwj} Forbidden you^{saww}, O Rasool-Allah^{saww}, to pray upon them or seek Forgiveness for them?' Rasool-Allah^{saww} turned away from him, and he re-iterated to him^{saww}. He^{saww} said to him: 'Woe be unto you! I^{saww} have a choice and I^{saww} have chosen. Allah^{azwj} is Saying: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80].**

فلما مات عبد الله جاء ابنه ... فحضر رسول الله صلى الله عليه وآله و قام على قبره، فقال له عمر: يا رسول الله! أ لم ينهك الله أن تصلي على أحد منهم مات أبداً و أن تقوم على قبره؟،

When Abdullah died, his son came to Rasool-Allah^{saww}. Rasool-Allah^{saww} attended and stood at his grave. Umar said to him^{saww}, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from praying upon anyone of them who dies, ever, and from standing upon his grave?'

فقال له رسول الله صلى الله عليه وآله: ويلك! و هل تدري ما قلت؟ إنما قلت: اللهم احش قبره نارا، و جوفه نارا، و أصله النار، فبدا من رسول الله صلى الله عليه وآله ما لم يكن يحب.

Rasool-Allah^{saww} said to him: 'Woe be unto you! And do you know what I^{saww} said? But rather I^{saww} said: 'O Allah^{azwj} Fill his grave with fire, and his interior with fire, and his origin with fire'. Thus, it appeared from Rasool-Allah^{saww} what he^{saww} did not happen to like".⁶²⁹

[بحار الأنوار: 22 / 96-97 حديث 49، عن تفسير علي بن إبراهيم القمي: 277 (1/ 301)، و صدر الحديث في البحار: 17 / 205].

139- الصراط المستقيم: قال: و يعضده ما أسنده سليم الى معاذ بن جبل أنه عند وفاته دعا على نفسه بالويل و الشبور، فقيل له: لم ذاك؟ قال: لمواني عتيقا و عمر على أن أزوي خلافة رسول الله صلى الله عليه وآله عن علي عليه السلام،

(The book) 'Al-Siraat Al-Mustaqeem' – He said, 'And it is supported by what is attributed by Suleym to Muaz Bin Jabal, that during his death, he called for the woe and the destruction

⁶²⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 138

upon himself. It was said to him, 'Why is that?' He said, 'Due to my master Ateeq (Abu Bakr) and Umar upon my impeding the caliphate of Rasool-Allah^{saww} from Ali^{asws}.

و روى مثل ذلك عن ابن عمر أنّ أباه قاله عند وفاته وكذا أبو بكر، و قال: هذا رسول الله صلى الله عليه وآله و معه عليّ بيده الصحيفة التي تعاهدنا عليها في الكعبة و هو يقول: و قد وفيت بما و تظاهرت على وليّ الله أنت و أصحابك، فأبشر بالنار في أسفل السافلين، ثم لعن ابن صهّاك، و قال: هو الذي صدني عن الذكر بعد إذ جاءني.

And similar to that is reported by Ibn Umar that his father said it during his death, and like that was Abu Bakr, and he said, 'This is Rasool-Allah^{saww} and with him^{saww} is Ali^{asws}, and in his^{asws} hand is the agreement which we had made a pact upon in the Kabah, and he^{asws} is saying: 'You have been loyal with it and backed each other against a Guardian^{asws} of Allah^{azwj}, you and your companions, so receive news of the Fire in the lowest of the levels'. Then he cursed Ibn Suhaak (Umar) and said, 'He is the one who blocked me from the Zikr (Ali^{asws} after he^{asws} had come to me'.

قال العباس بن الحارث: لما تعاهدوا عليها نزلت: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ،

Al Abbas Bin Al Haris said, 'When they had made a pact upon it, it was Revealed: **Surely, those who turned back upon their back [47:25]**'.

و قد ذكرها أبو إسحاق في كتابه و ابن حنبل في مسنده، و الحافظ في حليته، و الزمخشري في فائقه، و نزل: وَ مَكَرُوا مَكْرًا وَ مَكَرْنَا مَكْرًا (النمل: 50).

And it is mentioned by Abu Is'haq in his book, and Ibn Hanbal in his 'Musnad', and Al Hafiz in his 'Hulyat', and Al-Zamakhshari in his 'Faiqah' – 'And it was Revealed: **And they plotted, and We Planned, and they were not perceiving [27:50]**'. (This paragraph is a non-Shia source)

و عن الصادق عليه السلام: نزلت: أَمْ أُنْزِمُوا أَمْرًا فَإِنَّا مُنْزِمُونَ (الزحرف: 79). و لقد ونجهما النبي صلى الله عليه وآله لما نزلت، فأنكرا، فنزلت: يَخْلُقُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةً الْكُفْرِ..

And from Al-Sadiq^{asws}: 'It was Revealed: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79]**. The Prophet^{saww} had reprimanded them both when it was Revealed, but they denies, so it was Revealed: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74]**'.

و روى أنّ عمر أودعها أبا عبيدة، فقال له النبي صلى الله عليه وآله: أصبحت أمين هذه الأمة، و روته العامة أيضا.

And it is reported that Umar entrusted it to Abu Ubeyda. The Prophet^{saww} said to him: 'You have become a trustee of this community'. And the general Muslims have reported as well'.

و قال عمر عند موته: ليتني خرجت من الدنيا كفافا لا عليّ و لا لي، فقال ابنه: تقول هذا؟! فقال: دعني؛ نحن أعلم بما صنعنا أنا و صاحبي و أبو عبيدة و معاذ.

And Umar had said during his death, 'If only I was exiting from the world on the edge, neither having anything against me nor for me'. His son said, 'You are saying this?' He said, 'Leave me! We are more knowing of what we have done, I and my two companions, and Abu Ubeyda and Muaz'.⁶³⁰

[بحار الأنوار: 28 / 122-123 حديث 5، عن الصراط المستقيم: 3 / 151-152 بتلخيص، و قد مرّ مقال أبي بن كعب في بحار الأنوار: 28 / 34 و 118].

140- كا: بإسناده عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عزّ وجلّ: ما يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذْنٍ مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (المجادلة: 7)،

(The book) 'Al Kafi' – By his chain from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].***

قال: نزلت هذه الآية في فلان و فلان، و أبي عبيدة بن الجراح، و عبد الرحمن بن عوف، و سالم مولى أبي حذيفة، و المغيرة بن شعبة، حيث كتبوا الكتاب بينهم، و تعاهدوا و توافقوا: لئن مضى محمد صلى الله عليه و آله لا تكون الخلافة في بني هاشم و لا النبوة أبداً، فأنزل الله عزّ و جلّ فيهم هذه الآية.

He^{asws} said; 'This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim^{asws}, nor the Prophet-hood ever. So, Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

قال: قلت: قوله عزّ و جلّ: أَمْ أُنْزِلُكُمْ أَمْراً فَإِنَّا مُنْزِمُونَ* أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ (الزحرف: 79-80)، قال: و هاتان الآيتان نزلتا فيهم ذلك اليوم،

He (the narrator) said, 'I said, 'The Words of the Mighty and Majestic: ***Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].*** He^{asws} said: 'And these two Verse were (also) Revealed regarding them on that day'.

قال أبو عبد الله عليه السلام: لعلك ترى أنّه كان يوم يشبه يوم كتب الكتاب إلّا يوم قتل الحسين عليه السلام، و هكذا كان في سابق علم الله عزّ و جلّ الذي أعلمه رسول الله صلى الله عليه و آله أن إذا كتب الكتاب قتل الحسين عليه السلام و خرج الملك من بني هاشم فقد كان ذلك كله، الحديث.

Abu Abdullah^{asws} said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had

⁶³⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 139

preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool-Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim^{asws}. All of that did take place”.⁶³¹

[بحار الأنوار: 123 / 28 حديث 6، عن روضة الكافي: 179 / 8، و بحار الأنوار 364 / 24 حديث 92].

141- فس: بإسناده عن سليمان بن خالد، قال: سألت أبا جعفر عليه السلام عن قول الله: **إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ (المجادلة: 7)**، قال: الثاني،

Tafseer Al Qummi – by his chain from Suleyman Bin Khalid who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} **But rather, the secret counsels are from the Satan [58:10]**, he^{asws} said: ‘The second one (Umar)’.

قوله: ما يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ (المجادلة: 10)، قال: فلان و فلان، و أبو [ابن] فلان أمينهم حين اجتمعوا و دخلوا الكعبة فكتبوا بينهم كتابا إن مات محمد أن لا يرجع الأمر فيهم أبدا.

And His^{azwj} Words: **There does not happen to be a secret counsel of three, except He is their fourth one [58:7]**, he^{asws} said: ‘So and so, and so and so (Abu Bakr and Umar) and the son of so and so (Abdul Rahman Ibn Awf) was their trustee, when they gathered and entered the Kabah. So they wrote between them an agreement, ‘If Muhammad^{saww} were to die, they would not let the command to return among them, ever!’”⁶³²

[بحار الأنوار: 85 / 28 حديث 2، عن تفسير القمي: 669 (2/356)].

142- فس: يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا، قال: إذا كان يوم القيامة جمع الله الذين غصبوا آل محمد حقهم فيعرض عليهم أعمالهم فيحلفون له أنهم لم يعملوا منها شيئا كما حلفوا لرسول الله صلى الله عليه و آله في الدنيا حين حلفوا أن لا يردوا الولاية في بني هاشم، و حين هموا بقتل رسول الله صلى الله عليه و آله في العقبة،

Tafseer Al-Qummi - **On the Day Allah will Resurrect them altogether [58:6]**. He said, ‘When it will be the Day of Judgment, Allah^{azwj} would Gather those who usurped the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, and He^{azwj} would Display their burdens to them, but they would be swearing to Him^{azwj} that they did not do anything from it, just as they had sworn to Rasool-Allah^{saww} in the world when they had sworn that they will not let the governance to be in the clan of Hashim^{as}, and when they thought of murdering Rasool-Allah^{azwj} in Al-Aqabah.

فلما أطلع الله نبيه صلى الله عليه و آله و أخبرهم حلفوا له أنهم لم يقولوا ذلك و لم يهتوا به، فأنزل الله على رسوله: **يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمْ بِمَا لَمْ يَنَالُوا وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ (التوبة: 74)**،

When Allah^{azwj} Notified His^{azwj} Prophet^{saww} and Informed that they swore to him^{saww} that they had not said that and did not thought of it, so Allah^{azwj} Revealed unto His^{azwj} Rasool^{saww}: **They are swearing by Allah that they did not say it, and they have said the word of Kufr,**

⁶³¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 140

⁶³² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 141

and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them [9:74].

قال: اذا عرض الله ذلك عليهم في القيامة ينكرونه و يحلفون كما حلفوا لرسول الله صلى الله عليه و آله.

He said, 'When Allah^{azwj} Presents that to them on the Day of Judgment, they would deny it and they would be swearing to Him^{azwj} just as they had sworn to Rasool-Allah^{saww}'.⁶³³

[بحار الأنوار: 209 / 7 - حديث 102، عن تفسير القمي: 671 (2/ 358)].

143- فس: بإسناده عن جعفر بن محمد عليهما السلام قال: لما أقام رسول الله صلى الله عليه و آله أمير المؤمنين علياً يوم غدیر ختم كان بحذائه سبعة نفر من المنافقين، منهم أبو بكر و عمر و عبد الرحمن بن عوف و سعد بن أبي وقاص و أبو عبيدة و سالم مولى أبي حذيفة و المغيرة بن شعبة،

Tafseer Al-Qummi – By his chain from Ja'far^{asws} Bin Muhammad^{asws} having said: 'When Rasool-Allah^{saww} made Amir Al-Momineen Ali^{asws} stand on the day of Ghadeer Khumm, he^{saww} was parallel to seven persons from the hypocrites. From them were Abu Bakr, and Umar, and Abdul Rahman Bin Awf, and Sa'ad Bin Abu Waqas, and Abu Ubeyda, and Saalim Mawla Abi Huzeyfa, and Al-Mugheira Bin Shu'ba.

قال عمر: أما ترون عينيه كأتهما عينا مجنون؟! يعني النبي صلى الله عليه و آله! الساعة يقوم و يقول: قال لي ربي، فلما قام قال: أيها الناس من أولى بكم من أنفسكم؟ قالوا: الله و رسوله، قال: اللهم فاشهد،

Umar said, 'Are you not seeing his^{saww} eyes, as if these are eyes of a madman?!' – meaning the Prophet^{saww}. Now he^{saww} will be standing and saying: 'My^{saww} Lord^{azwj} Said to me^{saww}'. When he^{saww} stood up, he^{saww} said: 'O you people! Who is foremost with you all than your own selves?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}'. He^{saww} said: 'O Allah^{azwj}, be Witness!'

ثم قال: ألا من كنت مولاه فعلي مولاه، و سلموا عليه بإمرة المؤمنين،

Then he^{saww} said: 'Indeed! One whose Master^{saww} I^{saww} was so Ali^{asws} is his Master^{asws}, and greet unto him^{asws} as 'Amir Al-Momineen'!'

فأنزل جبرئيل عليه السلام و أعلم رسول الله صلى الله عليه و آله بمقالة القوم، فدعاهم فسألهم، فأنكروا و حلفوا، فأنزل الله: **يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ...** (التوبة: 74).

Jibraeel^{as} descended and let Rasool-Allah^{saww} know with the talk of the group. He^{saww} called them and asked them, but they denied and swore. So, Allah^{azwj} revealed: **They are swearing by Allah that they did not say it, [9:74]**'.⁶³⁴

[بحار الأنوار: 119 / 37 - حديث 8، عن تفسير القمي: 277 (1/ 301)].

⁶³³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 142

⁶³⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 143

144- **جمع البيان:** لَقَدْ ابْتَعَوْا الْفِتْنَةَ مِنْ قَبْلُ ... (التوبة: 48)، و قيل: أراد بالفتنة الفتك بالنبي صَلَّى الله عليه و آله في غزوة تبوك ليلة العقبة، و كانوا اثني عشر رجلا من المنافقين وقفوا على الثنية ليفتكوا بالنبي صَلَّى الله عليه و آله، عن ابن جبير و ابن جريح.

(The book) 'Majma Al-Bayan' - **They had sought the Fitna from before [9:48]**. And it is said, What is meant by the fitna is the assassination of the Prophet^{saww} during the military expedition of Tabuk on the night of Al-Aqaba, and they were twelve men from the hypocrites, and they paused at the bend in order to kill the Prophet^{saww}, – from Ibn Jubeyr and Ibn Jareeh’.

[بحار الأنوار: 21/ 193، عن جمع البيان: 5/ 36].

و قال رحمه الله في قوله تعالى: يَحْذَرُ الْمُنَافِقُونَ قيل: نزلت في اثني عشر رجلا وقفوا على العقبة ليفتكوا برسول الله صَلَّى الله عليه و آله عند رجوعه من تبوك [و ذكر فيه] اخبار جبرئيل عن نبيتهم الفاسدة و أمره بإرسال من يضرب وجوه رواحلهم، و كان عمار و حذيفة معه،

And he said, ‘And His^{azwj} Words: **The hypocrites are cautious [9:64]**. It is said it was Revealed regarding twelve men. They paused at Al-Aqaba in order to assassinate Rasool-Allah^{saww} during his^{saww} returned from Tabuk’. And he mentioned in it the news of Jibraeel^{as} about their mischievous intentions and instructed him^{saww} with the sending the one one who had riding animals, and Ammar and Huzeyfa were with him^{saww}.

فقال لحذيفة: اضرب وجوه رواحلهم، و سئل النبي صَلَّى الله عليه و آله عن حذيفة أنه عرف من القوم؟ فقال: لم أعرف منهم أحدا، فعَدَّ رسول الله صَلَّى الله عليه و آله كلَّهم.

He^{saww} said to Huzeyfa: ‘Strike the faces of their riding animals’. And the Prophet^{saww} was asked about Huzeyfa, ‘Did he recognise who the group was?’ He^{saww} said: ‘He^{saww} said: ‘He did not recognise even one of them’. Then Rasool-Allah^{saww} counted all of them’⁶³⁵.

[بحار الأنوار: 21/ 196 – ملخصاً].

145- **قب:** عن الباقر عليه السلام: في قوله تعالى: كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ إِذَا عَايَنُوا عِنْدَ الْمَوْتِ مَا أَعَدَّ لَهُمُ مِنَ الْعَذَابِ الْأَلِيمِ، و هم أصحاب الصحيفة التي كتبوا على مخالفة عليٍّ و ما هم بخارجين مِنَ النَّارِ (البقرة: 167).

From Al-Baqir^{asws} regarding Words of the Exalted: **Like that, Allah will Show their deeds to them as regrets upon them, [2:167]:** ‘When they witness at death what is Prepared for them of the painful Punishment – and they are the companions of the agreement which they had written upon opposition to Ali^{asws}, **and they will not be exiting from the Fire [2:167]**’.

و عنه عليه السلام في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً (آل عمران: 118) أعلمهم بما في قلوبهم، و هم أصحاب الصحيفة.

And from him^{asws} regarding Words of the Exalted: **O you who believe! Do not take for intimate ones from besides your own [3:118]** – He^{azwj} Knew of what was in their hearts, and they are companions of the agreement’⁶³⁶.

⁶³⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 144

[بحار الأنوار: 28 / 116 حديث 4، عن المناقب: 3 / 212 - 213].

146- عن جعفر بن محمد الخزازي، عن أبيه: سمعت أبا عبد الله عليه السلام يقول: لما قال النبي صلى الله عليه وآله ما قال في غدير خم و صاروا بالأخبية مَرَّ المقداد بجماعة منهم و هم يقولون: و الله إن كنا أصحاب كسرى و قيصر لكننا في الخَزْ و الوشي و الدياج و النساجات، و إننا معه في الأحسنين، نأكل الخشن و نلبس الخشن، حتى إذا دنا موته و فنيت أيامه و حضر أجله أراد أن يوليها عليًا من بعده، أما و الله ليعلمن،

From Ja'af Bin Muhammad Al Khuzai'e, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'When the Prophet^{saww} said what he^{saww} said at Ghadeer Khumm and came with the tents, Al-Miqdad^{ra} passed by a group of them and they were saying, 'By Allah^{azwj}! If we had been companions of Chosroe (of Persia) and Caesar (of Rome), we would have been in the silk and the embroideries, and the brocade, but we are with him^{saww} in the two roughness's – we eat the rough (food) and we wear the rough (clothes), until when his^{saww} death has approached and his^{saww} days have come to an end, and his^{saww} term has presented (ended), (now) he^{saww} is intending to make Ali^{asws} a ruler after him^{saww}. But, by Allah^{azwj}! He^{saww} will know'.

قال: فمضى المقداد و أخبر النبي صلى الله عليه وآله به، فقال: الصلاة جامعة، قال: فقالوا: قد رمانا المقداد فنقوم لحلف عليه،

He^{asws} said: 'Al-Miqdad^{ra} went and informed the Prophet^{saww} with it, and he^{saww} said: '(Call for) the congregational Salat!' He^{asws} said: 'They said, 'Al-Miqdad^{ra} has accused us, therefore arise! We shall swear an oath against him^{ra}'.

قال: فجاؤوا حتى جثوا بين يديه، فقالوا: بآبائنا و أمهاتنا يا رسول الله – لا و الذي بعثك بالحق و الذي أكرمك بالنبوة ما قلنا ما بلغك، لا و الذي اصطفاك على البشر،

They came until they thronged in front of him^{saww}, and they said, 'By our fathers and our mothers, O Rasool-Allah^{saww}! No, by the One^{azwj} Who Sent you^{saww} with the Truth, and the One^{azwj} Who Honoured you^{saww} with the Prophet-hood! We did not say what has reached you^{saww}. No, by the One^{azwj} Who Chose you^{saww} over the humans!'

قال: فقال النبي: بسم الله الرحمن الرحيم يَجْلُثُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُوا بِكَ يَا مُحَمَّد لَيْلَةَ الْعَقَبَةِ وَ مَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ (التوبة: 74)

He^{asws} said: 'So the Prophet^{saww} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with** - you, O Muhammad^{saww}, **on the night of Al-Aqaba, and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]'.**

قال أبان بن تغلب عنه عليه السلام: لما نصب رسول الله صلى الله عليه وآله عليًا عليه السلام يوم غدير خم، فقال: «من كنت مولاه فعلي مولاه» ضمّ رجلان من قريش رؤوسهما و قالوا: و الله لا نسلّم له ما قال أبداً،

Aban Bin Taglib said from him^{asws}: 'When Rasool-Allah^{saww} nominated Ali^{asws} on the day of Ghadeer Khumm, he^{saww} said: 'One whose Master^{saww} I^{saww} was so Ali^{asws} is his Master^{asws}'. Two men from Qureysh (Abu Bakr and Umar) pressed their heads together and said, 'By Allah^{azwj}! We will not greet to him^{asws} what he^{saww} has said, ever!'

فأخبر النبي صلى الله عليه وآله، فسألهم عما قالوا، فكذبوا وحلفوا بالله ما قالوا شيئاً، فنزل جبرئيل على رسول الله صلى الله عليه وآله: **يَخْلِفُونَ بِاللَّهِ مَا قَالُوا .. الآية**، قال أبو عبد الله عليه السلام: لقد تولّوا و ما تابا.

The Prophet^{saww} was informed and he^{saww} asked them about what they had said, but they both lied and swore by Allah^{azwj} they had not said anything. Jibraeel^{as} descended unto Rasool-Allah^{saww}: **They are swearing by Allah that they did not say it, [9:74] – the Verse**'. Abu Abdullah^{asws} said: 'They had turned around and did not repent'⁶³⁷.

[بحار الأنوار: 37 / 154 حديث 38، و جاء في تفسير البرهان: 2 / 146 – 147].

147- قال العلامة المجلسي: فصل: و روي أن الله تعالى عرض علينا على الأعداء يوم الابتهاال، فرجعوا عن العداوة، و عرضه على الأولياء يوم الغدير فصاروا أعداء، فشتان ما بينهما؟

The Allama Majlisi said, 'And it is reported that Allah^{azwj} Presented Ali^{asws} unto the enemies on the day of the invocation. And He^{azwj} Presented him^{asws} unto the friends on the day of Ghadeer, and they became enemies. So, was it exchanged what is between them?'

و روى أبو سعيد السّمّان، بإسناده: أن إبليس أتى رسول الله صلى الله عليه وآله في صورة شيخ حسن السمّت فقال: يا محمّد! ما أقلّ من يبايعك على ما تقول في ابن عمّك عليّ؟!،

And it is reported by Abu Saeed Al-Samman, by his chain, 'Iblees^{la} came to Rasool-Allah^{saww} in the image of an old man of good physique. He^{la} said, 'O Muhammad^{saww}! How few are the ones pledging allegiance to you^{saww} upon what you^{saww} are saying regarding the son^{asws} of your^{saww} uncle^{as} Ali^{asws}?!'

فأنزل الله: **وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ (سبأ: 20)**، فاجتمع جماعة من المنافقين الذين نكثوا عهده فقالوا: قد قال محمّد بالأمس في مسجد الخيف ما قال، و قال ههنا ما قال، فإن رجع الى المدينة يأخذ البيعة له، و الرأي أن نقتل محمّدا قبل أن يدخل المدينة،

Allah^{azwj} Revealed: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**. A group from the hypocrites gathered, those who had broken his^{saww} pact, and they said, 'Muhammad^{saww} had said yesterday in Masjid Al-Khief what he^{saww} had said, and over here he^{saww} said what he^{saww} said, so if he^{saww} were to return to Al-Medina, he^{saww} will take the allegiance for him^{asws}, and the view is that we should kill Muhammad^{saww} before he^{saww} enters Al-Medina'.

فلما كان في تلك الليلة قعد له صلى الله عليه وآله أربعة عشر رجلا في العقبة ليقتلوه و هي عقبة بين الجحفة و الأبواء فقعد سبعة عن يمين العقبة و سبعة عن يسارها لينفروا ناقتهم، فلما أمسى رسول الله صلى الله عليه وآله و آلهم صلّوا و ارتحلوا و تقدّم أصحابه و كان على ناقة ناجية

⁶³⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 146

When it was during that night, fourteen men sat (in ambush) for him^{saww} in Al-Aqaba in order to kill him^{saww}, and it is Aqaba between Al-Juhfa and Al-Zbwa'a. Seven of them said on the right of Al-Aqaba and seven on its left in order to frighten his^{saww} camel. When it was evening Rasool-Allah^{saww} prayed Salat and departed, and sent his^{saww} companions ahead, and he^{saww} was upon a surviving camel.

فلَمَّا صعد العقبة ناداه جبرئيل: يا محمد! .. إِنَّ فلانا و فلانا .. و ستأهم كلهم .. و ذكر صاحب الكتاب أسماء القوم المشار إليهم، ثم قال: قال جبرئيل: يا محمد! هؤلاء قد قعدوا لك في العقبة ليغتالوك،

When he^{saww} ascended Al-Aqaba, Jibraeel^{as} called out to him^{saww}: 'O Muhammad^{saww}! So and so, and so and so' – and he^{as} named all of them, and the author of the book has names of the group cited to them. Then he said, 'Jibraeel^{as} said: 'O Muhammad^{saww}! They are sitting (in ambush) for you^{saww} in Al-Aqaba in order to assassinate you^{saww}'.

فَنظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى مَنْ خَلْفَهُ فَقَالَ: مَنْ هَذَا خَلْفِي؟ فَقَالَ حذيفة بن اليمان: أَنَا حذيفة يا رسول الله، قال صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: سمعت ما سمعناه؟ قال: نعم، قال: اكتم، ثم دنا منهم فناداهم بأسمائهم و أسماء آبائهم،

Rasool-Allah^{saww} looked behind him^{saww} and said: 'Who is this behind me^{saww}?' Huzeyfa Bin Al Yamani said, 'I am Huzeyfa, O Rasool-Allah^{saww}!' He^{saww} said: 'Did you hear what we heard?' He said, 'Yes'. He^{saww} said: 'Conceal'. Then he^{saww} went near them and called out to them by their names and names of their fathers.

فَلَمَّا سَمِعُوا نداء رسول الله صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَرُّوا وَ دَخَلُوا فِي غَمَارِ النَّاسِ وَ تَرَكُوا رِوَاحِلَهُمْ وَ قَدْ كَانُوا عَقَلُوها داخل العقبة، و لحق الناس برسول الله صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ انتهى رسول الله صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى رِوَاحِلِهِمْ فَعَرَفَهَا،

When they heard the call of Rasool-Allah^{saww}, they went and entered in the midst of the people, and they left their riding animals, and they had tied them inside Al Aqaba, and the people joined up with Rasool-Allah^{saww}, and Rasool-Allah^{azwj} ended up to their rides and recognised them.

فَلَمَّا نَزَلَ قَالَ: مَا بِالْأَقْوَامِ تَحَالَفُوا فِي الْكَعْبَةِ إِنَّ أَمَاتَ اللَّهِ مُحَمَّدًا أَوْ قَتَلَ لَا يَرِدُ هَذَا الْأَمْرُ إِلَى أَهْلِ بَيْتِهِ، ثُمَّ هَمُّوا بِمَا هَمُّوا بِهِ؟

When he^{saww} descended, he^{saww} said: 'What is the matter with a people vowing in the Kabah, 'If Allah^{azwj} Causes Muhammad^{saww} to die or he^{saww} killed, we will not let this command returned to the People^{asws} of his^{saww} Household', then they plotted with what they plotted with me^{saww}?'

فَجَاؤُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَخْلِفُونَ أَهْمَ لَمْ يَهْتَمُوا بِشَيْءٍ مِنْ ذَلِكَ! فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى: يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةً الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُومًا بِمَا لَمْ يَنْأَلُوا (التوبة: 74) الآية.

They came to Rasool-Allah^{saww} swearing they did not plot with anything from that, so Allah^{azwj} Blessed and Exalted Revealed: **They are swearing by Allah that they did not say it,**

and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74].⁶³⁸

[بحار الأنوار: 135 / 37].

148- مل: و أول من يحكم فيه محسن بن علي عليه السلام في قتله، ثم في قنفذ، فيؤتيان هو و صاحبه فيضريان بسياط من نار، لو وقع سوط منها على البحار لغلت من مشرقها الى مغربها، و لو وضعت على جبال الدنيا لذابت حتى تصير رمادا، فيضريان بها.

(The book) 'Kaamil Al-Ziyaraat' - And the first one to be Judged would be Mohsin^{asws} Bin Ali^{asws}, regarding his^{asws} murder, and then regarding Qunfuz. They would both be brought, he and his companion and be struck with the whips of fire, if one whip from these were to fall upon the ocean, it would boil from its east to its west, and if it were to be placed upon a mountain of the world, it would melt until it becomes ash. They would both be struck with these.

ثم يجتو أمير المؤمنين صلوات الله عليه بين يدي الله للخصومة مع الرابع و تدخل الثلاثة في حبّ فيطبق عليهم لا يراهم أحد و لا يرون أحدا،

They would be struck by it. Then they would be knelt by Amir Al-Momineen^{asws} in front of Allah^{azwj} for the contention with the fourth, and three would be entered into a pit and it would be layered upon them. No one will see them, nor will they be seeing anyone.

فيقول الذين كانوا في ولايتهم: رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَ الْإِنْسِ بِجَعْلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ (فصلت: 29)، قال الله عزّ و جل: وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ (الزحرف: 39)،

So, those who used to be in their friendship would say, **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones'** [41:29]. Allah^{azwj} Mighty and Majestic would Say: **And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment** [43:39].

فعند ذلك ينادون بالويل و الثبور، و يأتيان الحوض يسألان عن أمير المؤمنين عليه السلام و معهم حفظة فيقولان اعف عَنَّا و اسقنا و خلّصنا، فيقال لهم: فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ (الملك: 38) يأمرة المؤمنين، ارجعوا ظماء مظمئين الى النار فما شربكم إلا الحميم و الغسلين، و ما تنفعكم شفاعة الشافعين.

During that, they would be calling for the woe and the destruction, and they will come to the Fountain asking about Amir Al-Momineen^{asws}, and with them would be guards. They will say, 'Pardon us and quench us and finish us off (from this)'. It would be said to them: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!'** [67:27], with (the title of) 'Amir Al-Momineen'. Return thirsty to the Fire, for there is no drink for you except the boiling water and the filth (Al-Hameem and Al-Gisleen), and the intercession of the intercessors will not benefit you".⁶³⁹

⁶³⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 147

⁶³⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 148

[بحار الأنوار: 28 / 64، عن كامل الزيارات: 332 – 335].

وَمَا وَرَدَ فِي عَائِشَةَ وَ حَفْصَةَ وَ بَنِي أُمَيَّةَ:

And from what is reported regarding Ayesha and Hafsa and clan of Umayya

149- **فس:** وَ الْمُؤْتَفِكَاتُ بِالْخَاطِطَةِ؛ الْمُؤْتَفِكَاتُ: البصرة، و الخاططة: فلانة.

Tafseer Al-Qummi - **and the overturned (towns) with the persistence sinners [69:9]** – The overturned town is Al-Basra, and the persistent sinner is so and so (Ayesha)”.
[بحار الأنوار: 32 / 227 – حديث 117، عن تفسير القمي: 2 / 384].

و جاء في بيان المجلسي رحمه الله: و أما تأويل الذي ذكره علي بن إبراهيم فقد رواه مؤلف تأويل الآيات الباهرة بإسناده عن حمران، قال: سمعت أبا جعفر عليه السلام يقرأ: وَ جَاءَ فِرْعَوْنُ؛ يعني الثالث، وَ مَنْ قَبْلَهُ؛ يعني الأولين، وَ الْمُؤْتَفِكَاتُ؛ أهل البصرة، بِالْخَاطِطَةِ (الهاقة: 9)؛ الحميراء

And it has come in the explanation of Al-Majlisi, ‘And as for the interpretation which is mentioned by Ali Bin Ibrahim, is has been reported by the compiler of ‘Taweel Al-Ayaat Al-Baahira’, by his chain from Humran who said, ‘I heard Abu Ja’far^{asws} reciting: ‘**And there came Pharaoh** - Meaning the third one (Usman), **and ones before him** - the first two (Abu Bakr and Umar), **the overturned (towns)** - the people of Al-Basra, **with the persistence sinners [69:9]** - ‘Al-Humeyra’, (Ayesha).

فالمراد بمجيء الأولين و الثالث بعائشة أئهم أسسوا لها بما فعلوا من الجور على أهل البيت عليهم السلام أساسا به تيسر لها الخروج و الاعتداء على أمير المؤمنين عليه السلام، و لو لا ما فعلوا لم تكن تجترئ على ما فعلت.

The purpose of gathering the former ones, and the third one with Ayesha is, they laid the foundation for her due to what they had done from the tyranny against People^{asws} of the Household, a foundation easing for her the going out and the offensive against Amir Al Momineen^{asws}, and if they had not done so, she would not have been audacious upon what she did”.⁶⁴⁰

150- **شي:** بإسناده عن سالم الأشل، عن الصادق عليه السلام، قال: كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَغْدٍ قُوَّةً أَنْكَاثًا (النحل: 92)؛ عائشة هي نكثت أيمانها.

Tafseer Al-Ayyashi – By his chain from Saalim Al-Ashal, from Al-Sadiq^{asws} having said: ‘**like the one who breaks her yarn from after spinning it tightly, [16:92]** – Ayesha, she broke her oath”.⁶⁴¹

[بحار الأنوار: 32 / 286 – حديث 238 عن تفسير العياشي: 2 / 269 – حديث 65].

⁶⁴⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 149

⁶⁴¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 150

151- مد: من صحيح البخاري، بإسناده عن نافع بن عبد الله، قال: قام النبي صلى الله عليه وآله خطيباً و أشار نحو مسكن عائشة، فقال: هنا الفتنة ثلاثاً من حيث يطلع قرن الشيطان.

From Saheeh Al-Bukhari – By his chain from Nafau Bin Abdullah who said, ‘The Prophet^{saww} stood to address and indicated around the dwelling of Ayesha and said: ‘Over there is the Fitna’ – thrice, ‘From where emerge the horns of the Satan’^{la}”⁶⁴² (Non-Shia source)

[بحار الأنوار: 287 / 32 - حديث 241، عن العمدة لابن بطريق: 456 - حديث 956. و انظر العمدة لابن بطريق: 453، حديث 952 و ما بعده و حديث 942 و 943 و 944 و 946 و 947 و 948 و 950 و 955 و ما بعدها من الروايات].

152- كنز: بإسناده عن سالم بن مكرم، عن أبيه، قال: سمعت أبا جعفر عليه السلام يقول في قوله: مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعُنْكَبُوتِ اتَّخَذَتْ بُيْتًا (العنكبوت: 41)؛ قال: هي الحميراء.

(The book) ‘Kunz’ – By his chain from Salim Bin Makram, from his father who said,

‘I heard Abu Ja’far^{asws} saying regarding His^{azwj} Words: **An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself).** [29:41]. He^{asws} said: ‘It is Humeyra (Ayesah)’⁶⁴³.

[بحار الأنوار: 286 / 32 - حديث 239 - 240، عن تأويل الآيات الظاهرة: 430 / 1 - حديث 7، و البرهان: 252 / 3 - حديث 1].

153- كنز: و بإسناده عن محمد بن مسلم، عن أبي عبد الله عليه السلام، قال: قال: أ تدري ما الفاحشة الميئة؟ قلت: لا، قال: قتال أمير المؤمنين عليه السلام؛ يعني أهل الجمل.

(The book) ‘Taweel Al Ayaat’ – And by his chain from Muhammad Bin Muslim,

‘From Abu Abdullah^{asws} having said: ‘Do you know what is the clear shameful act?’ I said, ‘No’. He^{asws} said: ‘Fighting against Amir Al-Momineen^{asws} – meaning the people of the camel (Ayesha and her army)’⁶⁴⁴.

[بحار الأنوار: 286 / 32، عن تأويل الآيات الظاهرة: 453 / 2 - حديث 13، و جاء في تفسير البرهان: 308 / 3 - حديث 3].

154- ع: بإسناده عن عبد الرحيم القصير، قال: قال لي أبو جعفر عليه السلام: أما لو قام قائمنا لقد ردت إليه الحميراء حتى يجلدوها الحد، و حتى ينتقم لابنة محمد فاطمة عليها السلام منها.

(The book) ‘Al Illal Al Sharaie’ – ‘By his chain from Abdul Raheem al Quseyr who said,

‘Abu Ja’far^{asws} said to me: ‘But if our^{asws} Qaim^{asws} were to rise, Al-Humeyra (Ayesha) would be returned to him^{asws} until he^{asws} whips her the legal punishment, and until he^{asws} avenges for the daughter^{asws} of Muhammad^{saww}, (Syeda) Fatima^{asws}, from her’.

⁶⁴² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 151

⁶⁴³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 152

⁶⁴⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 153

قلت: جعلت فداك! و لم يجلدها الحد؟، قال: لفريتها على أم ابراهيم، قلت: فكيف أخره الله للقائم عليه السلام؟، فقال له: لأن الله تبارك و تعالى بعث محمداً صلى الله عليه و آله و بعث القائم عليه السلام نعمة.

I said, 'May I be sacrificed for you^{asws}! And why would he^{asws} whip her the legal punishment?' He^{asws} said: 'due to her fabricating upon Umm Ibrahim (Mariah)'. I said, 'How come Allah^{azwj} Delayed it for Al-Qaim^{asws} (to do so)?' He^{asws} said to him (me): 'Because Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} as a Mercy and will Send Al-Qaim^{asws} as a nemesis'.⁶⁴⁵

[بحار الأنوار: 242 / 22، حديث 8 و 52 / 314 - 315 حديث 9، عن علل الشرائع: 193 (2 / 267)، و جاء في المحاسن: 339 مثله].

155- ل: بإسناده عن ابن عمارة، عن أبيه، قال: سمعت جعفر بن محمد عليهما السلام يقول: ثلاثة كانوا يكذبون على رسول الله صلى الله عليه و آله: أبو هريرة و أنس بن مالك، و امرأة.

(The book) 'Al-Khisaal' – By his chain from Ibn Amarrah, from his father who said, 'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Three have lied upon Rasool-Allah^{saww} – Abu Hureyra, and Anas Bin Malik, and a woman (Ayesha)'.⁶⁴⁶

[بحار الأنوار: 242 / 22 حديث 7، عن الخصال: 89 / 1].

156- تقريب المعارف: بإسناده عن أبي جعفر عليه السلام في قوله عز و جل: وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً .. (التحریم: 3)؛ قال: أسر إليهما أمر القبطية، و أسر إليهما أن أبا بكر و عمر يليان أمر الأمة من بعده ظالمين فاجرين غادرين.

(The book) 'Taqreen Al-Maarif' – By his chain from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3].** He^{asws} said: 'He^{saww} divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him^{saww} being unjust, immoral, treacherous'.⁶⁴⁷

[بحار الأنوار: 246 / 22 حديث 16].

الصراط المستقيم: في حديث الحسين بن علوان و الديلمي، عن الصادق عليه السلام في قوله تعالى: وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً .. (التحریم: 3)؛ هي حفصة،

(The book) 'Al Siraat Al Mustaqeem', in a Hadeeth of Al Husayn Bin Ulwan and Al Daylami,

'From Al-Sadiq^{asws} regarding Words of the Exalted: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]:** 'It is Hafsa'.

قال الصادق عليه السلام: كفرت في قولها: مَنْ أَنْبَأَكَ هَذَا، و قال الله فيها و في أحبتها: إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا (التحریم: 4) .. أي زاغت، و الزيغ: الكفر.

⁶⁴⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 154

⁶⁴⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 155

⁶⁴⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 156

Al-Sadiq^{asws} said: 'She had committed Kufr by her words: **'Who informed you this?' [66:3].** And Allah^{saww} Said regarding her and her sister (Ayesha): **If you both repent to Allah, then He has Inclined both your hearts [66:4]** – i.e. she evaded. And the evasion, it is the Kufr".

و في رواية: أنه أعلم حفصة أنّ أباهما و أبا بكر يليان الأمر، فأفشت الى عائشة، فأفشت الى أبيها، فأفشى الى صاحبه، فاجتمعا على أن يستعجلا ذلك على أن يسقياه سماً،

And in a report, 'Hafsa knew that her father and Abu Bakr would be in-charge of the command, so she divulged to Ayesha, and she divulged to her father, and he divulged to his companion (Umar). They gather upon that they will be hastening that by making him drink poison.

فلما أخبره الله بفعلهما همّ بقتلهما، فحلفا له أنّهما لم يفعلا، فنزل: **يا أيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ... (التحریم: 7).**

When Allah^{azwj} Informed him^{saww} of their (Abu Bakr and Umar's) deeds, he^{saww} did think of killing them, but they both swore to him^{saww} that they did not do so. It was Revealed: **O you those who commit Kufr! Do not offer excuses today. [66:7]**".⁶⁴⁸

[بحار الأنوار: 246 / 27 - حديث 17، عن الصراط المستقيم: 168 / 3، و في الصراط المستقيم روايات عديدة و فصول متعدّدة في أنّ أمّ الشور عائشة: 161 / 1 - 176 الى آخر الباب الرابع عشر].

158- شي: بإسناده عن عبد الصمد بن بشير، عن أبي عبد الله عليه السلام، قال: تدرون مات النبي صلى الله عليه و آله أو قتل؟، إنّ الله يقول: **إِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ (آل عمران: 144)**؛ فسمّ قبل الموت، إنّهما سمّتاها! فقلنا: إنّهما و أبويهما شرّ من خلق الله.

Tafseer Al Ayyashi – By his chain from Abdul Samad Bin Bashir,

'From Abu Abdullah^{asws} having said: 'Do you know whether the Prophet^{saww} died (a natural death) or was killed? Allah^{azwj} is Saying: **so if he dies or is killed will you turn back upon your heels? [3:144].** He^{saww} was poisoned before the death. Those two (Ayesha & Hafsa) poisoned him^{saww}. We said, 'These two and both their fathers (Abu Bakr and Umar) are the evilst creatures of Allah^{azwj}'.⁶⁴⁹

[بحار الأنوار: 20 / 28 - حديث 28، و 6 / 8، عن تفسير العياشي: 1 / 200 - حديث 152، و تفسير البرهان: 1 / 320، و تفسير الصافي: 1 / 305].

159- شي: عن جابر قال: سألت أبا جعفر عليه السلام عن هذه الآية من قول الله: **فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ** قال: تفسيرها في الباطن: لما جاءهم ما عرفوا في عليّ كفروا به، فقال الله فيهم: **فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ**؛ يعني بني أميّة هم الكافرون في باطن القرآن.

Tafseer Al-Ayyashi – From Jabir who said, 'I asked Abu Ja'far^{asws} about this Verse, from the Words of Allah^{azwj} **so when there came to them what they recognised, they disbelieved in it. [2:89].** He^{asws} said: 'Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Ali^{asws}, they disbelieved in it. So, Allah^{azwj} Said regarding them **Therefore, the Curse of Allah is upon the unbelievers** – in the esoteric

⁶⁴⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 157

⁶⁴⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 158

(Meaning) of the Quran'. Abu Ja'far^{asws} said: 'It Means the Clan of Umayya, they are the disbelievers, in the esoteric (Meaning) of the Quran'.

قال أبو جعفر عليه السلام: نزلت هذه الآية على رسول الله صلى الله عليه وآله هكذا: يَسْمَا اشْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ بَعِيًّا

Abu Ja'far^{asws} said: 'This Verse was Revealed unto Rasool-Allah^{saww} like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]**'.

و قال الله في عليٍّ: أَنْ يُزِيلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ؛ يعني عليًّا، قال الله: فَبَأْ يُعْصِبُ عَلَى غَضَبٍ؛ يعني بني أمية و لِلْكَافِرِينَ؛ يعني بني أمية عَذَابٌ مُهِينٌ.

And Allah^{azwj} Said regarding Ali^{asws}: Allah^{azwj} Said regarding Ali^{asws} **that Allah Sends down from His Grace upon the one whom He so Desires from His servants – Meaning Ali^{asws}**. Allah^{azwj} Said: **Thus, they are incurring Wrath upon Wrath – Meaning the Clan of Umayya And for the unbelievers – Meaning the Clan of Umayya there is a disgraceful Punishment [2:90]**'.

و قال جابر: قال أبو جعفر عليه السلام: نزلت هذه الآية على محمد صلى الله عليه وآله هكذا و الله: وَ إِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ مِنْ رَبِّكُمْ فِي عَلِيٍّ، يعني بني أمية قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا؛ يعني في قلوبهم بما أنزل الله عليه وَ يَكْفُرُونَ بِمَا وَرَاءَهُ (البقرة: 89-91) .. الى آخره.

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! This Verse was Revealed upon Muhammad^{saww} like this: **And when it is said to them, what was that which was Revealed regarding Ali** - Meaning (Addressing) the Clan of Umayya. **they are saying, 'We are believing in what is Revealed upon us'** – meaning in their hearts, in what Allah^{azwj} Revealed upon it **and they are disbelieving in what is after it'** – up to its end".⁶⁵⁰

[بحار الأنوار: 101 / 9 و 98 / 36 - حديث 38 أيضا، و في تفسير العياشي: 1 / 50 - 51 حديث 70 و 71، و تفسير الصافي: 1 / 118 و تفسير البرهان: 1 / 391].

160- **فس: وَ إِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ؛ هم الأولان و بنو أمية، ثم ذكر من كان بعده ممن غصب آل محمد حقهم فقال: وَ آخِرُ مَنْ شَكَلِهِ أَرْوَاحُ هَذَا فَوْجٍ مُفْتَحِمٍ مَعَكُمْ؛ و هم بنو السباع**

Tafseer Al-Qummi - **This (shall be so). And surely for the tyrants is an evil resort [38:55]** – They are the first two (Abu Bakr and Umar) and clan of Umayya. Then He^{azwj} Mentioned after it the ones who usurped Progeny^{asws} of Muhammad^{saww} of their^{asws} rights: **And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you. [38:59]** – and they are clan of Al-Saba'a.

فيقول بنو أمية: لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ فيقول بنو فلان: بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَثَمَوْهُ لَنَا و بدأتُم بظلم آل محمد فَيُسْ أَلْقَرَاءُ؛

The clan of Umayya (also written as Umayyads) would be saying, **There would be no welcome for them. They would be arriving to the Fire [38:59]**. The clan of so and so would be saying, **They (the misled) will say, 'But there is no welcome for you. You brought it upon**

⁶⁵⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 159

us [38:60] - and they had begun the injustice upon the Progeny^{asws} of Muhammad^{saww}, **so evil is the settlement'**. [38:60].

ثم يقول بنو أمية: رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَاباً ضِعْفاً فِي النَّارِ؛ يعنون الأولين،

Then the clan of Umayya would be saying, **They (misled) will say, 'Our Lord! The ones who brought this upon us, increase for him additional Punishment in the Fire' [38:61]**, meaning the first ones (Abu Bakr, Umar, and Usman)'.

ثم يقول أعداء آل محمد في النار: مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فِي الدُّنْيَا وَ هُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ،

Then enemies of Progeny^{asws} of Muhammad^{saww} would be saying in the Fire, **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]** (in the world)' – and they are Shias of Amir Al-Momineen^{asws}. **Did we take them in scorn or are the visions turned away from them? [38:63]**.

ثم قال: إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُّمُ أَهْلِ النَّارِ (سورة ص: 55-64) فيما بينهم، و ذلك قول الصادق عليه السلام: و الله إنكم لفي الجنة تحبرون، و في النار تطلبون.

Then He^{azwj} Said: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**, regarding what is between them, and that is the Word of Al-Sadiq^{asws}: 'By Allah^{azwj}! You will be enjoying jubilantly in the Paradise and you will be sought in the Fire'⁶⁵¹.

[بحار الأنوار: 68 / 13 حديث 14، عن تفسير القمي: 2 / 242-243].

161- فر: بإسناده عن عكرمة، و سئل عن قول الله تعالى ... وَ اللَّيْلُ إِذَا يَغْشَاهَا (الشمس: 4)؛ بنو أمية.

By his chain from Ikrimah (bin Abu Jahl), and he was asked about the Words of Allah^{azwj} the Exalted: **And the night when it covers it, [91:4]** - is the clan of Umayya'.

قال ابن عباس: قال رسول الله صلى الله عليه و آله: بعثني الله نبياً فأثبت بني أمية فقلت: يا بني أمية! إني رسول الله إليكم، قالوا: كذبت ما أنت برسول الله،

Then Ibn Abbas said, 'Rasool-Allah^{saww} said: 'Allah^{azwj} Sent me^{saww} as a Prophet^{saww}, so I^{saww} came up to the clan of Umayya and said, 'O clan of Umayya! I^{saww} am Rasool^{saww} of Allah^{azwj} to you!' They said, 'You^{saww} are lying. You^{saww} are not Rasool^{saww} of Allah^{azwj}'.

قال: ثم ذهبت الى بني هاشم، فقلت: يا بني هاشم! إني رسول الله إليكم، فأمن بي مؤمنهم أمير المؤمنين علي بن أبي طالب و حماني ...،

Then I^{saww} went to the clan of Hashim, and I^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} to you. Their Momin Ali^{asws} Bin Abu Talib^{asws} believed in me^{saww} protected me^{saww}'.

⁶⁵¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 160

قال ابن عباس: قال رسول الله صلى الله عليه وآله: ثم بعث الله جبرئيل بلوائه فركبها في بني هاشم وبعث إبليس بلوائه فركبها في بني أمية؛ فلا يزالون أعداءنا، و شيعتهم أعداء شيعتنا الى يوم القيامة.

Then Ibn Abbas said, 'Rasool-Allah^{saww} said: 'Then Allah^{azwj} Sent Jibraeel^{as} with a banner, so it was established in the Clan of Hashim^{as}. And Iblees^{la} was sent with a banner, so it was established in the clan of Umayya. Thus, they will never cease to be our^{asws} enemies, and their loyalists to be enemies of our^{asws} Shias up to the Day of Qiyamah''⁶⁵².

[بحار الأنوار: 24 / 79 - 80 حديث 20، عن تفسير فرات: 211 - 213].

162- فر: بإسناده عن عكرمة، و سئل عن قول الله: وَالشَّمْسُ وَضُحَاهَا* وَالْقَمَرُ إِذَا تَلَاها؛ قال: الشَّمْسُ وَضُحَاهَا؛ هو محمد صلى الله عليه وآله، وَالْقَمَرُ إِذَا تَلَاها؛ أمير المؤمنين عليه السلام،

By his chain from Ikrimah (Bin Abu Jahl), and he was asked about Words of Allah^{azwj}, **(I Swear) by the sun and its clarity [91:1], And the moon when it follows it, [91:2]**. He said, **(I Swear) by the sun and its clarity [91:1]**, it is Muhammad^{saww}, **And the moon when it follows it, [91:2]**, is Amir Al-Momineen^{asws}.

وَالنَّهَارُ إِذَا تَلَاها؛ آل محمد، و هما الحسن والحسين، وَاللَّيْلُ إِذَا تَلَاها؛ بنو أمية.

And the day when it displays it, [91:3] – Progeny^{asws} of Muhammad^{saww}, and they^{asws} are Al-Hassan^{asws} and Al-Husayn^{asws}. **And the night when it covers it, [91:4]** – the clan of Umayya.

و قال ابن عباس هكذا، و قال أبو جعفر عليه السلام هكذا .. الخبر.

And Ibn Abbas said is like this, 'And Abu Ja'far^{asws} said like this' – the Hadeeth''⁶⁵³.

[بحار الأنوار: 16 / 89 - حديث 17، عن تفسير فرات: 212].

163- كنز: بإسناده عن عيسى بن داود، عن أبي الحسن موسى، عن أبيه عليهما السلام في قول الله عزّ وجلّ: فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ مَقَرُّهُمْ وَرِزْقٌ كَرِيمٌ (الحج: 50) قال: أولئك آل محمد عليهم السلام، وَالَّذِينَ سَعَوْا فِي قِطْعِ مَوَدَّةِ آلِ مُحَمَّدٍ مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ (الحج: 51)؛ قال: هي الأربعة نفر؛ يعني التيميّ و العديّ و الأمويّين.

(The books) – Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By this chain from Isa Bin Dawood,

'From Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50]**. He^{asws} said: 'They are the Progeny^{asws} of Muhammad^{saww}, **And those who strive** – cutting of the cordially of Progeny^{asws} of Muhammad^{saww}, **in frustrating Our Signs, they would be the inmates of the Blazing Fire'**

⁶⁵² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 161

⁶⁵³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 162

[22:51]. He^{asws} said: 'It is the four persons – meaning Al-Taymi (Abu Bar), and Al-Adayyi (Umar), and the two Umayyads (Usman and Muawiya)'.⁶⁵⁴

[بحار الأنوار: 381 / 23 - حديث 73، عن تأويل الآيات الظاهرة: 345 / 1 - حديث 29، و جاء في تفسير البرهان: 98 / 3 - حديث 1].

164- كنز: بإسناده عن ابن عباس في قوله عز وجل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ (محمد: 22)؛ قال: نزلت في بني هاشم و بني أمية.

'From Ibn Abbas regard Words of Mighty and Majestic: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]***. He said, 'It was revealed regarding Clan of Hashim^{as} and clan of Umayya'.⁶⁵⁵

[بحار الأنوار: 385 - 386 / 23 - حديث 89، عن تأويل الآيات الظاهرة: 585 / 2 - حديث 12].

165- كنز: بإسناده عن ابن عباس في قوله عز وجل: أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ .. (سورة ص: 28) علي و حمزة و عبيدة كالمفسدين في الأرض عتبه و شبيهة و الوليد أَمْ يَجْعَلُ الْمُتَّقِينَ علي و أصحابه كالفجار فلان و أصحابه.

(The books) 'Kunz Jamie Al Fawaid', from Ibn Abbas,

'Regarding Words of Mighty and Majestic: ***Or should We Make those who believe and do righteous deeds – Ali^{asws}, and Hamza^{asws}, and Ubeyda, to be like the mischief-makers in the earth, - Utba, and Shayba and Al-Waleed, or Make the pious ones – Ali^{asws} and his^{asws} companions, to be like the immoral? [38:28]*** – so and so and his companions'.⁶⁵⁶

[بحار الأنوار: 7 / 24 - حديث 20، عن تأويل الآيات الظاهرة: 264 (2 / 503 - حديث 2)، و أوردته في تفسير البرهان: 46 / 4 - حديث 2، و أخرجه في البحار: 41 / 79، عن مناقب ابن شهر آشوب: 311 / 2 الى قوله: و الوليد.].

166- كنز: بإسناده عن علي صلوات الله عليه أنه قال: سورة محمد صلى الله عليه و آله آية فينا و آية في بني أمية.

(The books) 'Kunz Jamie Al Fawaid' – By his chain from Ali^{asws} having said: 'In Surah Muhammad^{saww}, there is a Verse regarding us^{asws} and regarding clan of Umayya'.⁶⁵⁷

[بحار الأنوار: 384 / 23 - حديث 84، عن تأويل الآيات الظاهرة: 582 / 2 - حديث 1].

167- كنز: بإسناده عن ابن عباس في قول الله عز وجل: ... وَ اللَّيْلِ إِذَا يَغْشَاهَا بَنُو أُمِّيَّةَ،

(The book) 'Junz Al Fawaid' – From Ibn Abbas regarding Words of Allah^{azwj} Mighty and Majestic: ***And the night when it covers it, [91:4]*** - is the clan of Umayya'.

ثم قال ابن عباس: قال رسول الله صلى الله عليه و آله: بعثني الله نبياً، فأتيته بني أمية فقلت: يا بني أمية! إني رسول الله إليكم، قالوا: كذبت ما أنت برسول،

⁶⁵⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 163

⁶⁵⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 164

⁶⁵⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 165

⁶⁵⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 166

Then Ibn Abbas said, 'Rasool-Allah^{saww} said: 'Allah^{azwj} Sent me^{saww} as a Prophet^{saww}, so I^{saww} came up to the clan of Umayya and said, 'O clan of Umayya! I^{saww} am Rasool^{saww} of Allah^{azwj} to you!' They said, 'You^{saww} are lying. You^{saww} are not Rasool^{saww}.

ثم أتيت بني هاشم، فقلت: إني رسول الله إليكم، فأمن بي علي بن أبي طالب عليه السلام سراً و جهراً، و حماني أبو طالب عليه السلام جهراً و آمن بي سراً،

Then I^{saww} came up to the clan of Hashim, and I^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} to you. So Ali^{asws} Bin Abu Talib^{asws} believed in me^{saww} privately and openly and Abu Talib^{asws} protected me^{saww} openly, and believed in me^{saww} privately.

ثم بعث الله جبرئيل بلوائه فركزه في بني هاشم و بعث إبليس بلوائه فركزه في بني أمية، فلا يزالون أعداءنا و شيعتهم أعداء شيعتنا الى يوم القيامة.

Then Allah^{azwj} Sent Jibraeel^{as} with a banner, so it was established in the Clan of Hashim^{as}. And Iblees^{la} was sent with a banner, so it was established in the clan of Umayya. Thus, our enmity will never cease, and their Shias (adherents) are the enemies of our^{asws} Shias up to the Day of Judgement".⁶⁵⁸

[بحار الأنوار: 24 / 76 - حديث 14، عن تأويل الآيات الظاهرة: 466 - 467 الرضوية (2 / 806 حديث 6)، و أورده في البرهان: 4 / 467 حديث 10].

168- كثر: بإسناده عن جابر بن يزيد، قال: قال أبو جعفر عليه السلام: قول الله عز و جل: وَ كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ؛ يعني بني أمية هم الذين كفروا و هم أصحاب النار،

(The books) 'Jamie and Fawaid', from Jabir Bin Yazeed who said,

'The Words of Allah^{azwj} Mighty and Majestic: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]** – meaning clan of Umayya, they are those who committed Kufr, and they are the inmates of the Fire'.

ثم قال: الَّذِينَ يَحْمِلُونَ الْعَرْشَ؛ يعني الرسول و الأوصياء من بعده عليهم السلام يحملون علم الله،

Then He^{azwj} Said: '**Those who are holding the Throne [40:7]** – meaning the Rasool^{saww} and the successors^{asws} from after him^{saww} are carrying the Knowledge of Allah^{azwj}.

ثم قال: وَ مَنْ حَوْلَهُ؛ يعني الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ .. يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا؛ و هم شيعه آل محمد عليهم السلام، يقولون: رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً فَاعْفُ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ هَؤُلَاءِ وَ بَنِي أُمِيَّة وَ اتَّبَعُوا سَبِيلَكَ؛ و هو أمير المؤمنين عليه السلام وَ قِهِمْ عَذَابَ الْجَحِيمِ*

Then Said: **and ones around it** – meaning the Angels, **are Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe**, - meaning Shias of Progeny^{asws} of Muhammad^{saww}, they are saying, '**Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** – from the Wilayah of these ones and clan of Umayya, **and follow Your Way**, - and it is Amir Al-Momineen^{asws}, **and Save them from the Punishment of the Blazing Fire!**' [40:7].

⁶⁵⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 167

رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ* وَ قِهِمُ السَّيِّئَاتِ وَ السَّيِّئَاتِ؛ بنو أمية و غيرهم و شيعتهم،

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] And Save them from evil deeds, [40:9] - and the 'evil deeds' are the clan of Umayya and others and their adherents.

ثم قال: إِنَّ الَّذِينَ كَفَرُوا؛ يعني بنو أمية يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقِيكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ،

Then Said: **Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: 'Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]'**.

ثم قال: ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ بِوَلَايَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَحْدَهُ كَفَرْتُمْ وَ إِنْ يُشْرَكَ بِهِ؛ يعني بعلي عليه السلام تُؤْمِنُوا أَي إِذَا ذَكَرَ إِمَامٌ غَيْرُهُ تَوَمَّنُوا بِهِ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (المؤمن: 6-12).

Then Said: **That is because when you are called to Allah** – Wilayah of Ali^{asws}, **Alone, you disbelieve, and if He is associated with,** meaning Ali^{asws}, **you are believing.** – i.e., when another imam is mentioned, you are believing in him **So the Judgment is for Allah, the Exalted, the Great [40:12]**.⁶⁵⁹

[بحار الأنوار: 23 / 363 - حديث 23، عن تأويل الآيات الظاهرة: 277 - حجة - (2 / 528 - 529 حديث 7)، و جاء في تفسير البرهان: 4 / 93 حديث 16، و قريب منه في تفسير القمي: 583 حجة، و بحار الأنوار: 24 / 210 - حديث 8، و انظر ما بعدها من الروايات في البحار: 23 / 364 حديث 26، عن (كنز) تأويل الآيات الظاهرة].

169- ير: بإسناده عن يحيى بن أم الطويل، قال: صحبت علي بن الحسين عليهما السلام من المدينة الى مكة و هو على بغلته و أنا على راحلة فجزنا وادي ضحنان، فإذا نحن برجل أسود في رقبته سلسلة و هو يقول: يا علي بن الحسين! اسقني، فوضع رأسه على صدره ثم حرك دابته،

Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Al Husayn Bin Abul A'ala, from Haroun Bin Kharjah, from Yahya Bin Umm Al Taweel who said,

'I accompanied Ali^{asws} Bin Al-Husayn^{asws} from Al-Medina to Makkah and he^{asws} was upon his^{asws} mule, and I was upon a riding animal, and we went out to a valley of Zajnan, and there we were with a black man having chains in his neck, and he was saying, 'O Ali^{asws} Bin Al-Husayn^{asws}, quench me!' So, he^{asws} paced his^{asws} head upon his^{asws} chest, then moved one his animal'.

قال: فالتفت فإذا برجل يجذبه و هو يقول: لا تسقه لا سقاه الله، قال: فحرّكت راحلتي و لحقت بعلي بن الحسين عليهما السلام، فقال لي: أي شيء رأيت؟، فأخبرته، فقال: ذاك معاوية لعنه الله.

He (the narrator) said, 'I turned around, and there was a man grabbing him and he was saying, 'Do not quench him, Allah^{azwj} did not Quench him!' So, I moved on my rid and caught

⁶⁵⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 168

up with Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} said to me: 'Which thing did you see?' I inform him^{asws}, and he^{asws} said: 'That is Muawiya, may Allah^{azwj} Curse him!'⁶⁶⁰

[بحار الأنوار: 6/ 248 - 249 حديث 86، عن بصائر الدرجات: 82 (306 - حديث 6)].

170- **ختص:** بإسناده عن عبد الملك بن عبد الله القمي، عن أخيه إدريس، قال: سمعت أبا عبد الله عليه السلام يقول: بينا أنا و أبي متوجهين الى مكة و أبي قد تقدمني في موضع يقال له: ضحنان-، إذ جاء رجل في عنقه سلسلة يجزها، فأقبل عليّ فقال: اسقي، اسقي، فصاح بي أبي: لا تسقه لا سقاه الله،

By his chain from Abdul Malik Bin Abdullah Al Qummi, from his brother Idrees who said,

'I heard Abu Abdullah^{asws} saying: 'While I^{asws} and my^{asws} father^{asws} were heading towards Makkah, and my^{asws} father^{asws} had moved ahead of me^{asws} in a place called Zanjan, when a man came and in his neck was a chain, being pulled by it. He turned towards me^{asws} and said, 'Quench me! Quench me!' My^{asws} father^{asws} shouted at me^{asws}: 'Do not quench him! Allah^{azwj} will not Quench him'.

قال: و في طلبه رجل يتبعه، فجذب سلسلته جذبة طرحه بها في أسفل درك من النار.

He^{asws} said: 'And in his search was a man pursuing him. He pulled his chain with a pull and dropped him in the lowest level of the Fire'⁶⁶¹.

[بحار الأنوار: 39/ 247 حديث 82، عن الاختصاص: 276].

171- **ختص:** بإسناده عن بشير النبال، قال: قال أبو عبد الله عليه السلام: كنت مع أبي بعسفان في واد بها أو بضحنان، فنفرت بغلته فإذا رجل في عنقه سلسلة و طرفها في يد آخر يجزها، فقال: اسقي، اسقي، فقال الرجل: لا تسقه لا سقاه الله، فقلت لأبي: من هذا؟، فقال: هذا معاوية.

By his chain from Bashir Al Nabak who said,

'Abu Abdullah^{asws} said: 'I^{asws} was with my^{asws} father^{asws} at Isfahan in a valley of it, or at Zajnan, and his^{asws} mule bolted, and there was a man with chains in his neck and end of it was in the hand of another, holding it. He said, 'Quench me!' The man said, 'Do not quench him Allah^{azwj} did not Quench'. I^{asws} said to my^{asws} father^{asws}: 'Who is this?' He^{asws} said: 'This is Muawiya'⁶⁶².

[بحار الأنوار: 6/ 247 - 248 حديث 83، و لا حظ ما قبله و ما بعده من الروايات في هذا الباب، و قريب منه ما رواه عن الاختصاص: 276 بإسناده عن مالك بن عطية، عن أبي عبد الله عليه السلام، و جاء في بحار الأنوار: 46/ 280 حديث 81].

172- **ج:** فيما احتج به الحسن عليه السلام على معاوية و أصحابه أنه قال لمغيرة بن شعبة: أنت ضربت فاطمة بنت رسول الله صلى الله عليه و آله حتى أدميتها و ألقت ما في بطنها استدلالاً منك لرسول الله صلى الله عليه و آله، و مخالفة منك لأمره، و انتهاكا لحرمته، و قد قال رسول الله صلى الله عليه و آله: أنت سيّدة نساء أهل الجنة، الله مصيرك الى النار.

⁶⁶⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 169

⁶⁶¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 170

⁶⁶² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 171

Among what Al-Hassan Bin Ali^{asws} argued with against Muawiya and his companions having said to Al-Mugheira Bin Shu'ba: 'You hit (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww} and made her^{asws} bleed, and what was in her^{asws} lap was martyred, (this is) a disgrace from you to Rasool-Allah^{saww} and an opposition from you to his^{saww} orders, and a violation of his^{saww} sanctity; and Rasool-Allah^{saww} had said (to her^{asws}): 'You^{asws} are chieftess of the people of Paradise'. Your destination is to the Fire".⁶⁶³

[بحار الأنوار: 43/ 197- حديث 8، عن الاحتجاج: 1/ 414 طبعة النصف].

173- ل: بإسناده عن أبي حرب بن أبي الأسود، عن رجل من أهل الشام، عن أبيه، قال: سمعت النبي صلى الله عليه وآله يقول: من شر خلق الله خمسة: إبليس، وابن آدم الذي قتل أخاه، وفرعون ذو الأوتاد، ورجل من بني إسرائيل ردّهم عن دينهم، ورجل من هذه الأمة يبايع على كفر عند باب لدّ،

By his chain from Abu Harb Bin Abu Al Aswad, from a man from the people of Syria, from his father who said,

'I heard the Prophet^{saww} saying: 'From the vilest creatures of Allah^{azwj} are five – Iblees^{la}, and son of Adam^{as} who killed his brother, and Pharaoh^{as} with the pegs, and a man from the children of Israeil who returned them from their religion, and a man from this community pledged upon Kufr at the door of Ladda (a place)'.

قال: ثم قال: إني لما رأيت معاوية يبايع عند باب لدّ ذكرت قول رسول الله صلى الله عليه وآله، فلحقت بعلي عليه السلام فكنيت معه.

He (the narrator) said, 'Then he^{asws} said: 'When Muawiya saw the allegiance at the door of Ladd, he remembered the words of Rasool-Allah^{saww}, so he went with Ali^{asws} and was with him^{asws}.⁶⁶⁴ (A non-shia source)

[بحار الأنوار: 11/ 233- حديث 13، عن الخصال: 1/ 155].

174- مل: بإسناده عن عبد الله بن بكر الأرجاني، قال: صحبت أبا عبد الله عليه السلام في طريق مكة من المدينة، فنزلنا منزلاً يقال له: عسفان، ثم مررنا بجبل أسود عن يسار الطريق موحش، فقلت له: يا بن رسول الله! ما أوحش هذا الجبل! ما رأيت في الطريق مثل هذا،

Muhammad Bin Al Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamad, from Abdullah Al Asim, from Abdullah Bin Bakr Al Arjany who said,

'I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina, and we encamped at a station called Asfaan. Then we passed by a dismal black mountain on the left of the road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How dismal is this mountain! I have not seen in the road the like of this'.

فقال لي: يا بن بكر! تدري أي جبل هذا؟ قلت: لا، قال: هذا جبل يقال له: الكمد؛ وهو على واد من أودية جهنم، وفيه قتلة أبي: الحسين عليه السلام؛ استودعهم فيه، تجري من تحتهم مياه جهنم من الغسلين والصديد والحميم، وما يخرج من حب الحوى، وما يخرج من الفلق من آثام، وما يخرج من طينة الخبال، وما يخرج من جهنم، وما يخرج من لظى من الحطمة، وما يخرج من سقر، وما يخرج من الجحيم، وما يخرج من الهاوية، وما يخرج من السعير

⁶⁶³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 172

⁶⁶⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 173

He^{asws} said to me: 'O ibn Bakr! Do you know which mountain this is?' I said, 'No'. He^{asws} said: 'This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it my^{asws} father^{asws} Al-Husayn^{asws} fought in and deposited them to be in it. The waters of Hell flow from beneath them, from the vomits, and the pus and the boiling water, and what comes out from the cistern, and what comes out from the private parts of the sinners, and what comes out from the excretion of the adulteresses, and what comes out from Hell, and what comes out from the blazes of Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Jaheem (valley of Hell), and what comes out from Al-Hawiya (the abyss of Hell), and what comes out from Al-Saeer (valley of Hell)'.

و في نسخة اخرى: و ما يخرج من جهنم، و ما يخرج من لظى و من الحطمة، و ما يخرج من سقر، و ما يخرج من الحميم

And in another copy: 'What comes out from Hell, and what comes out from blazes of Al-Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Al-Hameem (boiling water of Hell)'.

و ما مررت بهذا الجبل في سفري فوقفت به إلا رأيتهما يستغيثان إليّ، و إليّ لأنظر الى قتلة أبي فأقول لهما: هؤلاء إنما فعلوا ما أسستما لم ترحمونا إذ وليتم، و قتلتمونا و حرمتونا، و وثبتم على حقنا، و استبددتم بالأمر دوننا، فلا رحم الله من يرحمكما، ذوقا و بال ما قدّمتما، و ما الله بظلام للعبيد.

'And I^{asws} had not passed by this mountain during any of my^{asws} journeys, so I^{asws} paused by it except I saw them seeking my^{asws} help, and I^{asws} looked at the killers of my^{asws} father^{asws}, and I^{asws} said to them both: 'They rather did what laid the foundation. You were not merciful to us^{asws} when you ruled, and you killed us^{asws} and deprived us^{asws}, and were affirmed upon our^{asws} rights, and you rejected the matter besides us^{asws}, therefore may Allah^{azwj} not have Mercy on the one who feel pity for you two. Taste the scourge of what you sent ahead! And Allah^{azwj} is not the lease unjust to the servants'.

فقلت له: جعلت فداك! أين منتهى هذا الجبل؟ قال: الى الأرض السادسة و فيها جهنم على واد من أوديته، عليه حفظة أكثر من نجوم السماء و قطر المطر و عدد ما في البحار و عدد الثرى، قد وُكِّل كل ملك منهم بشيء و هو مقيم عليه لا يفارقه.

I said to him^{asws}, 'May I be sacrificed for you^{asws}! Where is the end-point of this mountain?' He^{asws} said: 'To the sixth firmament, and in it is Hell, upon a valley from its valleys. Its preservation is more than the stars in the sky, and drops of the rain, and number of what is in the oceans, and number of the soil (grains of sand). Every Angel is allocated with something from them and he is continuing upon it, not separating from it'.⁶⁶⁵

[بحار الأنوار: 6/ 288- حديث 10، عن كامل الزيارات: 326-328 باب 108].

175- تفسير القمي: عن الباقر عليه السلام في قوله سبحانه: وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يعني بني أمية ... و إِنَّ الَّذِينَ كَفَرُوا يعني بني أمية.

Tafseer Al-Qummi – From Al-Baqir^{asws} regarding Words of the Glorious: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates**

⁶⁶⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 174

of the Fire [40:6] – meaning clan of Umayya. And **those who committed Kufr** – means clan of Umayya”.⁶⁶⁶

[تفسير القمي: 2/ 255].

176- و في تفسير فرات: 79: الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ بِنُؤْمَانِهِمْ وَ بَنُو الْمُغِيرَةِ.

And in Tafseer Furaat - **those who replaced the Favour of Allah [14:28]** – clan of Umayya and clan of Al-Mugheira”.⁶⁶⁷

[تفسير الفرات: 79].

177- كشف: مِمَّا خَرَجَ الْعَزَّازُ الْحَنْبَلِيُّ قَوْلَهُ تَعَالَى: أَمْ مَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ؛ الْمُؤْمِنُ عَلِيٌّ، وَ الْفَاسِقُ: الْوَلِيدُ.

From what is extracted by Al-Hanbali – Words of the Exalted: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** – The Momin is Ali^{asws} and the transgressor is Al-Waleed’.

و روى الحافظ أبو بكر بن مردويه بعدة طرق في قوله: أَمْ مَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا؛ الْمُؤْمِنُ عَلِيٌّ، وَ الْفَاسِقُ الْوَلِيدُ.

And it is reported by the memoriser Abu Bakr Bin Mardawayh, by a number of ways, regarding His^{azwj} Words: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** – The Momin is Ali^{asws} and the transgressor is Al-Waleed’.

و روى الثعلبي و الواحدي؛ أَنَّمَا نَزَلَتْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ وَ فِي الْوَلِيدِ بْنِ عَقْبَةَ بْنِ أَبِي مَعِيظٍ أَخِي عُثْمَانَ لِأَمَّتِهِ، وَ ذَلِكَ أَنَّهُ كَانَ بَيْنَهُمَا تَنَازُعٌ فِي شَيْءٍ، فَقَالَ الْوَلِيدُ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: اسْكُتْ فَإِنَّكَ صَبِيٌّ وَ أَنَا وَ اللَّهُ أَبْسَطُ مِنْكَ لِسَانًا وَ أَحَدٌ سِنَانًا وَ أَمَلٌ لِّلْكَتِيبَةِ مِنْكَ،

And it is reported by Al-Sa'alby and Al-Wahidy – It was Revealed regarding Ali^{asws} and regarding Al-Waleed Bin Uqba Bin Abu Mueet, brother of Usman to his mother, and that is that there was a dispute between them regarding something. Al-Waleed said to Ali^{asws}, ‘Be quiet, for you^{asws} only a child, and I, by Allah^{azwj}, most extensive that you^{asws} to tongue, and more in years, and fuller of the demonstrating than you^{asws} are’.

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: اسْكُتْ فَإِنَّكَ فَاسِقٌ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ تَصْدِيقًا لِّعَلِيٍّ عَلَيْهِ السَّلَامُ: أَمْ مَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا؛ يَعْنِي بِالْمُؤْمِنِ عَلِيًّا وَ بِالْفَاسِقِ الْوَلِيدَ.

Ali^{asws} said: ‘Be quiet, for you are a transgressor. Allah^{azwj} the Glorious has Revealed a Ratification for Ali^{asws}: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** – meaning by the Momin, Ali^{asws}, and the transgressor being Al Waleed”.⁶⁶⁸ (Non-Shia source)

[بحار الأنوار: 35/ 341-343 حديث 16]. [بحار الأنوار: 35/ 343. و في العمدة لابن بطريق: 184، و الطوائف لابن طووس: 24 مثله].

⁶⁶⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 175

⁶⁶⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 176

⁶⁶⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 177

178- و روى أبو الجارود، عن أبي جعفر عليه السلام أنَّ هذا مثل بني أمية اجْتُنَّتْ مِنْ فَوْقِ الْأَرْضِ أي استؤصلت و اقتلعت جثته من الأرض: ما لها مِنْ قَرَارٍ ما لتلك الشجرة من ثبات، فإنَّ الريح تنسفها و تذهب بها، فكما أنَّ هذه الشجرة لا ثبات لها و لا بقاء و لا ينتفع بها أحد فكذلك الكلمة الحبيثة لا ينتفع بها صاحبها.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}: 'This is an example of the clan of Umayya: **uprooted from above the ground, [14:26]** – i.e., eradicated and its roots uprooted from the ground, **there would be not stability for it [14:26]**. There would be no firmness for that tree. If the wind were to storm it, it would go away with it. Just as this tree has not firmness for it, nor any remaining, nor can anyone benefit with it, like that is the wicked word, there is no benefit with it for its speaker'.

و في قوله: أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا أي عرفوا نعمة الله بمحمد ... أي عرفوا محمدا ثم كفروا به فبدلوا مكان الشكر كفرا.

And regarding His^{azwj} Words: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]** – i.e. they recognised Muhammad^{saww} as being the Favour of Allah^{azwj} – i.e. they recognised Muhammad^{saww}, then they disbelieved him^{saww}. Thus, they replaced the place of thanks, by disbelief (kufr)'.

و روي عن الصادق عليه السلام أنه قال: نحن و الله نعمة الله التي أنعم بها على عباده و بنا يفوز من فاز ...

And it is reported from Al-Sadiq^{asws} having said: 'By Allah^{azwj}! We^{asws} are the Favour of Allah^{azwj} which He^{azwj} Favoured upon His^{azwj} servants with, and through us^{asws} is successful, the one who is successful'.

و سأل رجل أمير المؤمنين عليه السلام عن هذه الآية فقال: هما الأفجران من قريش: بنو أمية و بنو المغيرة، فأما بنو أمية فمتّعوا الى حين، و أما بنو المغيرة فكفيتهم يوم بدر.

And a man asked Amir Al-Momineen^{asws} about this Verse. He^{asws} said: 'They are the two immoral ones of Qureysh – clan of Umayya and clan of Al Mugheira. As for the clan of Umayya, so they are enjoying for a while, and as for the clan of Al-Mugheira, they were sufficed with on the day of Badr'.⁶⁶⁹

[بحار الأنوار: 9/ 112، عن مجمع البيان: 6/ 314-315، و تفسير القمي: 1/ 371].

179- قال العلامة قدس الله روحه في كشف الحق، و مؤلف كتاب إلزام النواصب، و صاحب كتاب تحفة الطالب: ذكر أبو المنذر هشام بن محمد الكلبي من علماء الجمهور أنَّ من جملة البغايا و ذوات الرايات صعبة بنت الخضرمي كانت لها راية بمكة و استبضعت بأبي سفيان،

The Allamah, may Allah^{azwj} Sanctify his soul, said in (the book) 'Kashaf Al-Haq', and compiler of the book 'Ilzam Al-Nawasib', and author of the book 'Tohfah Al-Talab' -It is mentioned by Hisham Bin Muhammad Al-Kalby, from the general scholar from the totality of the prostitutes and the ones with the flags was Sab'ah Bint Al-Khazramy. There was a flag for her at Makkah, and she used to do business with Abu Sufyan.

⁶⁶⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 178

فوقع عليها أبو سفيان و تزوجها عبيد الله بن عثمان بن عمرو بن كعب بن سعد بن تيم، فجاءت بطلحة بن عبيد الله لسته أشهر، فاختصم أبو سفيان و عبيد الله في طلحة، فجعلوا أمرهما إلى صعبة، فألحقت به عبيد الله، فقيل لها: كيف تركت أبا سفيان؟، فقالت: يد عبيد الله طلقة و يد أبي سفيان نكرة ...

Abu Sufyan fell upon her and Ubeydullah Bin Usman Bin Amro Bin Ka'ab Bin Sa'd Bin Taym married her. She came with Talha Bin Ubeydullah at six months. Abu Sufyan and Ubeydullah disputed regarding Talha and they made their matter (decision) to Sab'ah. She attached him with Ubeydullah. It was said to her, 'How come you neglected Abu Sufyan?' She said, 'The hand of Ubeydullah is free and the hand of Abu Sufyan is a nobody'.

و قال [العلامة] في كشف الحق أيضا: و ممن كان يلعب به و يتخنن عبيد الله أبو طلحة، فهل يحل لعاقل المخاصمة مع هؤلاء لعلي عليه السلام؟! انتهى.

And the Allamah said in (the book) 'Kashaf Al-Haq' – 'And from the ones who used to play with him and were effeminate was Abu Talha. It is permissible for the intellectual, the disputed with these (people) to Ali^{asws}?!' End.⁶⁷⁰

[بحار الأنوار: 32 / 218 - 219].

ما ورد في أعداء آل محمد صلى الله عليه و آله

What is referred regarding enemies of Progeny^{asws} of Muhammad^{saww}

180- شي: عن أبي بصير، قال: سمعت أبا جعفر عليه السلام يقول: عدو [أعداء] علي هم المخلدون في النار، قال الله: **و ما هم بمُخَارِجِينَ مِنْهَا** (المائدة: 37).

Tafseer Al-Ayyashi – From Abu Baseer who said, 'I heard Abu Ja'far^{asws} saying: 'The enemies of Ali^{asws}, they would be the ones eternally in the Fire. Allah^{azwj} Says **and they will not be exiting from it [5:37]**'.⁶⁷¹

[بحار الأنوار: 72 / 135 - حديث 16، عن تفسير العياشي: 1 / 317 حديث 100، و أورده في تفسير البرهان: 1 / 470، و تفسير الصافي: 1 / 441].

181- شي: عن منصور بن حازم، قال: قلت لأبي عبد الله عليه السلام: **و ما هم بمُخَارِجِينَ مِنَ النَّارِ (البقرة: 167)**؛ قال: أعداء علي عليه السلام هم المخلدون في النار أبد الأبد و دهر الدهرين.

From Mansour Bin Hazim who said,

⁶⁷⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 179

⁶⁷¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 180

'I said to Abu Abdullah^{asws}, **'and they will not be exiting from the Fire [2:167]'**. He^{asws} said: 'Enemies of Ali^{asws}, they will be abiding eternally in the Fire, forever and ever, and for eons and eons'.⁶⁷²

[بحار الأنوار: 362 / 8 حديث 37، و 135 / 72 - حديث 17، عن تفسير العياشي: 1 / 317 - 318 حديث 101، و جاء في بحار الأنوار: 3 / 396، و أوردته في تفسير البرهان: 1 / 470، و تفسير الصافي: 1 / 441].

182- **فس: يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ (النساء: 60)** نزلت في الزبير ابن العوام فإنه نازع رجلا من اليهود في حديقة، فقال الزبير: ترضى بآبن شعبة اليهودي، و قال اليهودي: ترضى بمحمد، فأنزل الله تعالى: **أَمْ لَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ..** الى قوله: **رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (النساء: 61)** هم أعداء آل محمد صلوات الله عليهم كلهم جرت فيهم هذه الآية.

Tafseer Al-Qummi - **They are intending to summon each other to the judgment of the tyrant [4:60]** – it was Revealed regarding Al-Zubeyr Bin Al-Awam, for he snatched from a Jewish man regarding a garden, and Al-Zubeyr said, 'Will you be pleased with Ibn Shayba the Jew (as a judge)? And the Jew said, 'We would be pleased with Muhammad^{saww}'. Therefore, Allah^{azwj} the Exalted Revealed: **Have you not seen those who are alleging that they do believe in what is Revealed unto you [4:60]** – up to His^{azwj} Words: **you will see the hypocrites hindering (people) from you in aversion [4:61]** – they (hypocrites) are the enemies of the Progeny^{asws} of Muhammad^{saww}, all of them, this Verse flows regarding them".⁶⁷³ **(Not a Hadeeth)**

[بحار الأنوار: 9 / 194 - حديث 38، عن تفسير القمي: 1 / 140 - 142].

183- **فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَ رُبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ (يونس: 40)؛ فهم أعداء محمد و آل محمد من بعده.**

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]:** They are the enemies of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from after him^{saww}.⁶⁷⁴

[بحار الأنوار: 23 / 371 حديث 47، عن تفسير القمي: 1 / 312].

184- **فس: بإسناده عن منصور بن يونس، عن أبي عبد الله عليه السلام، قال: إِنَّ فِي النَّارِ لَنَارًا يَتَعَوَّذُ مِنْهَا أَهْلُ النَّارِ، مَا خَلَقْتُ إِلَّا لِكُلِّ مَتَكَبِّرٍ جَبَّارٍ عَنِيدٍ، وَ لِكُلِّ شَيْطَانٍ مَرِيدٍ، وَ لِكُلِّ مَتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ، وَ لِكُلِّ نَاصِبٍ الْعَدَاوَةَ لِآلِ مُحَمَّدٍ،**

Tafseer al Qummi, by his chain, from Mansour Bin Yunus,

'From Abu Abdullah^{asws} having said: 'In the Fire (Hell) there is a fire the people of the Fire seek refuge from it. It has not been created except for the arrogant obstinate tyrant, and for

⁶⁷² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 181

⁶⁷³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 182

⁶⁷⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 183

every rebellious Satan^{la}, and for every arrogant one not believing in the Day of the Reckoning, and every establisher of the enmity to the Progeny^{asws} of Muhammad^{saww}.

و قال: إِنَّ أَهْوَنَ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ لِرَجُلٍ فِي ضَحْضَاحٍ مِنْ نَارٍ، عَلَيْهِ نَعْلَانِ مِنْ نَارٍ وَ شَرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهَا دِمَاغُهُ كَمَا يَغْلِي الْمَرْجُلُ، مَا يَرَى أَنَّ فِي النَّارِ أَحَدًا أَشَدَّ عَذَابًا مِنْهُ، وَ مَا فِي النَّارِ أَحَدٌ أَهْوَنَ عَذَابًا مِنْهُ.

And he^{asws} said: ‘The people of the easiest Punishment on the Day of Judgment is for a man in the shallowness of the Fire. Upon him would be slippers of fire, and straps of fire melting the brass. He would view that there isn’t anyone in the Fire with more severe Punishment than him, and (although) there would not be anyone in the Fire of easier Punishment than him’.⁶⁷⁵

[بحار الأنوار: 8/ 295 - حديث 44، عن تفسير القمي: 2/ 257 - 258].

185- **فس: وَ السَّمَاءِ ذَاتِ الْحُبُوبِ؛** قال: السماء رسول الله صَلَّى الله عليه و آله، و عليّ عليه السلام ذات الحُبكِ،

Tafseer Al-Qummi - **And by the sky with the orbital pathways [51:7]**. He said, ‘The sky is Rasool-Allah^{saww}, and Ali^{asws} is with the orbital pathways.

و قوله: إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ؛ يعني مختلف في عليّ، اختلفت هذه الأمة في ولايته، فمن استقام على ولاية عليّ عليه السلام دخل الجنة، و من خالف ولاية عليّ دخل النار،

And His^{azwj} Words: **You are at variance in words [51:8]** – meaning they differed regarding Ali^{asws}. This community differed regarding his^{asws} Wilayah. The one who was steadfast on the Wilayah of Ali^{asws} will enter the Paradise, and one who opposed the Wilayah of Ali^{asws} will enter the Fire.

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ (الذاريات: 7 - 8)؛ فَإِنَّهُ يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ مَنْ أُفِكَ عَنْ وِلَايَتِهِ أُفِكَ عَنِ الْجَنَّةِ.

And as for His^{azwj} Words: **He is deluded away from it, one (who is) deluded [51:9]**. It means Ali^{asws}, one who is deluded away from his^{asws} Wilayah has been deluded away from the Paradise’.⁶⁷⁶ (Not a Hadeeth)

[بحار الأنوار: 36/ 169 - حديث 156، عن تفسير القمي: 2/ 329].

186- **فر: بِإِسْنَادِهِ مَرْفُوعًا، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ:** قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا أَبَا ذَرٍّ! يَأْتِي بِجَاهِدٍ حَقٌّ عَلَيَّ وَ وِلَايَتُهُ يَوْمَ الْقِيَامَةِ أَصَمٌّ وَ أَبْكَمٌ وَ أَعْمَى، يَتَكَبَّبُ فِي ظُلُمَاتِ يَوْمِ الْقِيَامَةِ، يَنَادِي يَا حَسْرَتِي عَلَى مَا قَرَّطْتُ فِي جَنْبِ اللَّهِ (الزمر: 56) وَ يَلْقَى فِي عُنُقِهِ طَوْقٌ مِنَ النَّارِ، وَ لَذَلِكَ الطَّوْقُ ثَلَاثُمِائَةِ شَعْبَةٍ، عَلَى كُلِّ شَعْبَةٍ شَيْطَانٌ يَنْفِلُ فِي وَجْهِهِ، وَ يَكْلَحُ مِنْ جَوْفِ قَبْرِهِ إِلَى النَّارِ.

By his chain, raising it,

From Abu Zarr^{ra} having said, ‘‘The Pophet^{saww} said: ‘O Abu Zarr^{ra}! They would come with the rejecter of the rights of Ali^{asws} and his^{asws} Wilayah on the Day of Judgment, as deaf, and

⁶⁷⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 184

⁶⁷⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 185

mute, and blind. He would be overturned in the darkness of the Day of Judgment calling out, **'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!'** [39:56], and there would be cast in his neck, a collar of fire, and for that collar would be three hundred flames, upon every flame would be a Satan^{la} spitting in his face, and scowling (glaring), from the inside of his grave to the Fire".⁶⁷⁷

[بحار الأنوار: 7 / 211 - حديث 106، عن تفسير فرات الكوفي: 134].

187- كا: بإسناده عن محمد بن الفضيل، عن أبي الحسن الماضي عليه السلام، قال: سألته عن قول الله عز وجل ... قلت: كَلَّا إِنَّ كِتَابَ الْفُتُورِ لَفِي سِجِّينٍ؛ قال: هم الذين فجروا في حق الأئمة واعتدوا عليهم،

Al-Kafi – By his chain from Muhammad Al-Fuzeyl, from Abu Al-Hassan Al-Maazy (7th Imam^{asws}), he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: 'I said, **'Never! Surely the book of the immoral is in Sijjeen [83:7]'**. He^{asws} said: 'They are those who were wicked with regards to the rights of the Imams^{asws} and they transgressed against them^{asws}'.

قلت: ثم يقال: هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (المطففين: 7 و 17)؛ قال: يعني أمير المؤمنين عليه السلام، قلت: تنزيل؟ قال: نعم.

I said, **'Then it would be said: 'This is the one you had been belying!' [83:17]'** He^{asws} said: 'Meaning Amir Al-Momineen^{asws}'. I said, '(This is) Revelation?' He^{asws} said: 'Yes'.⁶⁷⁸

[بحار الأنوار: 24 / 340 - ذيل حديث 59، عن اصول الكافي: 1 / 435].

188- كنز: بإسناده عن محمد بن سهل العطار، عن أبيه، عن جدّه علي بن جعفر، عن أخيه موسى، عن آبائه، عن أمير المؤمنين عليهم السلام، قال: قال لي رسول الله صلى الله عليه وآله: يا علي! ما بين من يحبك وبين أن يرى ما تقرّ به عيناه إلّا أن يعاين الموت،

(The books) 'Jamie Al Fawaid' – By his chain from Muhammad Bin Sahl Al Attar, from his father, from his grandfather,

'Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! There is nothing between the one who loves you^{asws} and him seeing what would delight his eyes except that he witnesses the death'.

ثم تلا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ؛ يعني إنّ أعداءنا إذا دخلوا النار قالوا: رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا فِي وَايَةِ عَلِيِّ عَلَيْهِ السَّلَامُ غَيْرَ الَّذِي كُنَّا نَعْمَلْ فِي عِدَاوَتِهِ،

Then he^{asws} recited: **'And they would be screaming therein, 'Our Lord! Take us out. We will do righteous deeds, other than which we used to do!'** [35:37] – meaning that our^{asws} enemies, when they enter the Fire, they would say, 'Our Lord^{azwj}! Take us out, we will do righteous deeds regarding the Wilayah of Ali^{asws} other than which we had done in his^{asws} enmity'.

⁶⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 186

⁶⁷⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 187

فيقال لهم في الجواب: أَوْ لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَ جَاءَكُمُ النَّذِيرُ؛ وَ هُوَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَذُوقُوا فَمَا لِلظَّالِمِينَ لَال مُحَمَّد صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ نَصِيرٍ (فاطر: 37) ينصرهم وَ لَا ينجيهم منه وَ لَا يحجبهم عنه.

It will be Said to them in Answer: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you** - and it is the Prophet^{saww}, **therefore taste; for the ones who are unjust** - to the Progeny^{asws} of Muhammad^{saww}, **there is no helper** - to help them, nor to rescue them from it, nor to veil them from it".⁶⁷⁹

[بحار الأنوار: 361 / 23 حديث 19، عن تأويل الآيات الظاهرة: 2 / 485-486، و البرهان: 3 / 366 حديث 2 و بحار الأنوار: 27 / 159 حديث 7].

189- وَ يُؤَيِّدُهُ مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ، بِإِسْنَادِهِ عَنْ زَيْدِ الشَّحَامِ، قَالَ: دَخَلَ قَتَادَةُ بْنُ دَعَامَةَ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ سَأَلَهُ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ (سبأ: 20)؛

And it is supported by what is reported by Ali Bin Ibrahim, by his chain from Zayd Al Shaham who said,

'Qatada Bin Da'amat came up to Abu Ja'far^{asws}, and asked him^{asws} about the Words of the Mighty and Majestic: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].**

قال: لما أمر الله نبيه أن ينصب أمير المؤمنين عليه السلام للناس و هو قوله تعالى: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ (المائدة: 71) أخذ رسول الله صلى الله عليه و آلِهِ بيد علي عليه السلام بغدير خم و قال: من كنت مولاه فعلي مولاه،

He^{asws} said: 'When Allah^{azwj} Commanded His^{azwj} Prophet^{saww} that he^{saww} should nominate Amir-al-Momineen^{asws} to the people, and these are His^{azwj} Words: **'O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don't do so, then you have not delivered His Message, [5:67],** Rasool-Allah^{saww} grabbed the hand of Ali^{asws} on the Day of Ghadeer Khumm, and said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master'.

حَتَّى الْأَبَالِسَةُ التَّرَابَ عَلَى رُؤُوسِهَا، فَقَالَ لَهُمْ إِبْلِيسُ الْأَكْبَرُ لَعْنَهُ اللَّهُ:- مَا لَكُمْ؟ قَالُوا: قَدْ عَقَدَ هَذَا الرَّجُلُ عَقْدَةً لَا يَحُلُّهَا إِلَّا يَوْمَ الْقِيَامَةِ، فَقَالَ لَهُمْ إِبْلِيسُ: كَلَّا! الَّذِينَ حَوْلَهُ قَدْ وَ عَدَوْنِي فِيهِ عِدَّةٌ وَ لَنْ يَخْلُقُونِي فِيهَا!

The devils urged the placing of the dust upon their heads, so the biggest Iblees^{la} said to them, 'What is the matter with you all?' They said, 'A knot of this man^{asws} has been tied today, forget about unravelling it now up to the Day of Judgement!' So Iblees^{la} said to them, 'Never! A number of the ones around him^{saww} have already promised me^{la}, and they would never oppose me^{la} regarding it'.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ هَذِهِ الْآيَةَ: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ؛ يَعْنِي بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ عَلَى ذُرِّيَّتِهِ الطَّيِّبِينَ.

⁶⁷⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 188

Therefore, Allah^{azwj} the Glorious Revealed this Verse: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]** - meaning the Shias of Amir-Al-Momineen^{asws}.⁶⁸⁰

[بحار الأنوار: 37/ 169 ذيل حديث 45، عن تأويل الآيات الظاهرة: 2/ 474].

190- كنت: بإسناده عن عيسى بن داود، عن موسى بن جعفر عليهما السلام قال: كنت عند أبي يومًا في المسجد إذ أتاه رجل فوقف أمامه، و قال: يا بن رسول الله! أعتيت عليّ آية في كتاب الله عزّ وجلّ، سألت عنها جابر بن يزيد فأرشدني إليك،

(The books) 'Kunz Jamie Al Fawaid' by his chain from Isa Bin Dawood,

'From Musa^{asws} Bin Ja'far^{asws} having said: "I^{asws} was in the presence of my^{asws} father^{asws} in the Masjid one day when a man came up and paused in front of him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! I am frustrated (at understanding) a Verse in the Book of Allah^{azwj}, so I asked Jabir Bin Yazeed about it, and he guided me to you^{asws}'.

فقال: و ما هي؟ قال: قوله عزّ وجلّ: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ .. الآية، فقال: نعم فينا نزلت؛ و ذلك أنّ فلانا و فلانا و طائفة معهم و ستأثم اجتماعوا الى النبيّ صلّى الله عليه و آله، فقالوا: يا رسول الله! الى من يصير هذا الأمر بعدك؟ فو الله لئن صار الى رجل من أهل بيتك إنّنا لنخافهم على أنفسنا، و لو صار الى غيرهم لعلّ غيرهم أقرب و أرحم بنا منهم،

He^{asws} said: 'And what is it?' He said, 'The Words of the Mighty and Majestic: **Those, if We were to Enable them in the land, [22:41]** – the Verse. He^{asws} said: "Yes, it was Revealed regarding us^{asws}. And that was when so and so (Abu Bakr) and so and so (Umar), and there was a group with the two of them – and they heard them – gathered to the Prophet^{saww}, and they said, 'O Rasool-Allah^{saww}! To whom will this matter (Caliphate) go to, after you^{saww}? So, by Allah^{azwj}, if it goes to a man from your^{saww} Family^{asws}, we are afraid for ourselves. And if it goes to someone else, then that someone else would be closer and more merciful to us than him^{asws} (Amir Al-Momineen^{asws})'.

فغضب رسول الله صلّى الله عليه و آله من ذلك غضبا شديدا، ثم قال: أما و الله لو آمنتُم بالله و رسوله ما أبغضتموهم، لأنّ بغضهم بغضي، و بغضي هو الكفر بالله،

Rasool-Allah^{saww} was angered from that with an intense anger, then said: 'But, by Allah^{azwj}, had you all believed in Allah^{azwj} and in His^{azwj} Rasool^{saww} you would not have hated him^{asws}, because hating him^{asws} is to hate me^{saww}, and hating me^{saww} is commission of Kufr with Allah^{azwj}.

ثم نعتيم إلى نفسي، فوالله لئن مكّناهم الله في الأرض ليقموا الصلاة لوقتها، و ليؤتوا الزكاة لحلّها، و ليأمرنّ بالمعروف، و لينهينّ عن المنكر، إنّما يرغم الله أنوف رجال يغضوني و يغضون أهل بيتي و ذريّتي،

Then he^{asws} indicated to me^{asws} myself^{asws}: 'By Allah^{azwj}! If Allah^{azwj} were to Enable them^{asws} in the earth, they^{asws} would establish the Salat to its timings, and give the Zakat to their (rightful) places, and enjoin the good, and forbid the evil. But rather, Allah^{azwj} Rubbed the noses of the men hating me^{asws} and hating my^{asws} family^{asws} and my^{asws} offspring.

⁶⁸⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 189

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ .. إِلَى قَوْلِهِ: وَلِلَّهِ عَاقِبَةُ الْأُمُورِ فَلَمْ يَقْبَلِ الْقَوْمُ ذَلِكَ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ* وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ* وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (سورة الحج: 41-44).

Allah^{azwj} Mighty and Majestic Revealed: **Those, if We were to Enable them in the land** - up to His^{azwj} Words, **and to Allah is the end-result of the matters [22:41]**. But the people did not accept that, so Allah^{azwj} the Glorious Revealed: **And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43] And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]**.⁶⁸¹

[بخار الأنوار: 165 / 24 - حديث 8، عن تأويل الآيات الظاهرة: 174 - 175 - حجرية - (1 / 342 - 343 حديث 24)، و جاء في تفسير البرهان: 95 / 3 حديث 3].

191- م: فِي قَوْلِهِ تَعَالَى: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتَرْثَوْنَ بِهِ ثَمَنًا قَلِيلًا، قَالَ: قَالَ اللَّهُ فِي صِفَةِ الْكَاتِمِينَ لِفَضْلِنَا أَهْلَ الْبَيْتِ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ الْمَشْتَمَلِ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى جَمِيعِ النَّبِيِّينَ وَفَضْلِ عَلِيِّ عَلَى جَمِيعِ الْوَصِيِّينَ وَيَسْتَرْثَوْنَ بِهِ ثَمَنًا قَلِيلًا يَكْتُمُونَهُ لِيَأْخُذُوا عَلَيْهِ عُرْضًا مِنَ الدُّنْيَا يَسِيرًا، وَيُنَالُوا بِهِ فِي الدُّنْيَا عِنْدَ جَهَالِ عِبَادِ اللَّهِ رِئَاسَةً،

(Imam Hassan Al-Askari^{asws} said): 'Regarding the Words of the Exalted: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, [2:174]**, he (Imam Hassan Al-Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said in describing the concealment of our^{asws} merits, the People^{asws} of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the entirety of the successors^{as}, **and are purchasing** – by the concealment - **a small price with it** – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah^{azwj}, a governance.

قَالَ اللَّهُ عَزَّ وَجَلَّ: أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ بَدَلًا مِنْ أَصَابَتِهِمُ الْيَسِيرَ مِنَ الدُّنْيَا لِكِتْمَانِهِمُ الْحَقَّ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ بِكَلَامٍ خَيْرٍ، بَلْ يَكَلِّمُهُمُ بِأَنْ يَلْعَنَهُمْ وَيُخْزِيَهُمْ وَيَقُولُ: بئس العباد أنتم، غَيَّرْتُمْ تَرْتِيبي، وَأَخَّرْتُمْ مِنْ قَدَمَتِهِ، وَ قَدَّمْتُمْ مِنْ آخِرَتِهِ، وَ الْيَتَمَ مِنْ عَادِيَتِهِ، وَ عَادِيَتُمْ مِنْ وَالِيَتِهِ

Allah^{azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but He^{azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{azwj} would be Saying: "You are evil servants! You altered My^{azwj} sequence and placed last the one whom I^{azwj} Placed as first, and placed first the one whom I^{azwj} Placed last (Rejected), and befriended the one whom I^{azwj} was Inimical to, and were inimical to the one I^{azwj} Befriended.

وَ لَا يُزَيِّجُهُمْ مِنْ ذُنُوبِهِمْ وَ هُمْ عَذَابٌ أَلِيمٌ (البقرة: 174) مَوْجَعٌ فِي النَّارِ.

⁶⁸¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 190

Nor will He be Purifying them – from their sins, And for them would be a painful Punishment [2:174] – Excruciating pain in the Fire”.⁶⁸²

[بحار الأنوار: 7/ 213- حديث 115، عن تفسير الامام الحسن العسكري عليه السلام: 585- 586 حديث 352].

192- م: و فيه: **إِنَّمَا يَأْمُرُكُمْ الشَّيْطَانُ بِالسُّوءِ** بسوء المذاهب و الاعتقاد في خير خلق الله محمد رسول الله صلى الله عليه و آله و جحود ولاية أفضل أولياء الله بعد محمد رسول الله صلى الله عليه و آله **وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ** (البقرة: 169) بإمامة من لم يجعل الله له في الإمامة حظاً، و من جعله من أراذل أعدائه و أعظمهم كفراً به.

Tafseer Imam Hassan Al-Askari^{asws} – And in it: **‘But rather, he is instructing you – the Satan^{la}, with the evil – with the evil doctrine and the beliefs with regards to the best of the creatures of Allah^{azwj} – Muhammad^{saww} Rasool^{saww} of Allah^{azwj} – and to reject the Wilayah of the most superior of the Guardians^{asws} of Allah^{azwj} after Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and that you should be saying against Allah what you are not knowing [2:169] – with the imamate of the one whom Allah^{azwj} did not Make a share to be for him in the Imamate, and the one whom Allah^{azwj} Made to be the most despicable of His^{azwj} enemies and the greatest of them in Kufr with Him^{azwj}’.**⁶⁸³

[بحار الأنوار: 24/ 379- من حديث 106، عن تفسير الامام الحسن العسكري عليه السلام: 242- 243 (581 حديث 342)].

193- م: **لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ ..** الآية، قال الامام: قال علي بن الحسين عليهما السلام ... **وَأَمِنْ بَ الْيَوْمِ الْآخِرِ** يوم القيامة التي أفضل من يوافيها محمد سيد النبيين، و بعده علي أخوه و صفيه سيد الوصيين و التي لا يحضرها من شيعة محمد أحد إلا أضاءت فيها أنواره فصار فيها الى جنات النعيم هو و إخوانه و أزواجه و ذرياته و المحسنون إليه و الدافعون في الدنيا عنه،

Tafseer Imam Hassan Al-Askari^{asws}: **‘It isn’t righteousness that you should be turning your faces [2:177] – the Verse. The Imam (Hassan Al-Askari^{asws}) said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘And - believe in, the Last Day – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad^{saww}, Chief of the Mursils^{as}, and after him^{asws} would be Ali^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, Chief of the succesors^{asws}. And (the Day) in which no one from his^{asws} Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.**

و لا يحضرها من أعداء محمد أحد إلا غشيتة ظلماتها، فيسير فيها الى العذاب الأليم هو و شركاؤه في عقده و دينه و مذهبه و المتقربون كانوا في الدنيا إليه من غير تقية لحقتهم منه. الخبر.

Nor would anyone from the enemies of Muhammad^{saww} be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer

⁶⁸² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 191

⁶⁸³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 192

to them when they were in the world, without there being dissimulation, to get their rights from him' – the Hadeeth"⁶⁸⁴.

[بحار الأنوار: 9/ 187-188 حديث 19، عن تفسير الامام الحسن العسكري: 248 (589-590) حديث 353، و الآية: البقرة: 177].

194- ما: المفيد، بإسناده عن أبان، عن أبي عبد الله جعفر بن محمد عليهما السلام، قال: إذا كان يوم القيامة نادى مناد من بطنان العرش: أين خليفة الله في أرضه؟، فيقوم داود النبي عليه السلام فيأتي النداء من عند الله عز وجل: لسنا إياك أردنا وإن كنت لله تعالى خليفة.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ayoub, from Safwan, from Aban,

'From Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: 'When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: "Where is the Caliph of Allah^{azwj} in His^{azwj} earth?" The Prophet Dawood^{as} would arise, but the Call will Come from the Presence of Allah^{azwj} Mighty and Majestic: "We didn't mean you^{as}, and even though you^{as} were a Caliph of Allah^{azwj}".

ثم ينادي ثانية: أين خليفة الله في أرضه؟، فيقوم أمير المؤمنين علي بن أبي طالب عليه السلام، فيأتي النداء من قبل الله عز وجل: يا معشر الخلائق! هذا علي بن أبي طالب خليفة الله في أرضه و حجته على عباده فمن تعلق بحبله في دار الدنيا فليعلق بحبله في هذا اليوم يستضيء بنوره و ليتبعه الى الدرجات العلى من الجنات،

Then he would call secondly: "Where is the Caliph of Allah^{azwj} in His^{azwj} earth?" Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} will stand up, and the Call would come from the direction of Allah^{azwj} Mighty and Majestic: "O community of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Caliph of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Divine Authority over His^{azwj} servants. So, the one who attached with his^{asws} rope in the house of world, then let him attach with his^{asws} rope during this Day and be illuminated by his^{asws} light, and let him follow him^{asws} to the lofty ranks from the Gardens!"

قال: فيقوم الناس الذين قد تعلقوا بحبله في الدنيا فيتبعونه الى الجنة،

He^{asws} said: 'The people will arise, those who had attached with his^{asws} rope in the world and they would follow him^{asws} to the Paradise.

ثم يأتي النداء من عند الله جل جلاله: ألا من ائتم بإمام في دار الدنيا فليتبعه الى حيث يذهب به، فيحنث الذين اتبعوا من الذين اتبعوا و رأوا العذاب و تقطعت بهم الأسباب*

Then the Call will from the Presence of Allah^{azwj}, Majestic is His^{azwj} Majesty: "Indeed! One who had followed an Imam in the world, then let him follow him wherever he may go with him!" So, it would be then that they will disavow, those who had been followed by those that had followed them, and go to the Punishment, and the reasons would be cut off from them'.

و قال الذين اتبعوا لو أن لنا كزّة فنتبرأ منهم كما تبرا منا كذلك يريهم الله أعمالهم حسرات عليهم و ما هم بخارجين من النار (البقرة: 166-167).

⁶⁸⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 193

And those who had followed would say, 'If there was a return for us, we would disavow from them just as they are disavowing from us'. Like that, Allah^{azwj} would Show them their deeds as a regret upon them, and they will not be coming out from the Fire".⁶⁸⁵

[بحار الأنوار: 10 / 8 - حديث 3، عن أمالي الشيخ المفيد: 39 (طبعة النجف: 167) [285] [حديث 3 من المجلس الرابع و الثلاثين].

195- **ق: الواحد في أسباب النزول، و مقاتل بن سليمان و أبو القاسم القشيري في تفسيرهما؛ أنه نزل قوله تعالى: وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ (الأحزاب: 58)؛ في علي بن أبي طالب، و ذلك أنّ نفرا من المنافقين كانوا يؤذونه و يسمعون و يكذبون عليه،**

From Al-Wahidy in Asbaab Al-Nuzool, and Maqaatil Bin Suleyman, and Abu Al-Qasim Al-Qusheyri in their Tafseers that the Verse: **And those hurting the Momineen and the Mominaat without then having deserved it [33:58]** – the Verse, was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and that a number of the hypocrites used to hurt him^{asws}, and calling him^{asws} names, and forging lies against him^{asws}. **(Non-Shia source)**

و في رواية مقاتل: وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ؛ يعني علياً وَ الْمُؤْمِنَاتِ؛ يعني فاطمة فَقَدْ اخْتَمَلُوا بُهْتَاناً وَ إِثْماً مُبِيناً؛

And in a report of Maqatil, '**And those hurting the Momineen** – meaning Ali^{asws} - **and the Mominaat** – meaning Fatima^{asws} - **so they are bearing slander and a manifest sin [33:58]**'. **(Non-Shia source)**

قال ابن عباس: و ذلك أنّ الله تعالى أرسل عليهم الجرب في جهنم، فلا يزالون يحتكّون حتى تقطع أظفارهم، ثم يحتكّون حتى تنسلخ جلودهم، ثم يحتكّون حتى تبدوا لحومهم، ثم يحتكّون حتى تظهر عظامهم، و يقولون: ما هذا العذاب الذي نزل بنا؟، فيقولون لهم: معاشر الأشقياء! هذا عقوبة لكم ببغضكم أهل بيت محمد صلى الله عليه و آله.

Ibn Abbas said, 'And that is because Allah^{azwj} the Exalted Sent the itch upon them in Hell. They will not cease to be scratching until their nails get cut. Then they will be scratching until their skins peel off. Then they will be scratching until their flesh appears. Then they will be scratching until their bones appear, and they will be saying, 'What is this punishment which has befallen with us?' It would be said to them, 'Community of wretched ones! This is a punishment for you due to your hatred of People^{asws} of the Household of Muhammad^{sawww}'.⁶⁸⁶

[بحار الأنوار: 39 / 330 - 331 حديث 1، عن مناقب ابن شهر آشوب: 2 / 10 - 12 (3 / 210)].

196- **لي: بإسناده عن القلانسي، عن الصادق عليه السلام، عن آبائه عليهم السلام، قال: قال رسول الله صلى الله عليه و آله: إذا قمت المقام الحمود تشفعت في أصحاب الكبائر من أمتي، فيشفعني الله فيهم، و الله لا تشفعت فيمن آذى ذرّتي.**

By his chain from Al Qalanisy,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'When I^{saww} stand in the 'Maqam Al-Mahmoud' (the Praiseworthy position), I^{saww} shall (even) intercede to the perpetrators of the major sins from my^{saww} community. Allah^{azwj} will

⁶⁸⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 194

⁶⁸⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 195

Intercede for me^{saww} regarding them. By Allah^{azwj}! I^{saww} will not intercede regarding the ones who hurt my^{saww} offspring”.⁶⁸⁷

[بحار الأنوار: 96 / 218 حديث 4، عن أمالي الصدوق: 177].

197- ن، لي: بإسناده عن عمرو بن خالد، قال: حَدَّثَنِي زَيْدُ بْنُ عَلِيٍّ وَهُوَ أَخَذَ بِشَعْرِهِ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَهُوَ أَخَذَ بِشَعْرِهِ قَالَ: حَدَّثَنِي ابْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَهُوَ أَخَذَ بِشَعْرِهِ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ أَخَذَ بِشَعْرِهِ قَالَ: مَنْ أَذَى شَعْرَةَ مَتِيٍّ فَقَدْ أَذَى اللَّهَ عَزَّ وَجَلَّ، وَمَنْ أَذَى اللَّهَ عَزَّ وَجَلَّ وَغَرَّ لَعْنَهُ اللَّهُ مَلَأَ السَّمَاءَ وَمَلَأَ الْأَرْضَ.

By his chain from Amro Bin Khalid who said, 'It is narrated to me by Zayd son of Ali (Bin Al-Husayn^{asws}), and he was holding his hair, he said, 'It is narrated to me by my father Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} was holding his^{asws} hair saying: 'It is narrated to me^{asws} by Al-Husayn^{asws} Bin Ali^{asws} and he^{asws} was holding his^{asws} hair saying: 'It is narrated to me^{asws} by Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was holding his^{asws} hair, from Rasool-Allah^{saww} and he^{saww} was holding his^{saww} hair: 'One who hurts any hair from me^{saww} so he has hurt me^{saww}, and one who hurts me^{saww} so he has hurt Allah^{azwj} Mighty and Majestic, and one who hurts Allah^{azwj} Majestic and Mighty would be cursed by the assemblies of the skie and assemblies of the earth".⁶⁸⁸

[بحار الأنوار: 96 / 219 حديث 6 و لاحظ أحاديث الباب، عن عيون الأخبار: 1 / 250، و أمالي الصدوق: 199]

198- يف: أحمد في مسنده، و ابن المغازلي في مناقبه من عدة طرق؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا أَيُّهَا النَّاسُ! مَنْ أَذَى عَلِيًّا فَقَدْ أَذَى.

Ahmad, in his 'Musnad', and Ibn Al Magazily ins his 'Manaqib', from a number of ways, 'The Prophet^{saww} said: 'O you people! One who hurts Ali^{asws} so he has hurt me^{saww}'. (Non-Shia source)

و زاد فيه ابن المغازلي عن النبي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا أَيُّهَا النَّاسُ! مَنْ أَذَى عَلِيًّا بَعَثَ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا،

And there is an increase by Ibn Al-Magazily, from the Prophet^{saww}: 'O you people! One who hurts Ali^{asws} would be Resurrected on the Day of Qiyamah either as a Jew or a Christian!'

فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ! وَإِنْ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ؟، فَقَالَ: يَا جَابِرُ! كَلِمَةٌ يَتَحَرَّضُونَ بِهَا أَنْ تَسْفِكَ دِمَاؤَهُمْ وَ تُوْخَذَ أَمْوَالُهُمْ وَ أَنْ لَا يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ.

Jabir Bin Abdullah Al Ansari said, 'O Rasool-Allah^{saww}! And even if had testified that there is no god except and your^{saww} are Rasool-Allah^{saww}?'. He^{saww} said: 'O Jabir! A phrase they are protecting themselves with that you will not spill their blood and seize their wealth, and they wouldn't have to give the taxes from a hand while they are being belittled".⁶⁸⁹ (Non-Shia source)

⁶⁸⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 196

⁶⁸⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 197

⁶⁸⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 198

[بحار الأنوار: 39 / 333 حديث 4، و قريب منه ما ذكره عن الروضة في الفضائل بإسناده عن ابن عباس، و انظر عدّة روايات في الباب: 39 / 333- حديث 3 و ما بعده، و أوردته في الطرائف في معرفة مذاهب الطوائف: 19 (75- حديث 96)، و جاء في مسند أحمد: 3/ 483، و مناقب ابن المغازلي: 52].

199- الترمذي في الجامع، و أبو نعيم في الحلية، و البخاري في الصحيح، و الموصلي في المسند، و أحمد في الفضائل، و الخطيب في الأربعين؛ عن عمران بن الحصين و ابن عباس و بريدة أنه رغب علي عليه السلام من الغنائم في جارية، فزايدة حاطب بن أبي بلتعة و بريدة الأسلمي، فلما بلغ قيمتها قيمة عدل في يومها أخذها بذلك، فلما رجعوا وقف بريدة قدّام الرسول صَلَّى الله عليه و آله و شكّا من علي، فأعرض عنه النبي صَلَّى الله عليه و آله، ثم جاء عن يمينه و عن شماله و من خلفه يشكو، فأعرض عنه،

Al Tirmizi in (the book) 'Al Jamie', and Abu Naeef, in 'Al Hulyah', and Al Bukhari in 'Al Saheeh', and Al Mowsuly in 'Al Musnad', and Ahmad in 'Al Fazail', and Al Khateeb in 'Al Arbaeen', from Imran Bin Al Haseyn, and Ibn Abbas, and Bureyda,

'(When they acquired war booty), Ali^{asws} desired that he^{asws} purchase a slave girl but Hatib Bin Abu Bata'at and Bureyda Al-Aslami increased the bid against him^{asws}. When her price reached a fair price during her day, he^{asws} took her for that. When they returned, Bureyda stood in front of Rasool-Allah^{saww} and complained about Ali^{asws}. The Prophet^{saww} turned away from him. Then he came from his^{saww} right, and from his^{saww} left, and from behind him^{asws} complaining. But he^{saww} kept turning away from him.

ثم قام الى بين يديه فقالها، فغضب النبي صَلَّى الله عليه و آله و تغيّر لونه و تردّد وجهه و انتفخت أوداجه و قال: ما لك يا بريدة! ما آذيت رسول الله منذ اليوم؟ أما سمعت الله تعالى يقول: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (الأحزاب: 57)،

Then he stood in front of him^{saww} and said it. The Prophet^{saww} got angered and his^{saww} complexion changed, and his^{saww} face glowered, and his^{saww} cheeks puffed and he^{saww} said: 'What is the matter with you, O Bureyda! How you have hurt Rasool-Allah^{saww} today? Have you not heard Allah^{azwj} the Exalted Saying: **Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:578].**

أما علمت أنّ علياً مّي و أنا منه و أنّ من آذى علياً فقد آذاني، و من آذاني فقد آذى الله و من آذى الله فحقّ على الله أن يؤذيه بأليم عذابه في نار جهنّم؟

Do you not know that Ali^{asws} is from me^{saww} and I (s.a.w.) am from him^{asws}, and the one who hurts Ali^{asws} so he has hurt me^{saww}, and one who hurts me^{saww} so he has hurt Allah^{azwj}, and one who hurts Allah^{azwj}, so there is a right upon Allah^{azwj} that He^{azwj} Hurts him with His^{azwj} painful Punishment in the Fire of Hell?

يا بريدة! أنت أعلم أم الله أعلم؟ أم قرأ اللوح المحفوظ أعلم؟ أنت أعلم أم ملك الأرحام أعلم؟ أنت أعلم يا بريدة أم حفظة علي بن أبي طالب؟ قال: بل حفظته،

O Bureyda! Are you more knowing of Allah^{azwj} is more Knowing? Or are the readers of the Guarded Tablet more knowing? Are you more knowing or the Angel of the womb is more knowing? Are you more knowing, O Bureyda or the recording Angels of Ali Bin Abu Talib^{asws}? He said, 'But the recording Angels'.

قال: و هذا جبرئيل أخبرني عن حفظة عليّ أحمّ ما كتبوا قطّ عليه خطيئة منذ ولد؛ ثمّ حكى عن ملك الأرحام و قرّاء اللوح المحفوظ و فيها: ما تريدون من عليّ، ثلاث مرّات، ثمّ قال: إنّ عليّاً متّي و أنا منه، و هو وليّ كلّ مؤمن بعدي.

He^{saww} said: 'And this here is Jibraeel^{as} informing me^{saww} from the recording Angels of Ali^{asws} that they have not written any mistake against him^{asws} at all since he^{asws} was born'. Then he^{saww} told him about the Angel of the wombs and readers of the Guarded Tablet, and in it: 'What are you wanting from Ali^{asws}, – three times. Then he^{saww} said: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he^{asws} is guardian of every Momin from after me^{saww}'. (Non-Shia source)

و في رواية أحمد: دعوا عليّاً.

And in a report of Ahmad: 'Leave Ali^{asws} (alone)!'⁶⁹⁰ (Non-Shia source)

[بحار الأنوار: 39/ 332 حديث 1، عن المناقب لابن شهر آشوب 12/ 2].

200- قب: ابن سيرين، عن أنس؛ قال النبيّ صلّى الله عليه و آله: من حسد عليّاً فقد حسدني و من حسدني فقد كفر.

Ibn Sirreen, from Anas (well known fabricator), 'The Prophet^{saww} said: 'One who envies Ali^{asws} so he has envied me^{saww}, and one who envies me^{saww} so he has committed Kufr''. (Non-Shia source)

و في خبر: و من حسدني فقد دخل النار.

And in a Hadeeth: 'And the one who envies me^{saww}, so he would enter the Fire''.⁶⁹¹ (Non-Shia source)

[بحار الأنوار: 39/ 333 حديث 2، عن المناقب لابن شهر آشوب 12/ 2، و 39/ 334 عن امالي الشيخ: 40].

201- فض: بإسناده الى عبد الله بن عباس أنّه قال: كنت عند النبيّ صلّى الله عليه و آله إذ أقبل عليّ بن أبي طالب و هو مغضب، فقال له النبيّ صلّى الله عليه و آله: ما بك يا أبا الحسن؟، قال: آذوني فيك يا رسول الله،

By his chain to Abdullah Bin Abbas having said, 'I was in the presence of the Prophet^{saww} when Ali^{asws} came and he^{asws} was angry. The Prophet^{saww} said to him^{asws}: 'What is with you^{asws}, O Abu Al Hassan^{asws}? They hurt me^{asws} regarding you^{saww}, O Rasool-Allah^{saww}!'

فقام صلّى الله عليه و آله و هو مغضب و قال: أيّها الناس! من منكم آذى عليّاً؟ فإنّه أولكم إيماناً و أوفاكم بعهد الله، أيّها الناس! من آذى عليّاً بعثه الله يوم القيامة يهوديّاً أو نصرانيّاً؛

He^{saww} stood up and he^{saww} was angry and said: 'O you people! Who from you has hurt Ali^{asws}? He^{asws} is your first one in Eman, and most loyal of you with the Pact of Allah^{azwj}. O you people! One who hurst Ali^{asws}, Allah^{azwj} would Resurrect him on the Day of Qiyamah either as a Jew or a Christian'.

⁶⁹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 199

⁶⁹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 200

فقال جابر بن عبد الله الأنصاري: يا رسول الله! وإن شهد أن لا إله إلا الله؟ قال: نعم؛ وإن شهد أن محمد رسول الله يا جابر.

Jabir Bin Abdullah Al-Ansary said, 'O Rasool-Allah^{saww}! And even if he testifies that there is no god except Allah^{azwj}? He^{saww} said: 'Yes, and even if he testifies that there is no god except Allah^{azwj} and Muhammad^{saww} is Rasool-Allah^{saww}'.⁶⁹²

[بحار الأنوار: 39/ 333 حديث 3، عن الكافي - الروضة: 8/ 12].

202- فر: بإسناده عن ابن عباس في قوله تعالى: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ؛ قال: فهو حارث بن قيس و أناس معه كانوا إذا مرّ عليهم أمير المؤمنين عليه السلام قالوا: انظروا الى هذا الذي اصطفاه محمد و اختاره من أهل بيته و كانوا يسخرون منه،

By his chain from Ibn Abbas regarding Words of the Exalted: ***Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]***. He said, 'He is Haris Bin Qays and some people with him who, whenever Amir Al-Momineen^{asws} passed by them, used to say, 'Look at this one whom Muhammad^{saww} has selected and chosen from the members of his^{saww} family', and they were mocking him.

فإذا كان يوم القيامة فتح بين الجنة و النار باب فأمر أمير المؤمنين علي بن أبي طالب عليه السلام على الأريكة متكئ فيقول: هل لكم؟ فإذا جاؤوا سدّ بينهم الباب فهو كذلك يسخر منهم و يضحك، قال الله عزّ و جل: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ* عَلَى الْأَرَائِكِ يُنْظَرُونَ ... (سورة المطففين: 34 و 35).

When it will be the Day of Qiyamah, a doorway would be opened between the Paradise and the Fire, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} would be reclining upon the sofa. He^{asws} would say: 'Is it for you?' When they (try to) come, the doorway would be closed between them, and it would be like that. He^{asws} would mock them and laugh. Allah^{azwj} Mighty and Majestic Said: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]***.⁶⁹³

[بحار الأنوار: 36/ 69 - حديث 15، عن تفسير فرات: 204].

203- كشف: روي في قوله تعالى: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ* عَلَى الْأَرَائِكِ يُنْظَرُونَ؛ قيل: نزلت في أبي جهل و الوليد بن المغيرة و العاص بن وائل و غيرهم من مشركي مكة، كانوا يضحكون من بلال و عمار و غيرهما من أصحابهما،

It is reported regarding Words of the Exalted: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]***. It is said it was Regarding Abu Jahl^{la} and Al-Waleed Bin Al-Mugheira, and Al-Aas Bin Waail and others from the Polytheists of Makkah. They were mocking Bilal, and Ammar and other from their companions'.

203- كشف: روي في قوله تعالى: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ* عَلَى الْأَرَائِكِ يُنْظَرُونَ؛ قيل: نزلت في أبي جهل و الوليد بن المغيرة و العاص بن وائل و غيرهم من مشركي مكة، كانوا يضحكون من بلال و عمار و غيرهما من أصحابهما،

⁶⁹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 201

⁶⁹³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 202

And it is said that Ali^{asws} bin Abu Talib^{asws} came among a number of the Muslims, to Rasool-Allah^{saww}. They hypocrites mocked at them and laughed and winked at each other, and they said to their companions, 'Today we shall see the short-haired one so we shall mock at him^{asws}'. So, Allah^{azwj} the Exalted Revealed before he^{asws} arrived to the Prophet^{saww}.

و قيل: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ جَاءَ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَخِرَ مِنْهُمْ الْمُنَافِقُونَ وَضَحَكُوا وَتَغَامَزُوا، وَقَالُوا لِأَصْحَابِهِمْ: رَأَيْنَا الْيَوْمَ الْأَصْلَحَ فَضَحَكْنَا مِنْهُ، فَأَنْزَلَ اللَّهُ تَعَالَى الْآيَةَ قَبْلَ أَنْ يَصِلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

And it is said, 'Ali^{asws} Bin Abu Talib^{asws} came among a number of the Muslims to Rasool-Allah^{saww}, and the hypocrites mocked at them, and they laughed and winked at each other, and they said to their companions, 'We shall see the short-haired one today, and we shall mock at him^{asws}'. So, Allah^{azwj} the Exalted Revealed the Verse before he^{asws} arrived to the Prophet^{saww}.

و عن مقاتل و الكلبي: لما نزل قوله تعالى: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قالوا: هل رأيتم أعجب من هذا؟ يسقّه أحلامنا، و يشتم آلهتنا، و يرى قتلنا، و يطمع أن نحبه؟

And from Maqatil and Al-Kalby, 'When the Words of the Exalted were Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** They said, 'Have you seen anything stranger than this? He (Ali^{asws}) has stultified our dreams, and reviled our gods, and views killing us, and he^{saww} wishes us to love him^{asws}?'

فنزّل: قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ أَي لَيْسَ لِي مِنْ ذَلِكَ أَجْرٌ، لِأَنَّ مَنْفَعَةَ الْمَوَدَّةِ تَعُودُ عَلَيْكُمْ وَهُوَ ثَوَابُ اللَّهِ تَعَالَى وَرِضَاهُ.

It was Revealed: **Say: 'Whatever recompense I ask you for, so it is for yourselves. [34:47] – i.e. it isn't for me^{asws} any recompense from that, because the benefit of the cordiality returns upon you all, and it is a Reward of Allah^{azwj} the Exalted and His^{azwj} Pleasure'**.⁶⁹⁴

[بحار الأنوار: 36 / 120 - 121 حديث 65].

204- كنز: بإسناده عن ابن عباس في قوله تعالى: إِنَّ الَّذِينَ أَجْرُمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (المطففين: 29)؛ قال: ذلك هو الحارث بن قيس و أناس معه، كانوا إذا مرّ بهم عليّ عليه السلام قالوا: انظروا الى هذا الذي اصطفاه محمد صلى الله عليه و آله و اختاره من أهل بيته فكانوا يسخرون و يضحكون،

(The book) 'Kunz' – By his chain from Ibn Abbas regarding Words of the Exalted: **Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29].** He said, 'That, he is Al-Haris Bin Qays and some people with him. They, whenever Ali^{asws} passed by them used to said, 'Look at this one whom Muhammad^{saww} has selected and chosen from the members of his^{saww} Household'. They used to mock and laugh.

فإذا كان يوم القيامة فتح بين الجنة و النار باب، فعليّ عليه السلام يومئذ على الأرائك متكئ يقول لهم: هلمّ لكم، فإذا جاؤوا بسدّ بينهم الباب فهو كذلك يسخر منهم و يضحك، و هو قوله تعالى: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ* عَلَى الْأَرَائِكِ يَنْظُرُونَ* هَلْ تُؤْثِرُونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ (المطففين: 34 - 36).

⁶⁹⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 203

When it will be the Day of Qiyamah, a doorway would be opened between the Paradise and the Fire, and on that day Ali^{asws} would be reclining upon the couch saying to them: ‘Come one (welcome) to you all!’ When they come, the doorway between them would be closed, and he^{asws} would be like that, mocking them and laughing, and it is the Word of the Exalted: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]***.⁶⁹⁵

[بحار الأنوار: 339 / 35 حديث 9، عن تأويل الآيات الظاهرة: 781 / 2 حديث 16، و جاء في تفسير البرهان: 44 / 4 حديث 2. و في البحار أيضا: 69 / 36 حديث 15، عن تفسير الفرات: 204 مثله، و قريب منه في البحار: 66 / 36 حديث 8، عن (كنز) تأويل الآيات الظاهرة: 781 / 2 حديث 15، و البحار: 339 - 340. و روي أيضا بإسناده، عن عبادة بن ربيعي، عن علي عليه السلام في البحار: 66 / 36 حديث 7، و قريب منه في تفسير الفرات: 204، و جاء [بإسناده عن ابن عباس في البحار: 69 / 36 حديث 15 و 150 / 8 حديث 86، و 24 / 3 حديث 8، و تفسير البرهان: 440 - 441 / 4 حديث 1 و 2 و 9، فراجع].

205- روي في قوله تعالى: **وَقُتِلُوا فِي سَبِيلِ اللَّهِ وَمَسْئُولُونَ**؛ يعني عن ولاية علي عليه السلام،

It is reported regarding Words of the Exalted: ***‘And stop them! They have to be Questioned [37:24]*** – meaning about the Wilayah of Ali^{asws}.

و قوله تعالى: **أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ** قيل: نزلت في قصّة بدر في حمزة و علي و عبيدة ابن الحارث، لما برزوا لقتال عتبة و شيبة و الوليد.

And Words of the Exalted: ***Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21]***. It is said it was Revealed regarding the story of Badr regarding Hamza^{as}, and Ali^{asws}, and Ubeyda Ibn Al-Haris when they went for duel to fight against Utba, and Shayba, and Al-Waleed”.⁶⁹⁶

[بحار الأنوار: 120 - 121 / 36 حديث 65].

206- ل: بإسناده عن محمد بن الفضيل الزرقى، عن أبي عبد الله، عن آباءه، عن علي عليهم السلام، قال: **إِنَّ لِلْحَجَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ يَدْخُلُ مِنْهُ النَّبِيُّونَ وَ الصَّادِقُونَ، وَ بَابٌ يَدْخُلُ مِنْهُ الشُّهَدَاءُ وَ الصَّالِحُونَ، وَ خَمْسَةُ أَبْوَابٍ يَدْخُلُ مِنْهُ شِيعَتُنَا وَ مُحَبُّونَا، وَ بَابٌ يَدْخُلُ مِنْهُ سَائِرُ الْمُسْلِمِينَ مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَكُنْ فِي قَلْبِهِ مَقْدَارُ ذَرَّةٍ مِنْ بَغْضَانَا أَهْلَ الْبَيْتِ. الْخَيْرِ.**

By his chain from Muhammad Bin Al Fuzeyl Al Zarqy,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘For the Paradise there are eight doors – a door the Prophets^{as} and the truthful would be entering from, and a door the martyrs and the righteous would be entering from, and five doors our^{asws} Shias and ones who love us^{asws} would be entering from, and a door the rest of the Muslims would be entering from, from the ones who testified that there is no god except Allah^{azwj}, and there wasn’t in his heart a measurement of a particle from the hatred of People^{asws} of the Household’ – the Hadeeth”.⁶⁹⁷

⁶⁹⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 204

⁶⁹⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 205

⁶⁹⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 206

[بحار الأنوار: 72 / 158 – 159 حديث 5، عن الخصال: 39 / 2].

207- مع: بإسناده عن الصباح بن سيابة، عن أبي عبد الله عليه السلام، قال: إِنَّ الرجلَ لِيَجِبَكم و ما يدري ما تقولون فيدخله الله الجنة، و إِنَّ الرجلَ لِيَبْغِضَكم و ما يدري ما تقولون فيدخله الله النار، الخبر.

By his chain from Al-Sabah Bin Sayaba, from Abu Abdullah^{asws} having said: ‘A man tends to love you and he does not know what you are saying, so Allah^{azwj} would Enter him into the Paradise; and a man tends to hate you and he does not know what you are saying, so Allah^{azwj} would Enter him into the Fire’ – The Hadeeth”.⁶⁹⁸

[بحار الأنوار: 72 / 159 – حديث 7، عن معاني الأخبار: 392].

208- سن: بإسناده عن مالك الجهتي، قال: قال أبو عبد الله عليه السلام: انه ليس من قوم اتّموا بإمامهم في الدنيا إلّا جاء يوم القيامة يلعنهم و يلعنونه إلّا أنتم و من على مثل حالكم.

By his chain from Malik Al Jahny who said,

‘Abu Abdullah^{asws} said: ‘There aren’t any people who are following their imams (leaders) in the world except they would come on the Day of Qiyamah, he would be cursing them and they would be cursing him, except you (Shias) and the ones upon similar to your state”’.⁶⁹⁹

[بحار الأنوار: 8 / 11 – حديث 4، عن المحاسن: 143].

209- كنز: بإسناده عن محمد بن سليمان، قال: قلت لأبي عبد الله عليه السلام: ما معنى قوله تعالى: **وَلَيْلٌ لِّكُلِّ نَفْسٍ مِّنْهُمْ**؛ قال: الذين همزوا آل محمد حقهم و لمزوههم و جلسوا مجلسا كان آل محمد أحقّ به منهم.

(The book) ‘Kunz Al Fawaid’ – By his chain from Muhammad Bin Suleyman who said,

‘I said to Abu Abdullah^{asws}, ‘What is the meaning of Words of the Exalted: **Woe would be for every slanderer, defamer [104:1]**?’ He^{asws} said: “The ones who slander the Progeny^{asws} of Muhammad^{saww} for their^{asws} rights and defame them^{asws}, and sit in gatherings in which the Progeny^{asws} of Muhammad^{saww} have a more deserving right for it than them”’.⁷⁰⁰

[بحار الأنوار: 24 / 309 – 310 حديث 13، عن تأويل الآيات الظاهرة: 2 / 854 حديث 1 (ص: 406 الرضوية)، و جاء في تفسير البرهان: 4 / 505 حديث 1].

210- ثو: بإسناده عن داود بن فرقد، عن أبي عبد الله عليه السلام، قال: من ادّعى الامامة و ليس بإمام فقد افترى على الله و على رسوله و علينا.

By his chain from Dawood Bin Farqad,

‘From Abu Abdullah^{asws} having said: ‘One who claims the Imamate and he isn’t an Imam^{asws}, so he has fabricated upon Allah^{azwj}, and upon His^{azwj} Rasool^{saww}, and upon us^{asws}’.⁷⁰¹

⁶⁹⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 207

⁶⁹⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 208

⁷⁰⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 209

⁷⁰¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 210

[بحار الأنوار: 112 / 25 - حديث 8، و انظر حديث 9، عن ثواب الأعمال: 206].

211- سن: بإسناده عن قدامة الترمذي، عن أبي الحسن عليه السلام، قال: من شك في أربعة فقد كفر بجميع ما أنزل الله عز وجل، أحدها: معرفة الامام في كل زمان و أوان بشخصه و نعته ..

By his chain from Qadamah Al Tirmizi,

‘From Abu Al-Hassan^{asws} having said: ‘One who doubts in four so he has disbelieved in whatever Allah^{azwj} Mighty and Majestic has Revealed. One of these is recognition of the Imam^{asws} during each time period, and his^{asws} person and his^{asws} attributes’⁷⁰².

[بحار الأنوار: 135 / 72 - حديث 15، عن المحاسن: 90].

212- شي: عن أبي بصير، عن أبي جعفر عليه السلام: وَ مَنْ أَظْلَمَ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوحَ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ (الأنعام: 93)؛ قال: من ادعى الامامة دون الامام عليه السلام.

From Abu Baseer,

‘From Abu Ja’far^{asws}: **‘And who is more unjust than the one who fabricates a lie upon Allah, or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’ [6:93].** He^{asws} said: ‘One who claims the Imamate besides the Imam^{asws}’⁷⁰³.

[بحار الأنوار: 113 / 25 - حديث 12، عن تفسير العياشي: 1 / 370 حديث 61، و تفسير البرهان: 1 / 542، و تفسير الصافي: 1 / 532، و إثبات الهداة: 1 / 265].

213- بي: بإسناده عن ابن زبيلان، قال: قال أبو عبد الله عليه السلام في قول الله عز وجل: وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (الزمر: 60)؛ قال: من زعم أنه إمام و ليس بإمام.

By his chain from Ibn Zabyan who said,

‘Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60]**, he^{asws} said: ‘One who claims that he is an Imam^{asws}, and he isn’t an Imam^{asws}’⁷⁰⁴.

[بحار الأنوار: 113 / 25 - حديث 13. و بهذا المضمون ذيل الآية عن تفسير القمي 111 / 25 - حديث 6، و عن ثواب الأعمال، بإسناده عن سورة بن كليب، عن أبي جعفر عليه السلام، و عن غيبة النعماني: 54، بإسناده عن سورة مثله: 112 / 25].

214- كنز: بإسناده عن أبي حمزة الثمالي، عن أبي جعفر، عن جابر بن عبد الله، قال: قال رسول الله صلى الله عليه و آله: ... ثم قال: يا علي! ادن مِنِّي، فدنا منه، ثم قال: فأدخل أذنك في فمي، ففعل، فقال: يا أخي! ألم تسمع قول الله في كتابه: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّيَّةِ؟ قال: بلى يا رسول الله،

(The book) ‘Kunz Al Fawaid’ – From Abu Hamza Al Sumali,

⁷⁰² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 211

⁷⁰³ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 212

⁷⁰⁴ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 213

'From Abu Ja'far^{asws}, from Jabir Bin Abdullah who said, 'Rasool-Allah^{saww} said' – Then he^{saww} said: 'Then he^{saww} said: 'O Ali^{asws}! Come near me^{saww}!' He^{asws} went near to him^{saww}. He^{saww} said: 'Bring your^{asws} ear in my^{saww} mouth'. He^{asws} did so'. He^{saww} said: 'O my^{saww} brother^{asws}! Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***? He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قال: هم أنت و شيعتك تحيون غزا محجلين، شباعا مرويين، أ و لم تسمع قول الله عز و حل في كتابه: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (البينة: 6-7)، قال: بلى يا رسول الله،

He^{saww} said: 'They are you^{asws} and your^{asws} Shias. You all will be coming as resplendent (of faces), satiated, saturated. Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: ***Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]***? He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قال: هم أعداؤك و شيعتهم يحيون يوم القيامة مسودة وجوههم ظمأ مظمئين أشقياء معديين كفارا منافقين، ذاك لك و لشيعتك و هذا لعدوك و شيعتهم.

He^{saww} said: 'They are your^{asws} enemies and their adherents will be coming on the Day of Qiyamah, blackened of faces, hungry, thirsty, wretched, punished, Kafirs, hypocrites. That was for you^{asws} and your^{asws} Shias and this is for your^{asws} enemies and their adherents".⁷⁰⁵

[بحار الأنوار: 24 / 263 - حديث 22، و 68 / 54 حديث 97، عن تأويل الآيات الظاهرة: 2 / 832 - 833 حديث 5، و تفسير البرهان: 4 / 490 حديث 3، و حلية الأبرار: 1 / 465. و بهذا المضمون ذيل الحديث عن أمالي الطوسي، بإسناده عن محمد بن عبد الرحمن: 68 / 70 حديث 130].

215- كنز: بإسناده عن عيسى بن داود، عن موسى بن جعفر، عن أبيه عليهما السلام في قوله تعالى: وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَ لَا هَضْمًا (طه: 112)؛ قال: مؤمن بمحبة آل محمد صلى الله عليه و آله و مبغض لعدوهم.

(The books) 'Kunz Jamie Al Fawaid' by his chain from Isa Bn Dawood,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of the Exalted: ***And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112]***. He^{asws} said: 'A Momin with love of Progeny^{asws} of Muhammad^{saww}, and hatred for their^{asws} enemies".⁷⁰⁶

[بحار الأنوار: 23 / 360 - حديث 17، و 24 / 257 - حديث 4، عن تأويل الآيات الظاهرة: 1 / 318 ذيل حديث 15، و تفسير البرهان: 3 / 44 - حديث 1].

216- مع: بإسناده عن ابراهيم بن زياد، قال: قال الصادق عليه السلام: كذب من زعم أنه يعرفنا و هو مستمسك بعروة غيرنا.

By his chain from Ibrahim Bin Yazeed who said,

⁷⁰⁵ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 214

⁷⁰⁶ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 215

'Al-Sadiq^{asws} said: 'He is lying, the one who claims that he recognises us^{asws} and he is holding on to the handhold of others''⁷⁰⁷.

[بحار الأنوار: 82 / 2 - حديث 7، عن معاني الأخبار: 378 حديث 57].

217- كا: بإسناده عن أحمد الخراساني، عن أبيه رفعه، قال: قال أبو عبد الله عليه السلام: يسأل الميت في قبره عن خمس: عن صلاته، و زكاته، و حجّه، و صيامه، و ولايته إيانا أهل البيت، فتقول الولاية عن جانب القبر للأربع: ما دخل فيك من نقص فعليّ تمامه.

Al-Kafi – By his chain from Ahmad Bin Al-Khurasani, from his father, raising it, said, 'Abu Abdullah^{asws} having said: 'The deceased would be question about five (matters) in his grave – about his Salat, and his Zakat, and his Hajj, and his Fast, and his Wilayah for us^{asws} People^{asws} of the Household. The Wilayah would say from the side of the grave to the (other) four: 'Whatever he is deficient regarding you all, its completion is upon me''⁷⁰⁸.

[بحار الأنوار: 265 - 266 حديث 111، عن فروع الكافي: 66 / 3].

218- فر: بإسناده عن جعفر الفزاري معنعا عن أبي جعفر عليه السلام في قوله تعالى: وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (المائدة: 5)؛ قال: الإيمان في بطن القرآن علي بن أبي طالب، فمن كفر بولايته فقد حبط عمله.

By his chain from Ja'far Al Fazary, transmitting,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5].** He^{asws} said: 'The Eman in the esoteric of the Quran, is Ali^{asws} Bin Abu Talib^{asws}. The one who disbelieves in his^{asws} Wilayah, his deeds would be confiscated (nullified)''⁷⁰⁹.

[بحار الأنوار: 348 / 35 - حديث 28، عن تفسير فرات: 18].

219- كتاب صفات الشيعة: بإسناده عن عبيد الله، عن الصادق عليه السلام، قال: من أقرّ بسبعة أشياء فهو مؤمن: البراءة من الجبت و الطاغوت، و الإقرار بالولاية، و الإيمان بالرجعة .. الى آخره.

Kitab 'Sifaat Al Shia' – By his chain from Ubeydullah,

'From Al-Sadiq^{asws} having said: 'One who acknowledge with seven things, he is a Momin – The disavowment from the false god (Al Jibt – Abu Bakr), and the tyrant (Al Taghout – Umar), and the acknowledgement with the Wilayah, and the Eman with the Return (Raj'at)' – up to its end''⁷¹⁰.

[بحار الأنوار: 193 / 65 - حديث 12، عن صفات الشيعة: 178].

220- ن: بإسناده عن الحسن بن جهم، قال: حضرت مجلس المأمون يوما و عنده علي بن موسى الرضا عليه السلام و قد اجتمع الفقهاء و أهل الكلام من الفرق المختلفة- ...

⁷⁰⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 216

⁷⁰⁸ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 217

⁷⁰⁹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 218

⁷¹⁰ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 219

By his chain from Al Hassan Bin Jahm who said,

‘I was present at a gathering of Al-Mamoun one day, and in his presence was Ali^{asws} Bin Musa Al-Reza^{asws}, and there had gathered the jurists, and the theologians from different sects.

And Ali^{asws} said: ‘Two are destroyed regarding me^{asws} – and there is no fault of mine^{asws} – one of excessive love and one of excessive hatred’.

و قال علي عليه السلام: يهلك فيّ اثنان و لا ذنب لي: محب مفراط و مبغض مفراط ..

– up to Al Reza^{asws} said: ‘, and I^{asws} disavow to Allah^{azwj} the Exalted from the one who are exaggerating regarding us^{asws}, so he raises us^{asws} above our^{asws} limit, like the disavowing of Isa^{as} Bin Maryam^{as} from the Christians.

الى أن قال الرضا عليه السلام: فمن ادعى للأنبياء ربوبية أو ادعى للأئمة ربوبية أو نبوة و لغير الأئمة إمامة، فنحن منه براء في الدنيا و الآخرة.

So, the one who claims the Lordship for the Prophets^{as}, or claim Lordship for the Imams^{asws} or Prophet-hood, or Imamate for other than the Imams^{asws}, then we^{asws} disavow from him in the world and the Hereafter’.

فسأله بعضهم؛ فقال له: يا ابن رسول الله! بأي شيء تصح الإمامة لمدعيها؟ قال: بالنص و الدلائل.

So, one of them asked him^{asws} saying, ‘O son^{asws} of Rasool-Allah^{azwj}! With what thing is the Imamate correct to what it is being claimed?’ He^{asws} said: ‘With the link (to Rasool-Allah^{saww}) and the evidence’⁷¹¹.

[بحار الأنوار: 135 / 25 من حديث 6، عن عيون أخبار الرضا عليه السلام: 324 – 325].

عبد الزهراء علوي

By Abdul Zahra Al Alawy.

⁷¹¹ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Completion 220